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The Display of the Pure Land of Sukhāvati

Sukhāvātīvyūha

འཕགས་པ་བདེ་བ་ཅན་གྱི་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa bde ba can gyi bkod pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Display of the Pure Land of Sukhāvātī”

Āryasukhāvātīvyūhanāmamahāyānasūtra

· Toh 115 ·

Degé Kangyur, vol. 51 (mdo sde, ja), folios 195.b–200.b

TRANSLATED INTO TIBETAN BY

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SUMMARY

s.1 In Śrāvastī, in Jeta's Grove, the Buddha Śākyamuni, surrounded by a large audience, presents to his disciple Śāriputra a detailed description of the realm of Sukhāvātī, a delightful, enlightened abode, free of suffering. Its inhabitants are described as mature beings in an environment where everything enhances their spiritual inclinations. The principal buddha of Sukhāvātī is addressed as Amitāyus (Limitless Life) as well as Amitābha (Limitless Light).

The Buddha Śākyamuni further explains how virtuous people who focus single-mindedly on the Buddha Amitābha will obtain a rebirth in Sukhāvātī in their next life, and he urges all to develop faith in this teaching. In support, he cites the similar way in which the various buddhas of the six directions exhort their followers to develop confidence in this teaching on Sukhāvātī.

The sūtra ends with a short dialogue between Śāriputra and the Buddha Śākyamuni that highlights the difficulty of enlightened activity in a degenerate age.

ac.

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i.

INTRODUCTION

· Origin and History ·

i.1

The Display of the Pure Land of Sukhāvātī is the shortest of three sūtras that expound the Land of Delight, the pure realm of Amitābha, called Sukhāvātī. The Kangyur includes Tibetan translations of two of these texts: this one, often called the “shorter” *Sukhāvātī*, and the “longer” sūtra, with the formal title *The Array of Amitābha* (Toh 49 in the Heap of Jewels section).¹ The third, *The Amitāyus Meditation Sūtra*,² is only extant in Chinese.

The shorter sūtra, according to the Sanskrit scholar Luis Gomez, first appeared in its written form during the first century CE, possibly in what was then Northwest India and is now Pakistan.³

· Source Text and Various Versions ·

i.2

A Sanskrit version of the smaller *Display of the Pure Land of Sukhāvātī* is extant today, as well as Tibetan and Chinese translations. All the translations show some variation from the Sanskrit source in content and style, which can be attributed in part to cultural and geographic conditions in Tibet and China.⁴ The translations have become more influential than the original itself, for which we presently lack any contextual information.

i.3

There are several Chinese translations of this sūtra, dating from between 240 and 400 CE, but only one Tibetan version, translated in the eighth or ninth century. The Chinese versions of the sūtra spread through China, Korea, Japan, and Vietnam and played an important role in the formation of the Pure Land schools in these countries. These versions appear to embellish the description of the wonders of the realm of Sukhāvātī,⁵ whereas the Tibetan version is more subdued and shows its main variations from the Sanskrit original in the names and the number of buddhas presiding over the

different buddha realms. The various editions in the Tibetan canon, i.e., the Degé, Narthang, Peking, and Lhasa editions, show no major differences that would alter any meaning.

i.4 For the present translation, we have followed the Tibetan text, while comparing it with the Sanskrit original. Concerning the enumeration of names of the buddhas presiding over the various buddha realms, we have retained their original Sanskrit names, unless the Tibetan text had names without a known Sanskrit equivalent, in which case we chose to translate those names into English. The differences are further commented on in notes.

i.5 The Tibetan version of the smaller *Display of the Pure Land of Sukhāvātī* was translated by the Indian preceptor Dānaśīla and the chief editor-translator Bandé Yeshé Dé, as indicated in the colophon.

· Main Points of the Subject Matter ·

i.6 The sūtra's overall subject is revealed in the title. The Sanskrit term *sukhāvātī*, in Tibetan Dewachen (*bde ba can*), designates a realm of delight, a place where no suffering is experienced. The inhabitants of this realm are spiritually advanced beings who enjoy the presence of buddhas, bodhisattvas, and arhats, and engage exclusively in wholesome activities. The principal buddha of this realm has two names, Amitāyus (Limitless Life) and Amitābha (Limitless Light). Even though it is not explicitly stated in this particular sūtra, Amitāyus is, in Vajrayāna contexts, sometimes considered a sambhogakāya form of Buddha Amitābha.⁶

The term *vyūha* (Tib. *bkod pa*) means “display,” indicating that the sūtra is to a large extent a description of this buddha realm and its characteristics. It is a land with lakes and forests full of jewels, with magical birds, and with little bells producing lovely sounds. Its ideal environment enhances the spiritual practice of Sukhāvātī's inhabitants.

· Four Main Topics ·

i.7 The sūtra contains four main topics: (1) the description of Sukhāvātī; (2) the prerequisites needed to take birth in this realm; (3) praise of this discourse expressed by other buddhas; and (4) the Buddha Śākyamuni's supreme feat.

· The Setting ·

i.8 The narrative of the sūtra takes place in Śrāvastī, in Jeta’s Grove, Anāthapiṇḍada’s Park, where the Buddha Śākyamuni, in the presence of a large audience consisting of arhats and bodhisattvas, addresses his disciple Śāriputra and tells him about the realm of Sukhāvātī. The sūtra is in large part a discourse spoken by the Buddha. Even though the Buddha regularly asks the question, “Śāriputra, what do you think about this?” Śāriputra speaks only at the very end of the sūtra and praises the Buddha.

The sūtra ends with a short dialogue between Śāriputra and the Buddha Śākyamuni that highlights the difficulty of the Buddha Śākyamuni’s attaining enlightenment and preaching in a degenerate age.

