

འཕགས་པ་དེ་བཞིན་གཤམས་པའི་ཏིང་ངེ་འཛིན་གྱི་སྣོ་བས་བསྐྱེད་པ་བྱི་རྒྱུའི་འོད་ཅེས་བྱ་བའི་གཟུངས།
'phags pa de bzhin gshegs pa'i ting nge 'dzin gyi stobs bskyed pa bai DUr+ya'i 'od ces bya ba'i
gzungs

The Noble Vaiḍūryaprabha Dhāraṇī That Activates the Power of the Thus-Gone
Ones' Absorption

Āryatathāgatavaiḍūryaprabhanāmabalādhānasamādhidhāraṇī

· Toh 505 ·

Degé Kangyur, vol. 87 (rgyud 'bum, da), folios 284.a–286.a

TRANSLATED INTO TIBETAN BY

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co.

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SUMMARY

- s.1 *The Vaiḍūryaprabha Dhāraṇī* contains a short dhāraṇī given by the Seven Thus-Gone Ones that can be recited to purify karmic obscurations, cure illnesses, and prevent all manner of unnatural deaths and harmful circumstances.

ac.

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ac.1 This publication was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

ac.2 The text was translated, edited, and introduced by the 84000 translation team. Adam C. Krug produced the translation and wrote the introduction. Ryan Damron edited the translation and the introduction, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.

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INTRODUCTION

i.

i.1 *The Vaiḍūryaprabha Dhāraṇī* is the third and final complete work within the cycle of texts in the Kangyur that are directly related to the tradition of the medicine buddha Bhaiṣajyaguruvaiḍūryaprabharāja and the group of the Seven Thus-Gone Ones of which he is a member. The teaching was given by the Buddha Śākyamuni and the Seven Thus-Gone Ones in a medicine hall (*smān gyi gnas*) at the request of the bodhisattva Mañjuśrīkumārabhūta.

i.2 The prescribed practice consists in reciting a series of homages along with the dhāraṇī itself. The homage is to the Seven Thus-Gone Ones as well as to Śākyamuni, the goddess Prajñāpāramitā, and a number of bodhisattvas and divine lay practitioners such as Brahmā and Śakra. Also included in the homage are the twelve yakṣa generals who are formally bound to Bhaiṣajyaguruvaiḍūryaprabha, as described in *The Detailed Account of the Previous Aspirations of the Seven Thus-Gone Ones*¹ and *The Detailed Account of the Previous Aspirations of the Blessed Bhaiṣajyaguruvaiḍūryaprabha*.²

i.3 The text begins with Śākyamuni entering into an absorption that draws in the Seven Thus-Gone Ones so that they are present before his assembly. After Mañjuśrīkumārabhūta requests a dhāraṇī from them, Śākyamuni utters the homage and then the Seven Thus-Gone Ones recite the dhāraṇī itself in unison. The entire assembly then makes offerings to the Seven Thus-Gone Ones and circumambulates them. The Seven Thus-Gone Ones then disappear, and the text concludes with the Buddha Śākyamuni's instructions for performing a purification ritual using *The Vaiḍūryaprabha Dhāraṇī*.

i.4 There is no known Sanskrit or Chinese witness for this text. The colophon to the Tibetan translation notes that it was first translated during the Tibetan imperial period by the Indian scholars Jinamitra, Dānaśīla, and Śīlendrabodhi together with the Tibetan translator Bandé Yeshé Dé, but there is no record of this translation in either of the Tibetan imperial catalogs of translated works. The colophon also tells us that this early translation was

updated and finalized in the mid-eleventh century by Atīśa Dīpaṅkaraśrījñāna and Tsültrim Gyalwa at Tholing Serkang in Western Tibet.

- i.5 This translation is based on the Tibetan translation in the Tantra Collection (*rgyud 'bum*) of the Degé Kangyur in consultation with the Comparative Edition (*dpe bsdur ma*) of the Kangyur and the Stok Palace Kangyur. The dhāraṇī cited in the text is rendered as it appears in the Degé version of the Tibetan translation, with only minor emendations made for clarity.

