

ཚེ་དང་ཡེ་ཤེས་དཔག་ཏུ་མེད་པའི་སྣོད་པོའི་གཟུངས།

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**The Dhāraṇī “Essence of Immeasurable  
Longevity and Wisdom”**

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*Aparimitāyurjñānaḥṛdayadhāraṇī*

འཕགས་པ་ཚེ་དང་ཡེ་ཤེས་དཔག་ཏུ་མེད་པའི་སྣང་པོ་ཞེས་བྱ་བའི་གཞུངས།

*'phags pa tshe dang ye shes dpag tu med pa'i snying po zhes bya ba'i gzungs*

The Noble Dhāraṇī “Essence of Immeasurable Longevity and Wisdom”

*Āryāparimitāyurjñānaḥṛdayanāmadhāraṇī*



Toh 676  
Degé Kangyur, vol. 91 (rgyud 'bum, ba), folios 220.b–222.b.

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co.

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## SUMMARY

- s.1 *The Dhāraṇī “Essence of Immeasurable Longevity and Wisdom”* opens at a pool by the Ganges, where the Buddha Śākyamuni is seated with five hundred monks and a great saṅgha of bodhisattvas. The Buddha begins with a short set of verses on the Buddha Aparimitāyus, who dwells in the realm of Sukhāvātī, telling the gathering that anyone who recites Aparimitāyus’ name will be reborn in that buddha’s realm. He then provides a unique description of Sukhāvātī, followed by instructions for two practices, related to the text’s dhāraṇī, that can grant rebirth in Sukhāvātī in the next life.

ac.

## ACKNOWLEDGEMENTS

ac.1 This text was translated by the Dharmachakra Translation Committee under the supervision of Chokyi Nyima Rinpoche. The translation was produced by Adam Krug and then checked against the Tibetan and edited by Andreas Doctor.

The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

## INTRODUCTION

i.1

*The Dhāraṇī “Essence of Immeasurable Longevity and Wisdom”* opens at a pool by the Ganges, where the Buddha Śākyamuni is seated with five hundred monks and a great saṅgha of bodhisattvas. The Buddha begins his teaching with a short set of verses on the Buddha Aparimitāyus and the realm of Sukhāvātī in which that buddha dwells, telling the gathering that anyone who recites Aparimitāyus’ name will be reborn there.

i.2

He then begins a summary of the circumstances of Aparimitāyus’ lifetime as an awakened one. We learn that, like Śākyamuni, Aparimitāyus was born into a kṣatriya family. The Buddha then enumerates the names of Aparimitāyus’ father (a universal ruler), mother, queen, son, and attendant, and then those of his two foremost disciples in terms of insight and miraculous powers—the equivalent of Śākyamuni’s disciples Śāriputra and Maudgalyāyana—and the extent of his saṅgha of hearers. This account, in following the classic paradigm that the life stories and deeds of all buddhas conform to the same template of analogous events and participants, goes further than even the best-known work of the genre, the *Bhadrakalpika* (Toh 94),<sup>1</sup> by adding the names of figures in Aparimitāyus’ realm who are the equivalents of Māra and Devadatta in Śākyamuni’s realm.

i.3

The beautiful and wondrous qualities of Sukhāvātī, well known from texts such as the *Sukhāvātīvyūha* (Toh 115)<sup>2</sup> and *Amitābhavyūha* (Toh 49), are described in very little detail in this text, but are subsumed in the statements that all the beings there are miraculously born from a jeweled lotus and that there is no female gender,<sup>3</sup> and in the descriptions later in the text of Aparimitāyus’ lotus seat and Bodhi tree.

i.4

The Buddha then provides a set of instructions for visualizing Aparimitāyus that include performing prostrations three times a day and three times a night for ten days while reciting the dhāraṇī of Dundubhisvararāja. The successful performance of this practice will result, he says, in visions of Aparimitāyus and of all the buddhas of the ten directions. After the Buddha has recited the dhāraṇī, he provides



instructions for a further practice that consists of visualizing Aparimitāyus on his lotus seat under his particular Bodhi tree, accompanied by the bodhisattvas Avalokiteśvara and Mahāsthāmaprāpta. In addition to bringing visions of Aparimitāyus, these practices will result in practitioners being reborn in Sukhāvātī in their next life.