· The Significance of Buddha Realms ·

i.9 The notion of innumerable buddha realms coexisting with our reality became popular with the emergence of Mahāyāna Buddhism around the first century CE. They have been interchangeably translated as buddhafi elds, buddha realms, or pure lands.

In *The Display of the Pure Land of Sukhāvātī*, the Land of Delight is described as a realm beyond space and time. The two larger sūtras elaborate on the history of its emergence. According to those sūtras, the Land of Delight is the result of the powerful vows of the Buddha Amitābha, who out of great compassion created a safe environment for fortunate beings to progress toward spiritual maturity. The smaller sūtra, however, refers only to the existence of such a realm and its characteristics.

In this sūtra, the Buddha Śākyamuni explains the manner in which beings take birth in this realm: fortunate sons and daughters are told to accumulate a significant amount of merit and direct their faith single-mindedly toward the Buddha Amitābha.

Śākyamuni’s discourse mentions an alternative title for this sūtra. He explains that there are countless buddha realms with tathāgatas who praise Sukhāvātī with a Dharma discourse called “Complete Embrace by All Buddhas.”

· References to the Sūtra in the Tibetan Canon ·

i.10 The various sūtras of the Pure Land of Sukhāvātī have inspired Tibetan masters to write prayers and practice rituals that allow adepts to enter Amitābha’s realm. There are numerous Sukhāvātī-related compositions available in the Tengyur and in different collected works (*gsung ’bum*).

The Collection of Prayers for Sukhāvātī (bde smon phyogs bsgrigs) is a collection of prayers, practice rituals, and commentaries concerning the pure land of Amitābha. An edition was published in Chengdu in 2007 by Sichuan Minorities Publishing House (*Si khron mi rigs dpe skrun khang*).

One of the Tibetan masters who made Sukhāvātī a particular focus of attention was Chagmé Rinpoché (*'chags med*, 1610–78). He composed *The Long Prayer of Sukhāvātī (mkhas grub rā ga a syas mdzad pa'i rnam dag bde chen zhing gi smon lam)*, among others.

Furthermore, the well-known *Noble King of Prayers for Good Conduct ('phags pa bzang po spyod pa'i smon lam gyi rgyal po)*, recited by adherents of all Tibetan schools, concludes with the aspiration for rebirth in the pure realm of Sukhāvātī. Praying to be born in the pure realm of Amitābha has become a major practice in Mahāyāna Buddhism.

· Academic Research ·

i.11 There appears to have been no translation of the Tibetan *Display of the Pure Land of Sukhāvātī* prior to the one published here. However, the Sanskrit version of the sūtra was translated into English and edited by Max Müller and Bunyiu Nanjio in Müller and Nanjio (1883).

Luis O. Gomez has published a nonliteral, poetic translation of the Sanskrit and Chinese versions of the smaller and larger sūtras and gives an introduction to the main topics (Gomez 1996). His literal translation of the same sūtras is forthcoming. Hisao Inagaki has translated the three Pure Land sūtras on the basis of their Chinese versions; this translation appears in the BDK English Tripiṭaka Vol. 12, Berkeley, 1995. An earlier translation from the Chinese was published in Utsuki (1924).

Nakamura (1987) presents an historical introduction to the beginnings of Pure Land Buddhism and its textual sources in Indian Buddhism.

**The Noble Mahāyāna Sūtra
The Display of the Pure Land of Sukhāvātī**

1.

The Translation

[F.195.b]

1.1 Homage to all the buddhas and bodhisattvas.

Thus did I hear at one time. The Bhagavān was dwelling in Śrāvastī, in Jeta's Grove, Anāthapiṇḍada's Park, along with a large monastic saṅgha of 1,250 bhikṣus,⁷ all of them great elders, śrāvakas, and arhats, such as the elder Śāriputra, Mahāmaudgalyāyana, Mahākāśyapa, Mahākātyāyana,⁸ Mahākapphiṇa, Mahākauṣṭhila, Revata, Śuddhipaṃthaka, Nanda, Ānanda, Rāhula, Gavāṃpati, Bharadvāja, Kālodāyin, Vakula, and Aniruddha. He dwelt with these and other great śrāvakas and with many bodhisattva mahāsattvas, such as the youthful Mañjuśrī, [F.196.a] the bodhisattva mahāsattva Ajita, the bodhisattva mahāsattva Gandhahastin, the bodhisattva mahāsattva Nityodyukta, and the bodhisattva mahāsattva Anikṣiptadhura, along with many other bodhisattva mahāsattvas. He was also accompanied by Śakra, the lord of gods, and Brahmā, the ruler of the Sahā world, along with many myriads⁹ of gods.

1.2 On that occasion, the Bhagavān said to the venerable Śāriputra, "Śāriputra, if you go from this buddha realm past one hundred thousand myriad buddha realms toward the western direction, there is a world known as Sukhāvātī. In that place the tathāgata, the arhat, the perfectly and fully enlightened buddha known as Amitāyus, dwells, lives, and abides, teaching the Dharma.

"Now what do you think, Śāriputra, why is that world called 'Sukhāvātī'?"