**The Noble
Vaiḍūryaprabha Dhāraṇī
That Activates the Power of the Thus-Gone Ones' Absorption**

1.

The Translation

[F.284.a]

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was present in a medicine hall with a large saṅgha of monks and a large saṅgha of bodhisattvas. At that time, the Blessed One entered the absorption called *invitation to the buddha field*. As soon as he did this, the entire trichiliocosm shook and an immeasurable rain of divine sandalwood powder and flowers fell from the sky. The Seven Thus-Gone Ones and their retinues arrived in this world system and sat on lion thrones that had sprung up due to their previous roots of virtue. They were surrounded by all manner of bodhisattvas as well as gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, kings, ministers, brahmins, and householders.

1.2 Then, through the Buddha's power, Mañjuśrīkumārabhūta rose from his seat, placed his palms together, and addressed them, saying, "Thus-Gone Ones, please consider my request. Please purify all beings' misdeeds, cure all their illnesses, and fulfill all their hopes. Please tell us the names of these blessed thus-gone ones and the dhāraṇī that has been blessed by their previous aspirations."

1.3 The Blessed One expressed his approval of Mañjuśrīkumārabhūta, saying, "Good, Mañjuśrī, [F.284.b] good. Listen well, focus your attention, and I will explain."

1.4 "Very well, Blessed One," said Mañjuśrīkumārabhūta, who listened just as the Blessed One had said. The Blessed One spoke the following words:

1.5 "Homage to the thus-gone one Suparikīrtitanāmadheyaśrīrāja.³

1.6 "Homage to the thus-gone one King Roaring Splendor of Mastery Who Is Adorned with Lotuses, the Moon, and Jewels.

- 1.7 “Homage to the thus-gone one King Resplendent Untarnished Jewel of Striking Color Who Has Perfect Conduct.
- 1.8 “Homage to the thus-gone one Glorious King Supreme in His Lack of Sorrow.
- 1.9 “Homage to the thus-gone one King Roaring Sea of Renown in the Dharma.
- 1.10 “Homage to the thus-gone one King of Supernatural Perception Who Revels in the Exalted Mind of the Sea of Dharma.
- 1.11 “Homage to the thus-gone one Bhaiṣajyaguruvaiḍūryaprabharāja.
- 1.12 “Homage to the thus-gone one Śākyamuni.
- 1.13 “Homage to the blessed one Prajñāpāramitā.
- 1.14 “Homage to the bodhisattva great being Mañjuśrīkumārabhūta.
- 1.15 “Homage to the bodhisattva great being Avalokiteśvara.
- 1.16 “Homage to the bodhisattva great being Vajrapāṇi.
- 1.17 “Homage to the bodhisattva great being Vairocana, who is like the sun.
- 1.18 “Homage to the bodhisattva great being Cooling, who is like the moon.
- 1.19 “Homage to the bodhisattva great being Mahāmati.
- 1.20 “Homage to the bodhisattva great being Maitreya.
- 1.21 “Homage to the bodhisattva great being Vajra.
- 1.22 “Homage to the bodhisattva great being Pratibhānakūṭa. [F.285.a]
- 1.23 “Homage to the bodhisattva great being Unfailing Might.
- 1.24 “Homage to the bodhisattva great being Priyadarśana.
- 1.25 “Homage to the bodhisattva great being He Whose Mind Dispels All Darkness.
- 1.26 “Homage to the bodhisattva great being Sucintitacintin.
- 1.27 “Homage to the bodhisattva great being Merukūṭa.
- 1.28 “Homage to the bodhisattva great being Gadgadasvara.