i.5 The Tibetan translation that survives to this day in the Kangyur dates to the eleventh century CE, but the text must have been in circulation in India considerably earlier, since a Chinese translation (Taishō 370) had been completed by an unknown translator during the Liang dynasty in the early half of the sixth century.<sup>4</sup> The Tibetan translation was made by the Indian preceptor Puṇyasambhava and the Tibetan Lotsāwa Patsap Nyima Drak (b. 1055). Almost nothing is known of Puṇyasambhava, while Patsap Lotsāwa was responsible not only for bringing to Tibet the philosophical works for which he is best known, but also for introducing new lineages of many tantric practices from Kashmir, where he studied for twenty-three years.

i.6 In most Kangyurs the text translated here is included in the section of works classified as tantras belonging to the Action (*kriyā*) class, and is grouped with eight texts (Toh 673A–680) corresponding to the principal buddha (*rigs kyi gtso bo*) of the padma (lotus) family. This group, in addition to the present dhāraṇī (Toh 676), and the four works on Amitābha that follow it (Toh 677–80),<sup>6</sup> also contains the two versions of the very widely used *Aparimitāyurjñānasūtra* (Toh 674 and 675)—commonly known as the “Sūtra of Long Life” or, in Tibetan, *Tsédo* (*tshe mdo*)—and a dhāraṇī related to it (Toh 673A).<sup>5</sup> The names of the buddha or buddhas on which this group of texts focus are variable: Amitābha, Amitāyus, Aparimitāyurjñāna, and—both in the present text—Aparimitāyus and Dundubhisvararāja. The finer distinctions between these figures have not always been entirely clear. In India, the names Amitāyus and Amitābha appear to have been almost synonymous, but distinctions of role and perhaps even identity seem to have arisen later in both China and Tibet. Alternatively, some of the figures in these texts may derive from originally independent textual traditions that later came to be grouped together. In discussing these distinctions, Tibetan scholars used such terms as “the Amitāyus of Sukhāvātī” (*bde ba can gyi tshe dpag med*), “the Amitāyus of the Zenith” (*steng gi tshe dpag med*), “the Amitāyus of Akaniṣṭha” (*’og min gyi tshe dpag med*), and “the Amitāyus of the Immortal Sound of the Drum” (*’chi med rnga sgra’i tshe dpag med*). The need for such terms suggests that in Tibetan the rendering Tsé pamé (*tshe dpag med*) as a short form of both *Aparimitāyurjñāna* and *Aparimitāyus*, as well as of *Amitāyus*, may have contributed to some blurring of differences between them.

i.7

These terms also demonstrate that the clearest basis on which distinctions may be made is the buddha field in which these buddhas dwell. In the present text, the explicit focus is on the buddha who presides over the pure realm of the western direction known as Sukhāvātī (*bde ba can*). He is referred to in the Tibetan text as Tsé pamé (*tshe dpag med*), and although this could be back translated as Amitāyus, and must surely here be identified with Amitābha, we have chosen to render it instead as Aparimitāyus. This is in deference to the title, which is a little problematic in that it appears to identify the text instead with Aparimitāyurjñāna, the buddha of the pure realm in the zenith who is the focus of the *Aparimitāyurjñānasūtra* texts (or *Tsédo*, Toh 674 and 675) mentioned above.<sup>7</sup>

i.8 Perhaps as one result of potential ambiguity regarding the exact reference of its title, the text translated here, *The Dhāraṇī “Essence of Immeasurable Longevity and Wisdom,”* is also referred to in some Tibetan works as *The Sūtra [or Dhāraṇī] of the King of the Sound of the Drum* (*rnga sgra'i rgyal po'i mdo/gzungs*), which in Sanskrit would be *\*Dundubhisvararājasūtra*. Indeed, the name of the dhāraṇī that this work contains is explicitly stated in the text to be Dundubhisvararāja, or Amṛtadundubhisvararāja, and tradition has taken this to be yet another moniker of Amitābha or Amitāyus of Sukhāvātī. As a name, Dundubhisvara is not uncommon in Indian literature, and other Mahāyāna works list Dundubhisvararāja (or the alternatives Dundubhisvara and Dundubhisvaranirgoṣa) as names of a former buddha, a series of former buddhas, and the buddha who dwells in the northern quarter,<sup>8</sup> but in this context, no doubt on the basis of the mentions in this text, Tibetan Buddhist tradition equates the names Dundubhisvararāja (*rnga sgra'i rgyal po*) and Amṛtadundubhisvararāja (*'chi med rnga sgra'i rgyal po*) most frequently with Amitābha or Amitāyus of Sukhāvātī.

i.9 This translation was completed based on the Tibetan translation of the text found in the “Tantra Collection” (*rgyud 'bum*) and “Compendium of Dhāraṇī” (*gzungs 'dus*) sections of the Degé Kangyur<sup>9</sup> in consultation with the Comparative Edition (*dpe bsdur ma*) and the Stok Palace Kangyur.