1.3 "Śāriputra, in the Sukhāvātī world, sentient beings experience neither physical pain nor mental suffering and the causes for their happiness are limitless. For this reason, this world is called Sukhāvātī. Furthermore, Śāriputra, the Sukhāvātī world is surrounded on all sides by seven layers of terraces, seven rows of palm trees, and filigrees of chimes. It is radiantly beautiful. Śāriputra, this buddha realm is beautifully adorned with displays

of the excellences of buddha realms, such as the four kinds of jewels, namely, gold, silver, beryl, and crystal. Furthermore, Śāriputra, the Sukhāvātī world has ponds adorned with seven kinds of jewels. The ponds are full of water possessing the eight qualities. They are covered by jeweled lotuses, [F.196.b] are filled to the top to enable crows to drink, and are lined with golden sand. All around, on the four sides of the ponds are four radiantly elegant staircases, each made of one of the four precious substances: gold, silver, beryl, and crystal. By the banks of the ponds grow jeweled trees of the seven radiantly beautiful jewels: gold, silver, beryl, crystal, rosy pearls, emerald, and coral. From all those ponds grow lotuses that bloom as large as chariot wheels.

1.4 “The golden lotuses have a golden hue, a golden sheen, and manifest as gold. The blue ones have a blue hue, a blue sheen, and manifest as blue. The yellow ones have a yellow hue, a yellow sheen, and manifest as yellow. The red ones have a red hue, a red sheen, and manifest as red. The white ones have a white hue, a white sheen, and manifest as white. The iridescent ones have an iridescent hue, an iridescent sheen, and manifest as iridescence. Śāriputra, this buddha realm is beautifully adorned by such displays of the excellences of buddha realms. Furthermore, Śāriputra, in the Sukhāvātī world, the sound of divine cymbals is always heard. The vast ground is magnificent, as if golden in color. Śāriputra, this buddha realm is beautifully adorned by such displays of the excellences of buddha realms.

1.5 “Furthermore, Śāriputra, in that buddha realm a shower of divine flowers, divine mandārava flowers, descends three times every day and three times every night. In a single morning, the sentient beings that are born there proceed from one buddha realm to the next, paying homage to hundreds of thousands of buddhas. They also toss hundreds of thousands of bouquets of flowers toward each tathāgata. After making offerings, they return to that same world for their daily rest. [F.197.a] Śāriputra, this buddha realm is beautifully adorned by such displays of the excellences of buddha realms.

1.6 “Furthermore, Śāriputra, in the Sukhāvātī world there are swans, cranes, and peacocks that assemble three times during the day and three times at night and perform a concert, each singing its own melody. When they sing, the sounds of the powers, strengths, and branches of enlightenment emerge. Upon hearing those sounds, the sentient beings born there are moved to contemplate the Buddha, to contemplate the Dharma, and to contemplate the Saṅgha. Now what do you think about this, Śāriputra? Have those sentient beings taken birth as animals? You should not think so. Why is that? Śāriputra, in this buddha realm there are not even words for birth as a hell being, birth as an animal, or birth in the world of the Lord of Death. Those

flocks of birds were manifested by the Tathāgata Amitāyus himself to voice the sound of Dharma. Śāriputra, this buddha realm is beautifully adorned by such displays of the excellences of buddha realms.

1.7 “Furthermore, Śāriputra, when the wind blows in that buddha realm it sways the rows of palm trees and the filigree net of chimes, creating sweet, enchanting, and delightful sounds, like the myriad subtleties of divine cymbals when played by a skilled musician. The people there, upon hearing those sounds, settle into the recollection of the Buddha, the recollection of the Dharma, and the recollection of the Saṅgha. Śāriputra, this buddha realm is beautifully adorned by such displays of the excellences of buddha realms.

1.8 “Now what do you think, Śāriputra, [F.197.b] why is that tathāgata called ‘Amitāyus’ (Immeasurable Life)? Śāriputra, the lifespan of the Tathāgata Amitāyus is immeasurable. For this reason, he is called ‘Tathāgata Amitāyus.’ Furthermore, Śāriputra, why is that tathāgata called ‘Amitābha’ (Immeasurable Light)? Śāriputra, the light of the Tathāgata Amitābha shines unimpeded throughout all buddha realms. For this reason, he is called ‘Tathāgata Amitābha.’ The Bhagavān Tathāgata Amitābha fully awakened to unsurpassable, completely perfect enlightenment ten eons ago.

1.9 “Furthermore, Śāriputra, this bhagavān has an immeasurable saṅgha of śrāvakas, who are all pure arhats; their number cannot be easily expressed. Furthermore, Śāriputra, the sentient beings born in this buddha realm are all pure bodhisattvas who will not regress and are bound by only one more birth.¹⁰ Śāriputra, one cannot express the total number of bodhisattvas except to say that they are immeasurable or countless. Śāriputra, this buddha realm is beautifully adorned by such displays of the excellences of buddha realms.

1.10 “Therefore Śāriputra, sons and daughters of good family should completely dedicate all roots of virtue in a respectful manner to be born in that buddha realm. Why? Because by doing so, they will be able to meet holy beings similar to themselves. Śāriputra, one cannot take birth in the realm of the Bhagavān Tathāgata Amitāyus merely with minimal roots of virtue.

1.11 “Śāriputra, if those sons and daughters of good family hear the name of the Bhagavān Tathāgata Amitāyus and keep it in mind unwaveringly for one, two, three, four, five, [F.198.a] six, or seven nights, when the hour of their death arrives, they will depart in an undeluded state. After they have passed away, the Tathāgata Amitābha will stand before them, entirely surrounded by a śrāvaka assembly and honored by a congregation of bodhisattvas. These sons and daughters of good family will be born in the Sukhāvātī world, the buddha realm of the Bhagavān Tathāgata Amitābha. Therefore, Śāriputra, having seen its real point, sons and daughters of good family, I declare, ought to respectfully make prayers to reach that buddha realm.

