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The Dhāraṇī “Essence of Immeasurable Longevity and Wisdom”

Aparimitāyurjñānaḥṛdayadhāraṇī

འཕགས་པ་ཚེ་དང་ཡེ་ཤེས་དཔག་ཏུ་མེད་པའི་སྙིང་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 850 ·

Degé Kangyur, vol. 100 (gzungs 'dus, e), folios 62.a–64.b

TRANSLATED INTO TIBETAN BY

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co.

TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
 - 1. Essence of Immeasurable Longevity and Wisdom
- c. Colophon
- n. Notes
- b. Bibliography
 - Tibetan Sources
 - Reference Works
- g. Glossary

s.

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 Sukhāvatī, telling the gathering that anyone who recites Aparimitāyus’ name will be reborn in that buddha’s realm. He then provides a unique description of Sukhāvatī, followed by instructions for two practices, related to the text’s dhāraṇī, that can grant rebirth in Sukhāvatī 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 Sukhāvatī 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),¹ 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 Sukhāvatī, well known from texts such as the *Sukhāvatīvyūha* (Toh 115)² 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,³ 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 Sukhāvatī 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.⁴ 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 a few 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),⁵ also contains the very widely used *The Aparimitāyurjñāna Sūtra (1)* (Toh 674) and *The Aparimitāyurjñāna Sūtra (2)* (Toh 675)—the two versions of the text commonly known as the “Sūtra of Long Life” or, in Tibetan, *Tsédo* (*tshe mdo*)—and a dhāraṇī related to it, *The Essence of Aparimitāyus* (Toh 673A).⁶ 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 Sukhāvatī” (*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 Tsépmé (*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 Sukhāvatī (*bde ba can*). He is referred to in the Tibetan text as Tsépmé (*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.⁷

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 Sukhāvatī. 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,⁸ 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 Sukhāvatī.

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 Kangyur⁹ 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

[F.62.a]

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was seated on the banks of the Gaggarā lotus pond¹⁰ with a great monastic saṅgha of five hundred monks [F.62.b] 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 said to them:

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

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 Sukhāvatī.

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.¹¹
- 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
[F.63.a] 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. 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 Sukhāvatī.
- 1.12 “They should also continually recite the dhāraṇī of Śrī Amṛtadundubhi-
svararāja.¹² 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
Sukhāvatī, 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 jvalapāricchedani
sukhavatīnirdeśe amṛte āyurgarbha¹³nirhāni amṛte ayuḥprasādhane nirbuddhi
ākāśanirdeśe ākāśanirjāte¹⁴ ākāśanirkuśale ākāśanirdarśane ākāśādhiṣṭhāne sukhavati
ādhiṣṭhāne rūpanirdeśe catvāridharmaprasādhane catvāri āryasatyaprasādhane
catvārimārgabhavanaprasādhane¹⁵ bala¹⁶vīryaprasādhane dharmācchedane kuśale*

kuśalanirdeśe kuśalapraṭiṣṭhāne buddhākuśale viśuddhaprabhā¹⁷sa dharmakaraṇe
[F.63.b] *nirjati nirbuddhe vimale viraje rājase rasāgre rasāgrabale rasāgrādhiṣṭhite*
kule pratikule vikule dānte sudānta¹⁸citte suprasāntacitte supraṭiṣṭhite sule
sumukhīdharme ca dharme bale ca bale anuśābale buddhākāśaḡe buddhākāśa-
nirḡuṇe amṛtadundubhiḡsvare svāhā

- 1.14 “Monks, faithful sons or daughters of good family who recite this Amṛta-
dundubhisvararāja 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,
[F.64.a] 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.
- 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* (<https://read.84000.co/translation/toh94.html>) (2022).
- n.2 See Sakya Pandita Translation Group, *The Display of the Pure Land of Sukhāvati* (<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).
- n.5 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.6 Of the two versions of the sūtra, *Aparimitāyurjñānasūtra* (1) (Toh 674) was probably translated by the same translators as the present text, Puṇya-sambhava and Patsap Nyima Drak. This is the version most widely used today. The other, *Aparimitāyurjñānasūtra* (2) (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 (*Idan 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, [i.9](https://read.84000.co/translation/toh674.html#UT22084-091-072-14) (<https://read.84000.co/translation/toh674.html#UT22084-091-072-14>) and [i.21](https://read.84000.co/translation/toh674.html#UT22084-091-072-35) (<https://read.84000.co/translation/toh674.html#UT22084-091-072-35>) in Toh 674, Roberts and Bower 2021 (1), and [i.15](https://direct-read.84000.co/translation/toh675.html#UT22084-091-073-49) (<https://direct-read.84000.co/translation/toh675.html#UT22084-091-073-49>) in Toh 675, Roberts and Bower 2021 (2).