- 1.29 “Homage to the bodhisattva great being King Who Holds the Peak of Great Mount Meru.
- 1.30 “Homage to the noble, worthy Śāriputra and Mahāmaudgalyāyana.
- 1.31 “Homage to the great divine lay practitioners, glorious Brahmā and Śakra.
- 1.32 “Homage to the Four Great Kings.
- 1.33 “Homage to the great nāga lay practitioner Blessed Buddha.
- 1.34 “Homage to the twelve great yakṣa generals.”⁴
- 1.35 All the thus-gone ones then spoke the words of the dhāraṇī in a single melodious voice:
- 1.36 *namo ratnatrayāya | namo bhagavate apratihatabhaiṣajyarājāya | tadyathā |*
- 1.37 *om sarvatathāgata hūm ghume ghume imini mihi mati mati saptatathāgata-samādhyadhiṣṭhite atimate pāle pāpaṃ śodhani sarvapāpaṃ nāśaya mama buddhe buddhottame ume kume buddhakṣetraparīśodhani dhameni dhame meru meru meruśikhare sarvākālamṛtyunivāraṇi buddhe subuddhe buddhādhiṣṭhānādhiṣṭhitena rakṣantu me sarvadeva same asame samanvāharantu me sarvabuddhabodhisattvā śame śame praśamantu me sarvetyupadrāvyaśādhayaḥ pūrāṇī supūrāṇī [F.285.b] pūraya me sarvāsāme vaiḍūryapratibhāse sarvapāpaṃ kṣayaṅkari svāhā |*
- 1.38 *om bhaṣajye bhaiṣajye mahābhaiṣajye samudgate svāhā*
- 1.39 As the names of the thus-gone ones and this dhāraṇī were pronounced, a great light shone, the vast earth shook, and miraculous emanations appeared. The assemblies gathered there made offerings of perfume and incense to the thus-gone ones, expressed their approval, and circumambulated them seven times. The Seven Thus-Gone Ones then disappeared.
- 1.40 Blessed Śākyamuni then spoke: “Any son or daughter of good family who upholds, carries, recites, and makes offerings to this dhāraṇī and the names of the thus-gone ones will be cleansed. They will cleanse the directions and maintain the eightfold noble path.”⁵
- 1.41 “With supreme compassion⁶ for all beings, they should begin on the full moon during Viśākhā. They should make an image of the thus-gone ones, fast on the eighth, fourteenth, and fifteenth days, and then recite the dhāraṇī forty-nine, one thousand and eight, or forty-nine thousand times while offering flowers, incense, perfume, lamps, garlands, music, parasols, banners, and flags three times per day and three times per night.

- 1.42 “When they do, the thus-gone ones will direct their attention toward them and all the bodhisattvas will think of them. Brahmā, Śakra, the Four Great Kings, and the great nāga lay practitioners will protect them, and they will be guarded by all the vajra-wielding yakṣa generals. All of their karmic obscurations will be purified, including the five acts with immediate retribution and so forth. They will not contract any illnesses, will have a long life, [F.286.a] and will avoid any kind of unnatural death. Death, enemies, dangers of the wilderness, conflict, arguments, and disputes will all be pacified. They will not be enthralled by any enemy, and anything they wish for will be fulfilled.”
- 1.43 At that point Mañjuśrīkumārabhūta addressed the Blessed One, saying, “Blessed One, what is the name of this Dharma discourse? How should it be remembered?”
- 1.44 “Mañjuśrī,” the Blessed One replied, “this Dharma discourse should be known as *The Dhāraṇī of Vaiḍūryaprabha That Activates the Power of the Thus-Gone Ones’ Absorption*. It should be known as *Pulverizing and Purifying all Karmic Obscurations*. It should be known as *Displaying the Emanations of the Seven Thus-Gone Ones*.”
- 1.45 When the Blessed One said this, Mañjuśrīkumārabhūta and the entire assembly rejoiced and praised the words of the Blessed One.
- 1.46 *This concludes “The Noble Dhāraṇī of Vaiḍūryaprabha That Activates the Power of the Thus-Gone Ones’ Absorption.”*

c.

Colophon

- c.1 This was translated, edited, and finalized by the Indian preceptors Jinamitra, Dānaśīla, and Śilendrabodhi along with the great editor and translator Bandé Yeshé Dé. It was later updated and finalized according to the new translation guidelines by the Indian preceptor Dīpaṅkaraśrījñāna and the monk Tsültrim Gyalwa at Tholing Serkang.

ab.