- 1.12 “O Śāriputra, I, the Tathāgata, at present praise [this Sukhāvati].¹¹ So, likewise, Śāriputra, in the east, the Tathāgata Akṣobhya, the Tathāgata Merudhvaja, the Tathāgata Meru,¹² the Tathāgata Mahāmeru, the Tathāgata Mahāmeruprabhāsa,¹³ the Tathāgata Harmonious Speech, the Tathāgata Harmonious Voice,¹⁴ and the other bhagavān buddhas of the east, who are as numerous as the grains of sand of the river Ganges, pervade their own buddha realms with the power of their speech¹⁵ and proclaim, ‘You should place your trust in this Dharma discourse called “Complete Embrace by all Buddhas,”¹⁶ which praises inconceivable qualities.’
- 1.13 “Likewise, in the south, the bhagavān buddhas of the south, such as the Tathāgata Candrasūryapradīpa, the Tathāgata Renown,¹⁷ the Tathāgata Yaśaḥprabha, the Tathāgata Mahārciskandha, [F.198.b] the Tathāgata Merupradīpa, the Tathāgata Anantavīrya, and others, who are as numerous as the grains of sand of the river Ganges, pervade their own buddha realms with the power of their speech and proclaim, ‘You should place your trust in this Dharma discourse called “Complete Embrace by all Buddhas,” which praises inconceivable qualities.’
- 1.14 “Likewise, in the west, the bhagavān buddhas of the west, such as the Tathāgata Amitāyus, the Tathāgata Amitaskandha, the Tathāgata Amitadhvaja, the Tathāgata Mahāprabha, the Tathāgata Illuminating Light Rays,¹⁸ the Tathāgata Ratnaketu,¹⁹ the Tathāgata Śuddharaśmiprabha, and others, who are as numerous as the grains of sand of the river Ganges, pervade their own buddha realms with the power of their speech and proclaim, ‘You should place your trust in this Dharma discourse called “Complete Embrace by all Buddhas,” which praises inconceivable qualities.’
- 1.15 “Likewise, in the north, the bhagavān buddhas of the north, such as the Tathāgata Mahārciskandha, the Tathāgata Vaiśvānaranirghoṣa, the Tathāgata Duṣpradharṣa, the Tathāgata Ādityasaṃbhava, the Tathāgata Jālinīprabha, the Tathāgata Prabhākara, and others,²⁰ who are as numerous as the grains of sand of the river Ganges, pervade their own buddha realms with the power of their speech and proclaim, [F.199.a] ‘You should place your trust in this Dharma discourse called “Complete Embrace by all Buddhas,” which praises inconceivable qualities.’
- 1.16 “Likewise, in the nadir, the bhagavān buddhas of the nadir, such as the Tathāgata Siṃha, the Tathāgata Yaśas, the Tathāgata Yaśaḥprabhāsa, the Tathāgata Dharma, the Tathāgata Dharmadhara, the Tathāgata Dharmadhvaja, and others, who are numerous as the grains of sand of the river Ganges, pervade their own buddha realms with the power of their speech and proclaim, ‘You should place your trust in this Dharma discourse called “Complete Embrace by all Buddhas,” which praises inconceivable qualities.’

- 1.17 “Likewise, in the zenith, the bhagavān buddhas of the zenith, such as the Tathāgata Brahmagoṣa, the Tathāgata Nakṣatrarāja, the Tathāgata Gandhottama, the Tathāgata Gandhaprabhāsa, the Tathāgata Heap of Incense,²¹ the Tathāgata Ratnakusumasamṣpitagotra, the Tathāgata Sālendrarāja, the Tathāgata Ratnotpalaśrī, the Tathāgata Sarvārthadarśa, the Tathāgata Sumerukalpa, and others²² who are as numerous as the grains of sand of the river Ganges, pervade their own buddha realms with the power of their speech and proclaim, ‘You should place your trust [F.199.b] in this Dharma discourse called “Complete Embrace by all Buddhas,” which praises Sukhāvātī’s inconceivable qualities.’
- 1.18 “What do you think about this, Śāriputra, why is this Dharma discourse called ‘Complete Embrace by All Buddhas’? Śāriputra, those sons and daughters of good family who have heard, now hear, or will hear this Dharma discourse and the names of those bhagavān buddhas will all be embraced completely by the bhagavān buddhas.²³ Śāriputra, of all those sentient beings who aspire—who have made, are making, or will make aspirations—to the Sukhāvātī world, the buddha realm of the Bhagavān Tathāgata Amitābha, none has turned away, is turning away, or will ever turn away from the pursuit of unsurpassable, completely perfect enlightenment. Śāriputra, just as I now praise the inconceivable qualities of those bhagavān buddhas, likewise, Śāriputra, those bhagavān buddhas also praise my inconceivable qualities.”
- 1.19 Śāriputra declared,²⁴ “Bhagavān Śākyamuni, king of the Śākyas, you have fully awakened to unsurpassable, completely perfect enlightenment in this Sahā world. You have taught the Dharma that the whole world was reluctant to accept at the time of the degeneration of the eon, the degeneration of afflictions, the degeneration of beings, the degeneration of views, and the degeneration of lifespan.²⁵ How marvelous indeed!”
- 1.20 The Bhagavān replied, “Śāriputra, having fully awakened to unsurpassable, completely perfect enlightenment in this world, the Sahā world, at the time of the five degenerations, I have taught the Dharma that the whole world was reluctant to accept. This is the supreme feat I have accomplished.”
- 1.21 After the Bhagavān [F.200.a] had thus spoken, the whole world, including the venerable Śāriputra, the great śrāvakas, bodhisattvas, gods, humans, demigods, and gandharvas, were delighted and praised highly the words spoken by the Bhagavān.
- 1.22 *This completes The Noble Mahāyāna Sūtra “The Display of Sukhāvātī.”*

c.

Colophon

c.1 This sūtra was translated and finalized by the Indian preceptor Dānaśīla and the principal revisor-translator Bandé Yeshé Dé, along with others.

n.