The Noble Dhāraṇī

**Essence of Immeasurable Longevity and  
Wisdom**

# 1. The Translation

1.1 [F.220.b] Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was seated at the bank of a pool by the Ganges river<sup>10</sup> with a great monastic saṅgha of five hundred monks and a great saṅgha of bodhisattvas. The Blessed One addressed the monks, the monks gave the Blessed One their full attention, and the Blessed One [F.221.a] said to them:

1.3 “A perfect buddha,  
The Thus-Gone Aparimitāyus,  
Lives to the west of here  
In the realm of Sukhāvātī.

1.4 “Those who recite his name  
Will be reborn there.  
At the moment of death they will see  
The teacher with his monastic saṅgha.

1.5 “There are no women there,  
And no gestation in a womb.  
Beings with great magical power  
Are born there from lotuses made of jewels.

1.6 “As soon as one thinks about  
Food, clothing, medicines,  
Robes, bedding, and alms bowls  
They instantly appear.

1.7 “The buddhas dwelling in all ten directions  
Sing the praises of Sukhāvātī.  
Since the Buddha is inconceivable,  
The Buddha’s Dharma is inconceivable,

- 1.8 “And the Noble Saṅgha is inconceivable too.  
When one has generated faith in the inconceivable,  
The ripened result is inconceivable—  
One is reborn in a pure realm.<sup>11</sup>
- 1.9 “Monks, the Thus-Gone, worthy, perfect Buddha Aparimitāyus’ palace, called Having a Retinue, is ten thousand leagues wide. He was born into a kṣatriya family. Monks, the Thus-Gone, worthy, perfect Buddha Aparimitāyus’ father was a universal ruler named Most Gracious, and his mother was named Splendorous. His kṣatriya queen was named Gracious Protector. Monks, the Thus-Gone Aparimitāyus’ son was named Moonlight, and his attendant’s name was Stainless Renown. Monks, the Thus-Gone Aparimitāyus’ disciple foremost in insight was called Pinnacle of Grace, and his disciple foremost in miraculous powers and foremost in great endeavor was named Great Array.
- 1.10 “Monks, the Thus-Gone Aparimitāyus’ Māra was called King of Offerings, and the name of his Devadatta was Gracious Gift. [F.221.b] Monks, the Thus-Gone Aparimitāyus’ great gathering of hearers contains sixty thousand great hearers.
- 1.11 “Monks, all the beings who think well of him should bear in mind the name of the Thus-Gone Aparimitāyus, practice for ten days with an undistracted mind that recollects the Buddha, and continually think of the Thus-Gone Aparimitāyus who dwells in the realm of Sukhāvātī.
- 1.12 “They should also continually recite the dhāraṇī of Śrī Amṛtadundubhisvararāja.<sup>12</sup> If all beings, three times a day and three times a night, prostrate with the five points of the body to the Thus-Gone Aparimitāyus while thinking of him, after ten days they will have a vision of the Thus-Gone Aparimitāyus and a vision of all the blessed buddhas dwelling in the ten directions. If they dedicate all their roots of virtue to rebirth in the realm of Sukhāvātī, when they die the Thus-Gone Aparimitāyus will be present before them, and they will be reborn in the buddha field of the Thus-Gone Aparimitāyus.
- 1.13 “Monks, this is the dhāraṇī called Amṛtadundubhisvararāja:

*tadyathā śavale avale sañjale nirdeśe nirjāte nirukte nirmukhe jvalaparicchedani  
sukhavatinirdeśe amṛte āyurgarbha<sup>13</sup>nirhāni amṛte ayuḥprasādhane nirbuddhi  
ākāśanirdeśe ākāśanirjāte<sup>14</sup> ākāśanirkuśale ākāśanirdarśane ākāśādhiṣṭhāne sukhavati  
ādhiṣṭhāne rūpanirdeśe catvāridharmaprasādhane catvāri āryasatyaprasādhane  
catvārimārgabhavanaprasādhane<sup>15</sup> bala<sup>16</sup>vīryaprasādhane dharmācchedane kuśale  
kuśalanirdeśe kuśalapraṭiṣṭhāne buddhākuśale viśuddhaprabhā<sup>17</sup>sa dharmakaraṇe  
nirjati nirbuddhe vimale viraje rājase rasāgre rasāgrabale rasāgrādhiṣṭhite kule*