ABBREVIATIONS

- C Choné (*co ne*)
- D Degé (*sde dge bka' 'gyur*)
- H Lhasa (*lha sa/zhol*)
- J Lithang (*li thang*)
- K Kanxi (*kang shi*)
- N Narthang (*snar thang*)
- S Stok Palace (*stog pho 'brang*)
- U Urga (*phyi sog khu re*)
- Y Yongle (*g.yong lo*)

NOTES

n.

- n.1 *The Detailed Account of the Previous Aspirations of the Seven Thus-Gone Ones* (*Saptatathāgatapūrvapraṇidhānaviśeṣavistāra*. Toh 503), 1.113.
- n.2 *The Detailed Account of the Previous Aspirations of the Blessed Bhaiṣajyaguru-
vaidūryaprabha* (*Bhagavānbhaiṣajyaguru-vaidūryaprabhasya pūrvapraṇidhāna-
viśeṣavistāra*, Toh 504), 1.53.
- n.3 Aside from Suparikīrtitanāmadheyaśrīrāja, whose name appears in Śāntideva's *Śikṣāsamuccaya*, and Bhaiṣajyaguru-vaidūryaprabha, whose Sanskrit name is widely cited, the names of the remaining thus-gone ones are not attested in available Sanskrit sources. For this reason, their names have been translated into English based on the Tibetan. Ronald Davidson (2015, p. 156 and n. 90) reconstructs the Sanskrit names based on his own interpretation as well as Lokesh Chandra 1999, who in turn relied on Lohia 1994. In all cases, the Sanskrit reconstructions are speculative and not based on any attested Sanskrit sources for these names. We have provided Davidson's reconstructions in the glossary. All other names that are not attested in Sanskrit have been translated into English without reconstruction.
- n.4 This translation follows H, N, and S in reading *gnod sbyin gyi sde dpon chen po*. D reads *gnod zbyin gyi dge snyen chen po*, "eight great yakṣa lay practitioners." Regarding these yakṣas, see the introduction, i.2.
- n.5 This translation follows S in reading *'phags pa'i lam yang lag brgyad*. D omits *lam*, "path."
- n.6 This translation follows H, N, and S in reading *mchog tu snying rjes*. D omits, *mchog tu*, "supreme."

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 absorption

ting nge 'dzin

ཉིང་ལྷོ་འཇོན།

samādhi^{AD}

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyūtpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.2 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.3 Avalokiteśvara

spyan ras gzigs

སྤྱན་རས་གཟིགས།

avalokiteśvara

Definition from the 84000 Glossary of Terms:

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

g.4 Bandé Yeshé Dé

ban+de ye shes sde

བནྟེ་ཡེ་ཤེས་སྟེ།

—

Definition from the 84000 Glossary of Terms:

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé's great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.

g.5 Bhaiṣajyaguruvaiḍūryaprabha

sman gyi lha bai DUr+ya'i 'od

སྐྱེན་གྱི་ལྷ་བེ་རྟུ་ཅུ་འེ་འོ་ད།

bhaiṣajyaguruvaiḍūryaprabha

The Medicine Buddha, the thus-gone one residing in the buddhfield Vaiḍūryanirbhāsa. Also called Bhaiṣajyaguruvaiḍūryaprabharāja.

g.6 Bhaiṣajyaguruvaiḍūryaprabharāja

sman gyi bla bai DUr+ya'i 'od kyi rgyal po

སྐྱེན་གྱི་ལྷ་བེ་རྟུ་ཅུ་འེ་འོ་ད་གྱི་རྒྱལ་པོ།

bhaiṣajyaguruvaiḍūryaprabharāja ^{AO}

One of the Seven Thus-Gone Ones, often referred to as the Medicine Buddha. Also called Bhaiṣajyaguruvaiḍūryaprabha.

g.7 Blessed Buddha

sangs rgyas bcom ldan 'das

སངས་རྒྱལ་བཅོམ་ལྷན་འདས།

—

The name of a nāga who is invoked in the *Dhāraṇī of Vaiḍūryaprabha* (Toh 505).

g.8 Blessed One

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavat

Definition from the 84000 Glossary of Terms:

In Buddhist literature, this is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” *saṃsāra* and *nirvāṇa*—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four *māras*.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root $\sqrt{bhañj}$ (“to break”).

g.9 bodhisattva

byang chub sems dpa'

བྱང་ལྷན་སེམས་དཔལ།

bodhisattva

Definition from the 84000 Glossary of Terms:

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the ten bodhisattva levels (*daśabhūmi*, *sa bcu*). Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize both the selflessness of persons and the selflessness of phenomena.

g.10 Brahmā

tshangs pa

ཚོངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*sahāmpati*) and Great Brahmā (*mahābrahman*).