NOTES

- n.1 Toh 49 ('*od dpag med kyi bkod pa'i mdo*, *Amitābhavyūhasūtra*), also known in Tibetan as *bde ba can gyi zhing* བོད་པ་ཅན་གྱི་མཚན་མོན་ལྷན་པའི་བསྟན་པ་ (*The Teaching on the Display of the Pure Land* ལྷན་པའི་སུཀ་འཁོལ་བའི་) or, informally, the “longer” *Sukhāvātī*.
- n.2 The latter sūtra’s Sanskrit title, *Amitāyurdhyānasūtra*, is now believed to have been fabricated at a later date. Most academic scholars believe that the extant text of the *Guan wu liang shou jing* was compiled either in Central Asia or China. See Fujita (1990), especially p. 155 and n. 48, on the question of its title. On p. 155 Fujita says, “It cannot be determined categorically what the Sanskrit title of the *Kuan Wu-liang-shou ching* might have been.”
- n.3 Gomez (1996), p. xii.
- n.4 Nakamura (1987), p. 204.
- n.5 Nakamura (1987), p. 206.
- n.6 But see also Roberts and Bower (2016), Introduction, on the conflation of these two buddhas.
- n.7 The Sanskrit has “*abhijñānābhijñātaiḥ*”, i.e., “bhikṣus, all of them proficient in the [five kinds of] superknowledge.” This is omitted in the Tibetan.
- n.8 In the Sanskrit version the order is Mahāmaudgalyāyana, Mahākāśyapa, Mahākapphiṇa, Mahākātyāyana.
- n.9 Literally, the text has “10 million (*bye ba*) x 10 billion (*khrag khriḡ*) x 100 thousand (*'bum phrag*).” In the Sanskrit it says, according to Max Müller, “a hundred thousand *nayutas*.”
- n.10 These are bodhisattvas removed from enlightenment by only one more □ birth.

- n.11 The Skt. has *tāṃ parikīrtayāmi*, "I praise this"; the feminine *tāṃ* (missing, of course, in the Tibetan) shows that what is being praised is indeed Sukhāvati.
- n.12 This name is not mentioned in the Sanskrit text.
- n.13 In the Sanskrit version this name is rendered as simply Meruprabhāsa.
- n.14 The Tibetan version includes these last two names, *'jam sgra* (**mañjuvacana*) and *'jam dbyangs* (**mañjughoṣa*). There is no equivalent in the Sanskrit text, which instead has Mañjudhvaja (Beautiful Victory Banner).
- n.15 Literally, the text says: "The buddhas cover their land with the power of their tongue faculty."
- n.16 The Sanskrit text has *sarvabuddhaparigrahaṃ nāma dharmaparyāyam*. This translates as, "You should place your trust in this Dharma discourse called 'The Grace [lit. the complete embrace] of All Buddhas.'" The word *nāma* ("called") is missing in the Tibetan version, but has been added to clarify the meaning of this passage.
- n.17 There is no equivalent in the Sanskrit version.
- n.18 *'od zer snang ba*. There is no equivalent in the Sanskrit version.
- n.19 The Sanskrit version reads Mahāratnaketu.
- n.20 The Sanskrit mentions another tathāgata who does not figure in the Tibetan, Tathāgata Duṃdubhisvaranirghoṣa (=Dundubhisvaranirghoṣa).
- n.21 *spos kyi phung po*. The Sanskrit here reads Mahārciskandha (Great Mass of Light).
- n.22 The Sanskrit also mentions the Tathāgata Indraketurdhvajarāja, who is absent in the Tibetan text.
- n.23 The Sanskrit and Tibetan differ significantly here and in what immediately follows. We have translated on the basis of the Tibetan.
- n.24 Here the Tibetan departs significantly from the Sanskrit, which has the other buddhas say these words.
- n.25 The five degenerations. See glossary.

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 Ādityasaṃbhava

nyi ma'i 'byung

ཉིམ་འཛུགས།

ādityasaṃbhava

Name of a tathāgata.

- g.2 **Ajita**
mi pham
མི་ཕམ།
ajita
Name of a bodhisattva. Not to be confused with *mgon po mi pham*, Maitreya.
- g.3 **Akṣobhya**
mi 'khrugs pa
མི་འཁྲུགས་པ།
akṣobhya
Definition from the 84000 Glossary of Terms:
Lit. “Not Disturbed” or “Immovable One.” The buddha in the eastern realm of Abhirati. A well-known buddha in Mahāyāna, regarded in the higher tantras as the head of one of the five buddha families, the vajra family in the east.
- g.4 **Amitābha**
'od dpag med
འོད་དཔག་མེད།
amitābha
Buddha associated with Sukhāvātī; buddha of the western direction; principal buddha of the Pure Land tradition; as the bodhisattva Dharmākara, he made forty-eight original vows (*praṇidhāna*) to bring beings to enlightenment, thus establishing Sukhāvātī for their benefit; in tantrism he is one of the five dhyāni-buddhas and is associated with the aggregate of notions (*saṃjñāskandha*).
- g.5 **Amitadhvaja**
rgyal msthan dpag med
རྒྱལ་མས་ཐན་དཔག་མེད།
amitadhvaja
Name of a tathāgata.
- g.6 **Amitaskandha**
phung po dpag med
ཕུང་པོ་དཔག་མེད།
amitaskandha

Name of a tathāgata.

g.7 Amitāyus

tshe dpag med

ཚེ་དཔག་མེད།

amitāyus

Buddha especially associated with life energy and long life; the sambhogakāya aspect of Amitābha. Also a name of Amitābha.