*pratikule vikule dānte sudānta<sup>18</sup>citte supraśāntacitte supraṭiṣṭhite sule sumukhī-  
dharme ca dharme bale ca bale anuśābale buddhākāśaḡuṇe buddhākāśanirguṇe  
amṛtadundubhiḡsvare svāhā*

- 1.14 “Monks, faithful [F.222.a] sons or daughters of good family who recite this Amṛtadundubhisvararāja dhāraṇī as it has been taught should dress in clean clothes and, in a place that is pure and unspoiled, make offerings of flowers and perfumes to the Thus-Gone Aparimitāyus. They should imagine the lotus seat at the seat of awakening and the perfect Bodhi tree. They should arouse longing to be there, and if they have such longing and faith they will be reborn in the buddha field of the Thus-Gone Aparimitāyus.
- 1.15 “Monks, the Thus-Gone Aparimitāyus’ king of trees is the tree called Radiating Jeweled Lotus, and it is covered in flowers and fruit. The lotus seat, which is pure, bright, and fine, is called Brilliant Light Ray. The Thus-Gone Aparimitāyus is seated there surrounded by many precious jewels. The bodhisattva Avalokiteśvara is to his right, the bodhisattva Mahāsthāmaprāpta is to his left, and they are all surrounded by an incalculable gathering of bodhisattvas. Faithful sons or daughters of good family who have great devotion, faith, and reverence will be reborn there. They will take miraculous birth on great lotuses made of the seven precious jewels situated on the great golden ground.
- 1.16 “Monks, any monk, nun, male lay practitioner, or female lay practitioner who bears in mind the name of the Thus-Gone Aparimitāyus will never have to face any dangers from fire, dangers from water, dangers from poison, dangers from weapons, dangers from yakṣas, and dangers from rākṣasas, except for those that arise due to the ripening of previous actions.”
- 1.17 When the Blessed One had spoken these words, the monks, the entire retinue, and the world with its gods, humans, asuras, and gandharvas rejoiced and praised what the Blessed One had said. [F.222.b]
- 1.18 *This concludes the noble dhāraṇī “Essence of Immeasurable Longevity and Wisdom.”*

c.

## Colophon

c.1 Translated by the Indian preceptor Puṇyasambhava and the translator Patsap Nyima Drak.

n.

## NOTES

- n.1 See Dharmachakra Translation Committee, *The Good Eon* (forthcoming).
- n.2 See Sakya Pandita Translation Group, *The Display of the Pure Land of Sukhāvātī* (<https://read.84000.co/translation/toh115.html>) (2011).
- n.3 Disregarding, it seems, the Buddha’s own mention, noted above, of Aparimitāyus’ mother and queen.
- n.4 *Emituo gu yinsheng wang tuoluoni jing* (阿彌陀鼓音聲王陀羅尼經), see Lancaster (2019) ([http://www.acmuller.net/descriptive\\_catalogue/files/k0443.html](http://www.acmuller.net/descriptive_catalogue/files/k0443.html)).
- n.5 Of the two versions of the *Aparimitāyurjñānasūtra*, one (Toh 674) was probably translated by the same translators as the present text, Puṇyasambhava and Patsap Nyima Drak. This is the version most widely used today. The other (Toh 675) represents—but is not identical to—a translation made during the early translation period, as attested in numerous Dunhuang manuscripts and the mention in the early-ninth-century Denkarma (*ldan dkar ma*) and Phangthangma (*phang thang ma*) inventories of, respectively, a *tshe dpag tu med pa’i gzungs*, with 110 ślokas, and a *tshe dpag tu med pa*, with 120 ślokas. For more details on the complex issue see the introductions to Toh 674 and 675 in Roberts and Bower (1) and (2), forthcoming.
- n.6 For a translation of Toh 679, see Dharmachakra Translation Committee, trans. *The Dhāraṇī Praising the Qualities of the Immeasurable One* (<https://read.84000.co/translation/toh679.html>), 2020.
- n.7 There is another problem around the correct rendering of the title of the present text. The Sanskrit title indicates that this is the essence (*hṛdaya*) that is the wisdom (*jñāna*) of Aparimitāyus (*aparimitāyur*). The Tibetan translation of the title, however, reads the compound in the Sanskrit title as the essence (*snying po*) of immeasurable (*dpag tu med pa*) longevity and wisdom (*tshe dang ye shes*). It is thus possible that the Tibetan rendering of the title of this work is somewhat misleading, and that the Sanskrit title *Aparimitāyurjñānahṛdaya-dhāraṇī* might be more accurately translated into English as *The Dhāraṇī of the*