- g.11 **brahmin**
bram ze
 བླ་མ་ཟླེ།
brāhmaṇa
 Definition from the 84000 Glossary of Terms:
 A member of the highest of the four castes in Indian society, which is closely associated with religious vocations.
- g.12 **Cooling**
rab tu bsil byed
 རབ་ཏུ་བསིལ་བྱེད།
 —
 The name of a bodhisattva.
- g.13 **Dānaśīla**
dA na shI la
 དྲན་ལྷི་ལ།
dānaśīla
 An Indian master from Kashmir who was resident in Tibet during the late eighth and early ninth centuries. He was a frequent collaborator of Yeshé Dé.
- g.14 **Dīpaṅkaraśrījñāna**
dI baM ka ra shri dz+nyA na
 དྲི་བེ་ཀ་ར་ཤྲི་རྫོ་ན།
dīpaṅkaraśrījñāna
 The famed Indian scholar who spent twelve years in Tibet from 1042–54. Also known as Atīśa.
- g.15 **eightfold noble path**
'phags pa'i lam yan lag brgyad
 །འཕགས་པའི་ལམ་ལན་ལག་བརྒྱད།
āryāṣṭāṅgamārga ^{AD}
 Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right absorption.
- g.16 **five acts with immediate retribution**
mtshams med pa lnga

མཚམས་མེད་པ་ལྔ།

pañcānantarya^{AD}

Five particularly heinous crimes that result in immediate and severe consequences: (1) killing one's father, (2) killing one's mother, (3) killing a worthy one, (4) maliciously drawing blood from a buddha, and (5) causing a schism in the saṅgha.

g.17 Four Great Kings

rgyal po chen po bzhi

སྐུལ་པོ་ཚེན་པོ་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World Protectors (*lokapāla*, 'jig rten skyong ba).

g.18 Gadgadasvara

sang sang po'i dbyangs

སང་སང་པོའི་དབྱངས།

gadgadasvara^{AD}

The name of a bodhisattva.

g.19 gandharva

dri za

དྷི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state

between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.20 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.21 Glorious King Supreme in His Lack of Sorrow

mya ngan med mchog dpal gyi rgyal po

མྱ་ངན་མེད་མཚོག་དཔལ་གྱི་རྒྱལ་པོ།

**aśokottamaśrīrāja* ^{RS}

One of the Seven Thus-Gone Ones.

g.22 god

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

In the most general sense the devas—the term is cognate with the English *divine*—are a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of the Buddha Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable,

it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.23 He Whose Mind Dispels All Darkness

mun pa mun nag thams cad nges par 'joms pa'i blo gros

མུན་པ་མུན་ནག་གམས་ཅད་ངེས་པར་འཇོམས་པའི་བློ་གྲོས།

—

The name of a bodhisattva.

g.24 householder

khyim bdag

ཁྱིམ་བདག

gṛhapati

Definition from the 84000 Glossary of Terms:

The term is usually used for wealthy lay patrons of the Buddhist community. It also refers to a subdivision of the vaiśya (mercantile) class of traditional Indian society, comprising businessmen, merchants, landowners, and so on.

g.25 invitation to the buddha field

sangs rgyas kyi zhing bskul ba

སངས་རྒྱས་ཀྱི་ཞིང་བསྐྱལ་བ།

—

The name of an absorption that Śākyamuni Buddha uses to invite the Seven Thus-Gone Ones to his buddha field.