g.8 Anantaṃtāvīrya

brtson 'grus mtha' yas

བརྩོན་འགྲུས་མཐའ་ཡས།

anantaṃtāvīrya

Name of a tathāgata.

g.9 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.10 Anikṣiptadhura

brtson pa'i mi 'dor

བརྩོན་པའི་མི་འདོར།

anikṣiptadhura

Name of a bodhisattva.

g.11 Aniruddha

ma 'gag pa · 'gags pa med pa

མ་འགག་པ། · འགགས་པ་མེད་པ།

aniruddha

Śrāvaka arhat.

g.12 arhat

dgra bcom pa

དག་བཅོམ་པ།

arhat

Definition from the 84000 Glossary of Terms:

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.13 Bandé Yeshé Dé

ban de ye shes sde

བན་དེ་ཡེ་ཤེས་སྡེ།

—

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.14 beryl

bai dU rya

བེ་རུ་རྩ།

vaidūrya

Precious/semiprecious stone; sometimes translated as lapis lazuli.

g.15 bhagavān

bcom ldan 'das

བཙོམ་ལྷན་འདས།

bhagavān · bhagavat

Definition from the 84000 Glossary of Terms:

In Buddhist literature, 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 √*bhañj* (“to break”).

g.16 Bharadvāja

bha ra dh+va dza

ལྷ་ར་ལྷ་བོ་ཇེ།

bharadvāja

Śrāvaka arhat; one of the sixteen sthavira arhats (see “elder”).

g.17 bodhisattva

byang chub sems dpa'

བྱང་ལྷུབ་སེམས་དཔལ།

bodhisattva

Someone who has the intent to achieve full enlightenment for the benefit of sentient beings.

g.18 Brahmā

tshangs pa

ཚེངས་པ།

brahmā

Lord of the Sahā world (q.v.). Buddhists see Brahmā as a god occupying a high position in cyclic existence, with a very long life and a great deal of power.

g.19 Brahmaghoṣa

tshangs pa'i dbyangs

ཚངས་པའི་དབྱངས།

brahmaghoṣa

Name of a tathāgata.

g.20 branches of enlightenment

byang chub kyi yan lag

བྱང་ཚུབ་གྱི་ཡན་ལག།

bodhyaṅgāni

The branches of (1) authentic mindfulness, (2) authentic discrimination of dharmas, (3) authentic perseverance, (4) authentic joy, (5) authentic serenity, (6) authentic meditative absorption, and (7) authentic equanimity.

g.21 Candrasūryapradīpa

nyi zla sgron ma

ཉི་ཚེ་སྒྲོན་མ།

candrasūryapradīpa

Name of a tathāgata.

g.22 coral

spug gi shing

སྤུག་གི་ཤིང་།

musāragalva

g.23 Cūḍapanthaka

lam phran bstan

ལམ་ཕྱན་བསྐྱེད།

cūḍapanthaka

Śrāvaka arhat, one of the sixteen sthavira arhats (see “elder”).

g.24 Dānaśīla

dA na shI la

དཱ་ན་ཤི་ལ།

dānaśīla

Translator of the *Sukhāvataṅgavyūhasūtra*.

g.25 Dharmadhara

chos 'dzin

ཚོས་འཛིན།

dharmadhara

Name of a tathāgata.

g.26 Dharmadhvaja

chos kyi rgyal mtshan

ཚོས་ཀྱི་རྒྱལ་མཚན།

dharmadhvaja

Name of a tathāgata.

g.27 Duṃdubhisvaranirghoṣa

—

—

duṃdubhisvaranirghoṣa

Name of a tathāgata.

g.28 Duṣpradharṣa

rab tu thul dka'

རབ་ཏུ་སྐྱུལ་དཀའ།

duṣpradharṣa

Name of a tathāgata.

g.29 elder

gnas brtan

གནས་བརྟན།

sthavira

The term is used to designate a senior monk. The sixteen great arhats, or sixteen noble elders (*āryasthavira*), were the successors of the Buddha's teaching after he passed. They promised to preserve the teaching until the coming of the future Buddha Maitreya. They are on the path of seeing of the arhat path. Each arhat lived in a specific place: (1) Aṅgaja on Mt. Kailash; (2) Ajita in the Crystal Wood of Sages; (3) Vanavāsin on Mt. Saptaparnā; (4) Mahākālīka in Tāmradvīpa; (5) Vajrīputra in Siṃhaladvīpa; (6) Śrībhadrā on

Yamunādīvīpa; (7) Kanakavatsa in Kashmir; (8) Kanakabharadvāja in the western continent of Godānīya; (9) Bakula in the northern continent of Uttarakuru; (10) Rāhula in Priyaṅgudvīpa; (11) Cūḍapanthaka on Mt. Gṛdhrakūṭa; (12) Piṇḍolabharadvāja in the eastern continent of Pūrvavideha; (13) Mahāpanthaka in Trayatṛiṃśa; (14) Nāgasena on Mt. Meru; (15) Gopaka on Mt. Bihula; and (16) Abhedya in the Himālayas.

g.30 emerald

rdo'i snying po

རོ་འི་སྟིང་པོ།

aśmagarbha

g.31 five degenerations

snyigs ma lnga

སྟིགས་མ་ལྔ།

pañcakaṣāya

The five degenerations are (1) the degeneration of life span, (2) the degeneration of views, (3) the degeneration of the afflictions, (4) the degeneration of beings, and (5) the degeneration of the era.

g.32 fully awakened

mngon par rdzogs par sangs rgyas

མངོན་པར་རྫོགས་པར་སངས་རྒྱས།

abhisambuddha

A person who has manifested the complete enlightenment of a buddha of the Greater Vehicle.

g.33 Gandhahastin

spos kyi glang po

སྟོས་ཀྱི་གླང་པོ།

gandhahastin

Name of a bodhisattva.