*Essence of the Wisdom of Aparimitāyus*, or even *The Dhāraṇī of the Essence of Knowing Aparimitāyus*. Because this translation is based on the Tibetan version of the text, however, it follows the title as rendered in the Tibetan translation.

- n.8 Edgerton (1953), p. 266.1.
- n.9 This text, Toh 850, and all those contained in this same volume (*gzungs 'dus*, *e*), are listed as being located in volume 100 of the Degé Kangyur by the Buddhist Digital Resource Center (BDRC). However, several other Kangyur databases—including the eKangyur that supplies the digital input version displayed by the 84000 Reading Room—list this work as being located in volume 101. This discrepancy is partly due to the fact that the two volumes of the *gzungs 'dus* section are an added supplement not mentioned in the original catalog, and also hinges on the fact that the compilers of the Tōhoku catalog placed another text—which forms a whole, very large volume—the *Vimalaprabhānāmakālacakratantṛāṭikā* (*dus 'khor 'grel bshad dri med 'od*, Toh 845), before the volume 100 of the Degé Kangyur, numbering it as vol. 100, although it is almost certainly intended to come right at the end of the Degé Kangyur texts as volume 102; indeed its final fifth chapter is often carried over and wrapped in the same volume as the Kangyur *dkar chags* (catalog). Please note this discrepancy when using the eKangyur viewer in this translation.
- n.10 Both versions of the Degé read *gang gA tas bskor ba'i rdzing bu'i 'gram na*; the Stok Palace Kangyur reads *gang ga tas bskor ba'i rdzing bu'i 'gram na*. The term *gang gA tas* does not appear anywhere else in the Kangyur and is taken here to refer to the Ganges river. A more literal translation of this sentence would be “the bank of a pool that was surrounded by the Ganges river.” This could perhaps refer to an island in the middle of the Ganges river where there was a certain pool or pond, but we have decided for now to translate this more vaguely here.
- n.11 The six lines above, starting with “Since the Buddha is inconceivable,” are frequently cited in later Tibetan literature, often using the alternative title *rnga sgra'i rgyal po'i mdo* (*The Sūtra of the King of the Sound of the Drum*).
- n.12 See i.8.
- n.13 Degé Toh 676, Yongle, Lithang, Kangxi, Choné, and Stok Palace read *bha*; Degé Toh 850 reads *ba*.
- n.14 Degé Toh 850 and Stok Palace read *ākāsanirdése/ākāsanirjāte*; Degé Toh 676 reads *ākāsanirjāte/ākāsanirdése*.
- n.15

Degé Toh 676 reads *prasādhane*; Yongle, Lithang, Kangxi, and Choné read *prasādana*; Degé Toh 850 and Stok Palace read *prasādhani*.

n.16 Degé Toh 676 and Stok Palace read *bala*; Degé Toh 850 reads *pala*.

n.17 Degé Toh 676 and Stok Palace read *bhā*; Degé Toh 850, Yongle, Lithang, Kangxi, and Choné read *bha*.

n.18 Degé Toh 850 reads *dānte sudānta*; Degé Toh 676 and Stok Palace read *dante sudante*.

b.

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*'phags pa tshe dang ye shes dpag tu med pa'i snying po*. Stok Kangyur 105 (rgyud, pha), folios 202.b–205.a.

*bcom ldan 'das snang ba mtha' yas kyi gzungs sngags (Bhagavadamitābhadhāraṇī-mantra)*. Toh 677, Degé Kangyur vol. 91 (rgyud, ba), folio 222.b; Toh 864, vol. 100 (gzungs 'dus, e), folios 87.b–88.a.

*bde ldan gyi snying po*. Toh 690, Degé Kangyur vol. 91 (rgyud, ba), folio 223.a; Toh 889, vol. (gzungs 'dus, e), folio 165.b.