- 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 *Vimalaprabhānāmakālacakratantṛāṭīkā* (*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*. We are indebted to Alexander O'Neil for providing us with the correct identity of this location. The Tibetan is likely a problematic Tibetan transliteration of the term *gaggarāpōkkharaṇī*, or “the Gaggarā lotus pond.” As O'Neil informed the editorial team, the Chinese translation of this text transliterates this term as 伽伽靈池 or “*gagara*,” and thus offers a helpful correction to the Tibetan transliteration. For more on this location see the entries on Gaggarā and Campā in Malalasekara's *Dictionary of Pāli Proper Names*.

- 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 *ākāśanirdeśe/ākāśanirjāte*; Degé Toh 676 reads *ākāśanirjāte/ākāśanirdeśe*.
- 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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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 Amitābha

'od mtha' yas

འོད་མཐའ་ཡས།

amitābha

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

g.2 Amṛtadundubhisvararāja

’chi med rnga sgra’i rgyal po

འཆི་མེད་རྣམ་སྒྲུབ་པོ།

amṛtadundubhisvararāja

The name of the dhāraṇī that confers rebirth in Sukhāvatī 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

ཆོ་དང་ཡེ་ཤེས་དཔག་ཏུ་མེད་པ།

aparimitāyurjñāna

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

g.4 Aparimitāyus

tshe dpag med

ཆོ་དཔག་མེད།

aparimitāyus

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

g.5 Avalokiteśvara

spyen ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

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.6 Bodhi tree

byang chub kyi shing

བྱང་ཆུབ་ཀྱི་ཤིང་།

bodhiṣṭṛkṣa · 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

རང་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་སྐྱོན་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 Sukhāvātī.

g.16 King of Offerings

mchod pa'i rgyal po

མཆོད་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

རྒྱལ་རིགས།

kṣatriya

Definition from the 84000 Glossary of Terms:

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

g.19 Mahāsthāmaprāpta

mtshu chen thob pa

མཐུ་ཆེན་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

ལྷ་བའི་འོད།

—

The name of the Tathāgata Aparimitāyus' son.

g.23 Most Gracious

bzang po'i mchog

བཟང་པོའི་མཆོག།

—

The name of the Tathāgata Aparimitāyus' father.

g.24 Patsap Nyima Drak

pa tshab nyi ma grags

པ་ཚབ་ཉིམ་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 phyag

ཡན་ལག་ལྔས་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

ཕུན་སྡེ་ལ།

punyasambhava

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་དུད་རྒྱལ་པར་སྟངས་པ།

—

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་སྟིང་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

སྟེན་པ་དྲི་མ་མེད།

—

The name of the Tathāgata Aparimitāyus' attendant.

g.33 Sukhāvatī

bde ba can

བདེ་བ་ཅན།

sukhāvatī

The realm where the Tathāgata Aparimitāyus resides.

g.34 the banks of the Gaggarā lotus pond

gang ga tas bskor ba'i rdzing bu'i 'gram

གང་ག་ཏས་བསྐོར་བའི་རྫིང་བུའི་འགྲམ།

—

The Gaggarā lotus pond was excavated by Queen Gaggarā of Campā, the capital of Aṅga, and the groves of flowering trees along its banks became a popular location for wandering teachers and ascetics to take up residence. The Pāli dictionary of proper names notes that the Buddha took up residence on the banks of the Gaggarā pond several times, and a number of discourses in the Pāli nikāya tradition were taught in this location. Pāli: *gaggarāpokkharanī*; Chinese: 伽伽靈池.

g.35 universal ruler

'khor los sgyur ba'i rgyal po

འཁོར་ལོས་སྐུར་བའི་རྒྱལ་པོ།

cakravartin

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vartate*) across the earth, bringing all lands and kingdoms under his power. The cakravartin conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one cakravartin appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a cakravartin's marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the cakravartin and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

Vasubandhu lists four types of cakravartins: (1) the cakravartin with a golden wheel (*suvarṇacakravartin*) rules over four continents and is invited by lesser kings to be their ruler; (2) the cakravartin with a silver wheel (*rūpyacakravartin*) rules over three continents and his opponents submit to him as he approaches; (3) the cakravartin with a copper wheel (*tāmracakravartin*) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the cakravartin with an iron wheel (*ayaścakravartin*) rules over one continent and his opponents submit themselves after brandishing weapons.