g.34 Gandhaprabhāsa

spos 'od

སྟོས་འོད།

gandhaprabhāsa

Name of a tathāgata.

g.35 gandharva

dri za

དྲི་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 under the jurisdiction of 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.36 Gandhottama

spos mchog

སྤྱོད་མཚོག།

gandhottama

Name of a tathāgata.

g.37 Gavāṃpati

ba lang bdag

བ་ལང་བདག།

gavāṃpati

Śrāvaka arhat; one of the Buddha’s five close arhat disciples. He took ordination from the Buddha and then became a disciple of Śāriputra.

g.38 Jālinīprabha

dra ba can gyi ’od

དྲ་བ་ཅན་གྱི་འོད།

jālinīprabha

Name of a tathāgata.

g.39 Jeta’s Grove, Anāthapiṇḍada’s Park

rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga’ ra ba

རྒྱལ་བུ་རྒྱལ་བྱེད་གྱི་ཚལ་མགོན་མེད་ཟས་སྦྱོན་གྱི་ཀུན་དགའ་ར་བ།

jetavanam anāthapiṇḍadasyārāmaḥ^{AO}

Definition from the 84000 Glossary of Terms:

One of the first Buddhist monasteries, located in a park outside Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. This park was originally owned by Prince Jeta, hence the name Jetavana, meaning Jeta’s grove. The wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, sought to buy it from him, but the prince, not wishing to sell, said he would only do so if Anāthapiṇḍada covered the entire property with gold coins. Anāthapiṇḍada agreed, and managed to cover all of the park except the entrance, hence the name Anāthapiṇḍadasyārāma, meaning Anāthapiṇḍada’s park. The place is usually referred to in the sūtras as “Jetavana, Anāthapiṇḍada’s park,” and according to the *Saṅghabhedavastu* the Buddha used Prince Jeta’s name in first place because that was Prince Jeta’s own unspoken wish while Anāthapiṇḍada was offering the park. Inspired by the occasion and the Buddha’s use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buddha specifically instructed those who recite the sūtras to use Prince Jeta’s name in first place to commemorate the mutual effort of both benefactors.

Anāthapiṇḍada built residences for the monks, to house them during the monsoon season, thus creating the first Buddhist monastery. It was one of the Buddha’s main residences, where he spent around nineteen rainy season retreats, and it was therefore the setting for many of the Buddha’s discourses and events. According to the travel accounts of Chinese monks, it was still in use as a Buddhist monastery in the early fifth century CE, but by the sixth century it had been reduced to ruins.

g.40 Kālodāyin

’char byed nag po

འཚར་བྱེད་ནག་པོ།

kālodāyin

Śrāvaka arhat.

g.41 Lord of Death

gshin rje

གཤིན་རྗེ།

yama

Lord of Death.

g.42 Mahākaphiṇa

ka pi na chen po

ཀ་པི་ན་ཆེན་པོ།

mahākapphiṇa

Śrāvaka arhat.

g.43 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཆེན་པོ།

mahākāśyapa

Śrāvaka arhat, one of the most important followers of the Buddha.

g.44 Mahākātyāyana

kA tyA'i bu chen po

ཀླ་ཏྲཱི་བུ་ཆེན་པོ།

mahākātyāyana

Śrāvaka arhat.

g.45 Mahākauṣṭhila

gsus po che

གསུས་པོ་ཆེ།

mahākauṣṭhila

Śrāvaka arhat.

g.46 Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བུ་ཆེན་པོ།

mahāmaudgalyāyana

Śrāvaka arhat, one of the most important followers of the Buddha.

g.47 Mahāmeru

lhun po chen po

ལྷུན་པོ་ཆེན་པོ།

mahāmeru

Name of a tathāgata.

g.48 Mahāmeruprabhāsa

lhun po chen po snang ba

ལྷུན་པོ་ཆེན་པོ་སྤང་བ།

mahāmeruprabhāsa

Name of a tathāgata.

g.49 Mahāprabha

'od chen

འོད་ཆེན།

mahāprabha

Name of a tathāgata.

g.50 Mahārciskandha

'od 'phro'i phung po chen po

འོད་འཕྲོའི་ཕུང་པོ་ཆེན་པོ།

mahārciskandha

Name of a tathāgata.

g.51 mandāra

man dA ra ba

མན་རྒྱ་རབ།

mandāra

Definition from the 84000 Glossary of Terms:

One of the five trees of Indra's paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger's claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

g.52 Mañjudhvaja

—

—

mañjudhvaja

Name of a tathāgata.

g.53 Mañjuśrī

'jam dpal gzhon nu

འཇམ་དབལ་གཞོན་ནུ།

mañjuśrī

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.54 Meru

lhun po

ལུན་པོ།

meru

Name of a tathāgata.

g.55 Merudhvaja

lhun po rgyal mtshan

ལུན་པོ་རྒྱལ་མཚན།

merudhvaja

Name of a tathāgata.

g.56 Merupradīpa

lhun po'i sgron ma

ལུན་པོའི་སྒྲོན་མ།

merupradīpa

Name of a tathāgata.

g.57 Nakṣatrarāja

skar m'i rgyal po

སྐར་མའི་རྒྱལ་པོ།

nakṣatrarāja

Name of a tathāgata.

g.58 Nanda

dga' bo

དགའ་བོ།

nanda

Śrāvaka arhat.

g.59 Nityodyukta

rtaḡ tu btson

རྟམ་ཏུ་བཅོལ།

nityodyukta

Name of a bodhisattva.

g.60 not regress

phyir mi ldog pa

ཕྱིར་མི་ལྷོག་པ།

—

A stage on the bodhisattva path where the practitioner will never turn back, or be turned back, from progress toward the full awakening of a buddha.

