

༄༅། །དཔང་སྐྱོང་ཕྱག་བརྒྱ་པ།

Calling Witness with a Hundred Prostrations

དཔང་སྐོང་ཕྱག་བརྒྱ་པ།

dpang skong phyag brgya pa

· Toh 267 ·

Degé Kangyur, vol. 68 (mdo sde, ya), folios 1.b–5.b

TRANSLATED INTO TIBETAN BY

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co.

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SUMMARY

- s.1 *Calling Witness with a Hundred Prostrations* is widely known as the first sūtra to arrive in Tibet, long before Tibet became a Buddhist nation, during the reign of the Tibetan king Lha Thothori Nyentsen. Written to be recited for personal practice, it opens with one hundred and eight prostrations and praises to the many buddhas of the ten directions and three times, to the twelve categories of scripture contained in the Tripiṭaka, to the bodhisattvas of the ten directions, and to the arhat disciples of the Buddha. After making offerings to them, confessing and purifying nonvirtue, and making the aspiration to perform virtuous actions in every life, the text includes recitations of the vows of refuge in the Three Jewels, and of generating the thought of enlightenment. The text concludes with a passage rejoicing in the virtues of the holy ones, a request for the buddhas to bestow a prophecy to achieve enlightenment, and the aspiration to pass from this life in a state of pure Dharma.

ac.

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ac.1 Translated from Tibetan into English by The Sakya Pandita Translation Group, Tsechen Kunchab Ling Division, by Venerable Khenpo Kalsang Gyaltzen and Reverend Dr. Chodrung-ma Kunga Chodron in 2010.

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i.

INTRODUCTION

i.1

Calling Witness with a Hundred Prostrations is widely known and revered as one of the first Buddhist texts to come to Tibet, arriving during the third century according to the dating by traditional Tibetan historians, or during the fifth century, according to Western scholars such as Hugh Richardson and Erik Haarh.¹ In any case, this was long before the people of Tibet became Buddhist or had a written language. This history is substantiated by the text's own colophon, as well as Butön's seminal *History of Buddhism in India and Tibet*. As Butön (*bu ston*) relates, in Obermiller's translation:

i.2

As the 26th of this line [beginning with the first Tibetan King Ña-thi-tsen-po], there appeared the King Tho-tho-ri-ñan-tsen. When the latter attained the age of 16 years and was abiding on the summit of the palace Yam-bu-la-gaṅ, a casket fell from the skies, and when its lid was opened, the *Kāraṇḍavyūha Sūtra*,² the *100 Precepts Concerning Worship*³ and a golden Caitya were found within. The casket received the name of the "Mysterious Helper" and was worshipped (by the king). The latter came to live 120 years and came to witness the dawn of the Highest Doctrine; up to that time, the kingdom had been ruled by the Bön. In a dream (which this king had) it was prophesied to him that on the 5th generation one would come to know the meaning of these (sacred texts which he had miraculously obtained).⁴

i.3

Although the text probably arrived in Tibet not later than the fifth century, it was not translated for several more, as there was not yet even a script for the Tibetan language. It was only translated in the mid-seventh century, almost immediately after Tibet's written language was developed. Thus, *Calling Witness with a Hundred Prostrations* may be not only the first Buddhist scripture to arrive in Tibet, it was also among the first to be translated and written in the new Tibetan script.

i.4 Although the introduction of the text itself does not state from which language it was translated, and the colophon does not state who initially translated it, both Butön and Mangthö Ludrup Gyatso (*mang thos klu sgrub rgya mtsho*)⁵ state that this text was first translated by Thönmi Sambhoṭa (*thon mi sambhoṭa*), the famous Tibetan scholar who is said to have developed the Tibetan alphabet and writing system circa 650 CE and who also translated several texts from Sanskrit. Thus it could well have been one of the first texts to be written in the newly developed Tibetan writing system.

i.5 Thönmi is traditionally said to have been active as a scholar and translator during the time that the Potala palace and Jokhang temples were being built in Lhasa. Butön implies that this text may have been read or studied by the first great Tibetan Dharma King, Songtsen Gampo (*srong btsan sgam po*; r. ca. 618–650). As Butön explains:

i.6 [One of King Tho-tho-ri-ñan-tsen's descendents] was born in the year of the fire cow and received the name of Ṭhi-de-sroñ-tsen [later becoming known as Sroñ-btsan-sgam-po]... [At] thirteen years of age he ascended the throne and brought under his power all the petty chiefs of the borderland who offered their presents and sent their messages (of submission).

As at that time no writing existed in Tibet, the son of Anu of the Thonmi tribe [later becoming known as Thon-mi-sam-bhota] was sent with 16 companions (to India) in order to study the art of writing. After having studied with the Paṇḍit Devavidyāsīṃha, they shaped, in conformity with the Tibetan language, (the alphabet) consisting of 30 consonants and 4 vowels. The form (of these letters) was given a resemblance with the Kashmirian characters. After (this alphabet) had been definitely formed at the Maru temple in Lhasa, (Thon-mi) composed 8 works on writing and grammar, and the king studied them 4 years abiding in seclusion. The *Kāraṇḍavyūha-sūtra*, the *100 Precepts*,⁶ and the *Ratnamegha-sūtra*⁷ were then translated (into Tibetan).⁸

i.7 Although its contents are not widely cited in scriptural references and there are no commentaries on it in the Tengyur, *Calling Witness with a Hundred Prostrations* is of very great historical and religious significance. Even today, keeping a copy of this text is said to bless the building in which it is kept with protection against obstacles. Due to its status as the first Buddhist text to come to Tibet, it has been revered for centuries as the auspicious beginning of the Dharma in Tibet.

i.8 This translation into English is based upon the Degé (*sde dge*) version of the Kangyur, with reference to the differences between various other versions of the Kangyur as found in the *dpe bsdur ma* comparative edition.