g.26 Jinamitra

dzi na mi tra

ཇོ་ན་མི་ཏྲ།

jinamitra

Jinamitra was invited to Tibet during the reign of King Trisong Detsen (*khri srong lde btsan*, r. 742–98 CE) and was involved with the translation of nearly two hundred texts, continuing into the reign of King Ralpachen (*ral pa can*, r. 815–38 CE).

g.27 King of Supernatural Perception Who Revels in the Exalted Mind of the Sea of Dharma

chos rgya mtsho mchog gi blos rnam par rol pa mngon par mkhyen pa'i rgyal po

ཚོས་རྒྱ་མཚོ་མཚོག་གི་སྒྲོས་རྣམ་པར་རྣམ་པ་མཛོན་པར་མཁུན་པའི་རྒྱལ་པོ།

**dharmasāgarāgramativikrīditābhijñārāja* ^{RS}

One of the Seven Thus-Gone Ones.

g.28 King Resplendent Untarnished Jewel of Striking Color Who Has Perfect Conduct

gser bzang dri med rin chen snang brtul zhugs grub pa'i rgyal po

གསེར་བཟང་དྲི་མེད་རིན་ཆེན་སྣང་བརྟུལ་ལྷགས་གྲུབ་པའི་རྒྱལ་པོ།

**suvarṇābhadravimālaratnaprabhāsavratasiddhirāja* ^{RS}

One of the Seven Thus-Gone Ones.

g.29 King Roaring Sea of Renown in the Dharma

chos bsgrags rgya mtsho'i dbyangs kyi rgyal po

ཚོས་བསྐྱགས་རྒྱ་མཚོའི་དབྱངས་ཀྱི་རྒྱལ་པོ།

**dharmakārtisāgaraghoṣarāja* ^{RS}

One of the Seven Thus-Gone Ones.

g.30 King Roaring Splendor of Mastery Who Is Adorned with Lotuses, the Moon, and Jewels

rin po che dang zla ba dang pad+mas rab tu brgyan pa mkhas pa gzi brjid sgra dbyangs kyi rgyal po

རིན་པོ་ཆེ་དང་རྣམ་བཤད་པདྨས་རབ་ཏུ་བརྒྱན་པ་མཁའས་པ་གཟི་བཞིན་སྐྱོད་བྱེད་སྐྱོད་ཀྱི་རྒྱལ་པོ།

**ratnacandrapadmavibhūṣitakuśalatejonirghoṣarāja* ^{RS}

One of the Seven Thus-Gone Ones.

g.31 King Who Holds the Peak of Great Mount Meru

lhun po chen po'i rtse 'dzin rgyal po

ལྷན་པོ་ཆེན་པོའི་རྩེ་འཛིན་རྒྱལ་པོ།

—

The name of a bodhisattva.

g.32 kinnara

mi'am ci

མིའམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.33 Mahāmati

blo gros chen po

མོ་བློས་ཆེན་པོ།

mahāmati^{AD}

The name of a bodhisattva.

g.34 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོ་དགལ་གྱི་བུ་ཆེན་པོ།

mahāmaudgalyāyana

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala’s descendants.” Respectfully referred to as Mahāmaudgalyāyana, “Great Maudgalyāyana.”

g.35 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.36 Maitreya

byams pa

བྱམས་པ།

maitreya ^{AO}

Definition from the 84000 Glossary of Terms:

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni’s regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha’s interlocutor or as a teacher of the Dharma. *Maitreya* literally means “Loving One.” He is also known as Ajita, meaning “Invincible.”

For more information on Maitreya, see, for example, the introduction to *Maitreya’s Setting Out* (Toh 198).

g.37 Mañjuśrīkumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrīkumārabhūta

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name, Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.38 Merukūṭa

lhun po brtsegs pa

ལུན་པོ་བརྟེན་པ།

merukūṭa ^{AD}

The name of a bodhisattva.

g.39 nāga

klu

ལྷ།

nāga ^{AD}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.40 Prajñāpāramitā

shes rab kyi pha rol tu phyin ma

ཤེས་རབ་ཀྱི་པོ་ལོ་ཏུ་ཕྱིན་མ།

prajñāpāramitā

Definition from the 84000 Glossary of Terms:

The sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality. It is often personified as a female deity, worshiped as the “Mother of All Buddhas” (*sarvajinamātā*).

g.41 Pratibhānakūṭa

spobs pa brtsegs pa

སྤོབས་པ་བརྟེན་པ།

pratibhānakūṭa ^{AD}

The name of a bodhisattva.

g.42 Priyadarśana

blta na mdzes

བཏཱ་ན་མཛེས།

priyadarśana ^{AD}

The name of a bodhisattva.

g.43 Śakra

brgya byin

བརྒྱ་ཕྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśa*). Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.44 Śākyamuni

shAkyā thub pa

ལྷན་ལྷན་པ།

śākyamuni

Definition from the 84000 Glossary of Terms:

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“sage”) from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

g.45 Śāriputra

shA ri'i bu

ལྷ་རི་བུ།

śāriputra

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra’s mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning “Śārikā’s Son.”

g.46 Śīlendrabodhi

shI len+dra bo d+hi

ལྷི་ལེན་བོ་དྷི།

śīlendrabodhi

An Indian master, resident in Tibet during the late eighth and early ninth centuries, who is credited with assisting in the translation of many canonical Buddhist texts.

g.47 Sucintitacintin

bsam pa legs par rnam par sems pa

བསམ་པ་ལེགས་པར་རྣམ་པར་སེམས་པ།

sucintitacintin ^{AA}

The name of a bodhisattva.

g.48 Suparikīrtitanāmadheyaśrīrāja

mtshan legs par yongs bsgrags dpal gyi rgyal po

མཚན་ལེགས་པར་ཡོངས་བསྐྱབས་དཔལ་གྱི་རྒྱལ་པོ།

suparikīrtitanāmadheyaśrīrāja ^{AO}

One of the Seven Thus-Gone Ones.

g.49 Tholing Serkang

tho ling gser khang

ཐོ་ལིང་གསེར་ཁང་།

—

A monastery in Western Tibet that was one of a number of important institutions during the early decades of the later dissemination of the Dharma in Tibet.

g.50 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.51 Tsültrim Gyalwa

tshul khrims rgyal ba

ཚུལ་ཁྲིམས་རྒྱལ་བ།

—

Prolific eleventh-century Tibetan translator also known as Naktso Lotsawa (*nag tsho lo tsA ba*). He was sent to India by Lhalama Yeshe-Ö (*lha bla ma ye shes 'od*), the king of Western Tibet, and his grand-nephew Changchub-Ö (*byang chub 'od*) to invite Atiśa to Tibet.

g.52 twelve great yakṣa generals

gnod sbyin gyi chen po bcu gnyis

གནོད་སྦྱིན་གྱི་ཆེན་པོ་བཅུ་གཉིས།

—

This group of yakṣas mentioned in *The Dhāraṇī of Vaiḍūryaprabha*. This most likely refers to the unique group of twelve yakṣa generals who pledge themselves in service of the Thus-Gone One Bhaiṣajyaguru in *The Detailed Account of the Previous Aspirations of the Blessed Bhaiṣajyaguruvaiḍūryaprabha* (Toh 504).

g.53 Unfailing Might

rnam par gnon pa don yod

རྣམ་པར་གནོན་པ་དོན་ཡོད།

—

The name of a bodhisattva.

g.54 Vairocana

rnam par snang byed

རྣམ་པར་སྐྱང་བྱེད།

vairocana^{AO}

The name of a bodhisattva.

g.55 Vajra

rdo rje

རྡོ་རྗེ།

vajra^{AD}

The name of a bodhisattva.

g.56 Vajrapāṇi

lag na rdo rje

ལག་ན་རྩི།

vajrapāṇi

Definition from the 84000 Glossary of Terms:

Vajrapāṇi means “Wielder of the Vajra.” In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the “eight close sons of the Buddha.” In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

g.57 Viśākhā

sa ga

ས་ག

viśākhā^{AD}

The name of a month in the lunar calendar.

g.58 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa^{AD}

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the rule of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.