g.61 palm tree

shing ta la

ཤིང་ཏ་ལ།

tāla

g.62 perfectly and fully enlightened buddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksambuddha

A term used to emphasize the superiority of buddhahood when contrasted with the achievement of the arhats and pratyekabuddhas. A samyaksambuddha is considered superior by virtue of his compassionate activity, his omniscience, and his ten special powers.

g.63 powers

dbang po

དབང་པོ།

indriya

The five powers, or faculties, are those of (1) faith, (2) perseverance, (3) mindfulness, (4) meditative absorption or samādhi, and (5) wisdom or prajñā.

g.64 Prabhākara

'od kyi byung gnas

འོད་ཀྱི་བྱུང་གནས།

prabhākara

Name of a tathāgata.

g.65 Rāhula

sgra gcan zin

སྐྱ་གཅན་ཟེན།

rāhula

Śrāvaka arhat, one of the sixteen sthavira arhats (see “elder”).

g.66 Ratnaketu

rin po che'i tog

རིན་པོ་ཆེའི་རྟོག།

ratnaketu

Name of a tathāgata.

g.67 Ratnakusumasampuspitagotra

rin chen me tog shin tu rgyas pa'i rigs

རིན་ཆེན་མེ་རྟོག་ཤིན་ཏུ་རྒྱས་པའི་རིགས།

ratnakusumasampuspitagotra

Name of a tathāgata.

g.68 Ratnotpalaśrī

rin chen ud pa la'i dpal

རིན་ཆེན་ལུང་པ་ལའི་དཔལ།

ratnotpalaśrī

Name of a tathāgata.

g.69 Revata

nam gru

ནམ་གུ།

revata

Śrāvaka arhat.

g.70 Sahā world

mi mjed · mi mjed kyi 'jig rten

མི་མཇེད། · མི་མཇེད་ཀྱི་འཇིག་རྟེན།

sahā · sahālokadhātu

This universe of ours, presided over by Brahmā. The term is variously interpreted as meaning the world of suffering, of endurance, of fearlessness, or of concomitance (of karmic cause and effect).

g.71 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśā*). 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.72 Sālendrarāja

sA la'i dbang po'i rgyal po

སྐུ་ལའི་དབང་པོའི་རྒྱལ་པོ།

sālendrarāja

Name of a tathāgata.

g.73 Śāriputra

shA ri'i bu

ཤཱ་རིའི་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.74 Sarvārthadarśa

mthong ba don yod

མཐོང་བ་དོན་ཡོད།

sarvārthadarśa

Name of a tathāgata.

g.75 Simha

seng ge

སེང་གེ།

siṃha

Name of a tathāgata.

g.76 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

Hīnayāna practitioner of the first turning of the wheel of the Dharma on the four noble truths, who realizes the suffering inherent in saṃsāra and focuses on understanding that there is no independent self. By conquering disturbing emotions, he liberates himself, attaining first the stage of stream enterer at the path of seeing, followed by the stage of once-returner who will be reborn only one more time, and then the stage of non-returner who will no longer be reborn into saṃsāra. The final goal is to become an arhat. These four stages are also known as the "four results of spiritual practice."

g.77 Śrāvastī

mnyan yod

མཉན་ཡོད།

śrāvastī

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta's Grove, which became one of the first

Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.78 strengths

stobs

སྟོབས།

bala

For the five strengths, see “powers.” The ten strengths can refer either to one set of ten qualities of tathāgatas, or to a different list of ten strengths of bodhisattvas.

g.79 Śuddharaśmiprabha

'od zer dag pa

འོད་ཟེར་དག་ས།

śuddharaśmiprabha

Name of a tathāgata.

g.80 Sukhāvātī

bde ba can

བདེ་བ་ཅན།

sukhāvātī

Meaning “the delightful” or “the land of delight,” the name of the buddhafiield of Amitābha / Amitāyus, in the western direction from our world.

g.81 Sumerukalpa

ri rab lta bu

རི་རབ་ལྷ་བུ།

sumerukalpa

Name of a tathāgata.

g.82 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་ས།

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.83 Tathāgata Dharma

chos

ཚོས།

dharma

Name of a tathāgata.

g.84 unsurpassable, completely perfect enlightenment

bla na med pa yang dag par rdzogs pa'i byang chub

བླ་ན་མེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ།

anuttarasamyaksambodhi

An enlightenment that is authentically complete.

g.85 Vaiśvānaranirghoṣa

thams cad sgrol ba'i dbyangs sgrol

ཐམས་ཅད་སྒྲོལ་བའི་དབྱངས་སྒྲོལ།

vaiśvānaranirghoṣa

Name of a tathāgata.

g.86 Vakula

ba ku la

བ་ཀུ་ལ།

bakula

Śrāvaka arhat; one of the sixteen sthavira arhats (see “elder”).

g.87 water possessing the eight qualities

yan lag brgyad dang ldan pa'i chu

ཡན་ལག་བརྒྱད་དང་ལྷན་པའི་ཚུ།

—

The eight qualities of water: (1) sweet-tasting; (2) cool; (3) soft; (4) light; (5) transparent; (6) clean; (7) not harmful to the throat; and (8) beneficial to the stomach.

g.88 Yaśaḥprabha

grags pa'i 'od

གྲགས་པའི་འོད།

yaśaḥprabha

Name of a tathāgata.

g.89 Yaśaḥprabhāsa

grags 'od

གྲགས་འོད།

yaśaḥprabhāsa

Name of a tathāgata.

g.90 Yaśas

grags pa

གྲགས་པ།

yaśas

Name of a tathāgata.