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g.

## GLOSSARY

g.1

Amitābha

*'od mtha' yas*

འོད་མཐའ་ཡས།

*Amitābha*

“Infinite Light,” the name of the buddha who presides over Sukhāvātī, also called Amitāyus or Aparimitāyus. Traditionally equated, too, with Dundubhisvararāja.

g.2

Amṛtadundubhisvararāja

*'chi med rnga sgra'i rgyal po*

འཆི་མེད་རྩ་སྒྲའི་རྒྱལ་པོ།

*Amṛtadundubhisvararāja*

The name of the dhāraṇī that confers rebirth in Sukhāvātī taught by the Buddha Śākyamuni in *The Noble Dhāraṇī “Essence of Immeasurable Longevity and Wisdom.”* Also the name of a buddha traditionally equated with Amitābha or Amitāyus. Also called Dundubhisvararāja.

g.3

Aparimitāyurjñāna

*tshe dang ye shes dpag tu med pa*

ཚེ་དང་ཡེ་ཤེས་དཔག་ཏུ་མེད་པ།

*Aparimitāyurjñāna*

“Unlimited Life and Wisdom,” the name of the tathāgata who resides in the buddha field Aparimitaḡuṣaṣṡaya at the zenith; it can also be rendered Amitāyus.

g.4

Aparimitāyus

*tshe dpag med*

ཚེ་དཔག་མེད།

*Aparimitāyus*

“Unlimited Life,” the name of the tathāgata who resides in the buddha field Sukhāvātī in the west; it can also be rendered Amitāyus and is synonymous with Amitābha.

g.5

Avalokiteśvara

*spyang ras gzigs dbang phyug*

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

*Avalokiteśvara*

The name of one of the most important bodhisattvas of the Mahāyāna pantheon.

g.6 Bodhi tree

*byang chub kyi shing*

བྱང་ལྷུབ་ཀྱི་ཤིང།

*bodhiṅkṣa · bodhidruma*

The name of the tree under which the Buddha Śākyamuni attained awakening. The same term is used to describe the trees under which other tathāgatas, both in this realm and others, attain awakening.

g.7 Brilliant Light Ray

*bkra ba'i 'od zer can*

བཀྲ་བའི་འོད་ཟེར་ཅན།

—

The name of the lotus seat on which the Tathāgata Aparimitāyus sits.

g.8 Devadatta

*lhas byin*

ལྷས་བྱིན།

*Devadatta*

The name of the Buddha's cousin and brother-in-law who defected from the Buddha's saṅgha, causing the very first schism, and went on to compete against and even attempt to kill the Buddha Śākyamuni.

g.9 Dhāraṇī

*gzungs*

གཟུངས།

*dhāraṇī*

A formula invoking a particular deity for a particular purpose; dhāraṇīs are longer than most mantras, and their applications are more specialized.

g.10 Dundubhisvararāja

*rnga sgra'i rgyal po*

རྩ་སྒྲའི་རྒྱལ་པོ།

*Dundubhisvararāja*

The name of a buddha traditionally equated with Amitābha or Amitāyus. Also called Amṛtadundubhisvararāja.

g.11 Gracious Gift

*dang ba*

དང་བ།

—

The name of the person who occupies the role of Devadatta in the Tathāgata Aparimitāyus' realm.

g.12 Gracious Protector

*bzang skyong ma*

བཟང་སྐྱོང་མ།

—

The name of the Tathāgata Aparimitāyus' queen.

g.13 Great Array

*bkod pa chen po*

བཀོད་པ་ཆེན་པོ།

—

The name of the Tathāgata Aparimitāyus' disciple foremost in miraculous powers and endeavor.

g.14 Great hearer

*nyan thos chen po*

ཉན་སྟོས་ཆེན་པོ།

*mahāśrāvaka*

A term denoting the primary disciples of a buddha.

g.15 Having a Retinue

*'khor dang bcas pa*

འཁོར་དང་བཅས་པ།

—

The name of the Tathāgata Aparimitāyus' palace in the realm Sukhāvati.

g.16 King of Offerings

*mchod pa'i rgyal po*

མཚན་པའི་རྒྱལ་པོ།

—

The name of the being who acts as Māra in the Tathāgata Aparimitāyus' realm.

g.17 King of trees

*shing gi rgyal po*

ཤིང་གི་རྒྱལ་པོ།

*drumarāja*

A generic term for a tree under which a tathāgata sits and a synonym for the Bodhi tree.

g.18 Kṣatriya

*rgyal rigs*



ཀླུ་རིགས།

*kṣatriya*

The ruling caste in the traditional four-caste hierarchy of India, it is associated with warriors, the aristocracy, and kings.

g.19 Mahāsthāmaprāpta

*mthu chen thob pa*

མཐུ་ཚེན་ཐོབ་པ།

*Mahāsthāmaprāpta*

The name of an important bodhisattva in the Mahāyāna pantheon.

g.20 Māra

*bdud*

བདུད།

*Māra*

The name of the being who maintains the illusions of the world that bind beings in cyclic existence.

g.21 Maudgalyāyana

*maud gal gyi bu*

མོད་གལ་གྱི་བུ།

*Maudgalyāyana*

Along with Śāriputra, one of Buddha Śākyamuni's two main disciples, known as the foremost in miraculous powers and endeavor.

g.22 Moonlight

*zla ba'i 'od*

ཟླ་བའི་འོད།

—

The name of the Tathāgata Aparimitāyus' son.

g.23 Most Gracious

*bzang po'i mchog*

བཟང་པོའི་མཚོག

—

The name of the Tathāgata Aparimitāyus' father.

g.24 Patsap Nyima Drak

*pa tshab nyi ma grags*

པ་ཚབ་ཉི་མ་གྲགས།

—

The name of a famous Tibetan translator (b. 1055). He studied in Kashmir for twenty-three years and is best known for introducing into Tibet the philosophical works of Candrakīrti and other Indian scholars, but also brought the transmissions of new practice rituals and tantric deities.

g.25 Pinnacle of Grace

*bzang po'i tog*

བཟང་པོའི་རྟོག་

—

The name of the Tathāgata Aparimitāyus' disciple foremost in insight.

g.26 Prostrate with the five points of the body

*yan lag lngas phiyag*

ཡན་ལག་ལྔ་ས་ཕྱག་

*pañcāṅgapraṇāma*

The term literally means “prostrating with five limbs.” The five limbs consist of the head, two arms, and two legs.

g.27 Puṇyasambhava

*puN+ya saM b+ha wa*

ཕུར་སྐྱེ་བུ་ཤ།

*Puṇyasambhava*

The name of an Indian preceptor and translator (ca. 11th century). Little is known about him except that he was responsible with Patsap Nyima Drak for the translation of this text, and possibly for Toh 675.

g.28 Radiating Jeweled Lotus

*rin po che'i pad+ma rnam par snang ba*

རིན་པོ་ཆེའི་པདྨ་རྣམ་པར་སྐྱང་བ།

—

The name of the Bodhi tree under which the Tathāgata Aparimitāyus sits.

g.29 Śāriputra

*shA ri'i bu*

ཤ་རིའི་བུ།

*Śāriputra*

Along with Maudgalyāyana, one of Buddha Śākyamuni's two main disciples, known as the foremost in insight.

g.30 Seat of awakening

*byang chub kyi snying po*

བྱང་ཆུབ་ཀྱི་སྙིང་པོ།

*bodhimanda*

The name for the platform under the Bodhi tree that marks the location where the Buddha Śākyamuni attained awakening. The same term is used to signify the platform under the Bodhi trees on which all tathāgatas, both in this realm and in others, attain awakening.

g.31 Splendorous

*gzi brjid can*

གཟི་བརྗིད་ཅན།

—

The name of the Tathāgata Aparimitāyus' mother.

g.32 Stainless Renown

*snyan pa dri ma med*

སྟན་པ་དྲི་མ་མེད།

—

The name of the Tathāgata Aparimitāyus' attendant.

g.33 Sukhāvātī

*bde ba can*

བདེ་བ་ཅན།

*Sukhāvātī*

The realm where the Tathāgata Aparimitāyus resides.

g.34 Universal ruler

*'khor los sgyur ba'i rgyal po*

འཁོར་ལོས་སྐུར་བའི་རྒྱལ་པོ།

*cakravartin*

A term for an idealized, utopic vision of kingship in South Asian cultures. A universal ruler reigns over vast regions of the universe in accordance with principles of righteous law (*dharma*). Such a king is called a *cakravartin* because he possesses a wheel or discus (*cakra*) that rolls across different realms and brings them all under his power.