The few small variations between the versions of the Kangyur change only a word or two of the English translation, and these variants have been noted.

According to the *Tōhoku Catalogue of Buddhist Canons*,⁹ no Sanskrit or Chinese version of this sūtra is known to exist.

i.9 *Calling Witness with a Hundred Prostrations* incorporates the central Mahāyāna Buddhist practices of prostration, offering, confession, rejoicing, refuge, and the thought of enlightenment. It also incorporates the names of many of the most important buddhas, bodhisattvas, disciples of the Buddha, and types of scripture to be regarded as objects of prostration and offering.

i.10 Written to be recited for personal practice, the text opens with 108 prostrations and praises to the many buddhas of the ten directions and three times, to the twelve categories of scripture contained in the Tripiṭaka, to the bodhisattvas of the ten directions, and to the arhat disciples of the Buddha. After making offerings to them, confessing and purifying nonvirtue, and making the aspiration to perform virtuous actions in every life, the text includes recitations of the vows of refuge in the Three Jewels, and of generating the thought of enlightenment. The text concludes with a passage rejoicing in the virtues of the holy ones, a request for the buddhas to bestow a prophecy to achieve enlightenment, and the aspiration to pass from this life in a state of pure Dharma.

i.11 One of the difficult aspects of translating this text was the title itself, in Tibetan *dpang skong phyag brgya pa*. The translation adopted here, *Calling Witness with a Hundred Prostrations*, differs considerably from Obermiller's early loose translation of the title as *One Hundred Precepts Concerning Worship*, cited above. The phrase *dpang skong* means "calling witness." It is the same word used to call a witness in a trial. In this context, it probably refers to inviting the buddhas and bodhisattvas of the ten directions to be a witness to one's practice of Dharma, particularly to the confession and purification of nonvirtue which is contained in this sūtra, as ideally such confession and purification is done in the presence of holy beings. Following the confession, the buddhas and bodhisattvas also serve as witnesses to the vows of refuge and the thought of enlightenment, and to the subsequent rejoicing and aspiration to virtuous deeds. As for the phrase *phyag brgya*, it means "one hundred prostrations" or "one hundred homages."¹⁰

i.12 Another difficult aspect of translating this sūtra was translation of the many names of the buddhas, particularly those names that are composed of long compounds. We have rendered the buddhas' names from Tibetan back into Sanskrit when possible, following reliable glossaries and dictionaries such as, *inter alia*, the *Mahāvīyutpatti*, F. Edgerton's *Buddhist Hybrid Sanskrit*

Dictionary, and J.S. Negi's *Tibetan Sanskrit Dictionary*.¹¹ Otherwise, we have rendered the Tibetan in English, following as closely as possible the grammar of the compound name as it appears in Tibetan.

Calling Witness with a Hundred Prostrations

1.

The Translation

[F.1.b]

- 1.1 Devoted prostrations to every one of the myriad Three Jewels, and to the buddhas and bodhisattvas and their retinues, who appear and dwell in the infinite, endless worlds of existence of the ten directions and three times.¹²
- 1.2 Prostrations to all the buddhas of the ten directions;
Prostrations to the tathāgata Ratnākara, buddha of the east;
Prostrations to the tathāgata Aśokaśrī, buddha of the south;
Prostrations to the tathāgata Ratnārcis, buddha of the west;
- 1.3 Prostrations to the tathāgata Jinendra, buddha of the north;
Prostrations to the tathāgata Samādhihastyuttaraśrī, buddha of the northeast; [F.2.a]
Prostrations to the tathāgata Padmottaraśrī, buddha of the southeast;
Prostrations to the tathāgata Sūryamaṇḍalapratibhāsottamaśrī, buddha of the southwest;
- 1.4 Prostrations to the tathāgata Chattrottamaśrī, buddha of the northwest;
Prostrations to the tathāgata Padmaśrī, buddha of the nadir;
Prostrations to the tathāgata Ānandaśrī, buddha of the zenith.
- 1.5 Again, prostrations to the tathāgata, buddha of the east, Akṣobhya;
Prostrations to the tathāgata, buddha of the south, Ratnasambhava;
Prostrations to the tathāgata, buddha of the west, Amitābha;
Prostrations to the tathāgata, buddha of the north, Amoghasiddhi;
- 1.6 Prostrations to the tathāgata, Buddha Joyous King Vīrasena;¹³
Prostrations to the tathāgata, Buddha Amitāyus;
Prostrations to the tathāgata, Buddha Akṣobhya;
Prostrations to the tathāgata, Buddha Bhaiṣajyaguruvaīḍūryaprabharāja;
- 1.7 Prostrations to the tathāgata, Buddha Śālasaṃkusumitarājendra;
Prostrations to the tathāgata, Buddha Śākyamuni;

- Prostrations to the tathāgata, Buddha Ratnaśrīrāja; [F.2.b]
 Prostrations to the tathāgata, Buddha Samantabhadra;
- 1.8 Prostrations to the tathāgata, Buddha Vairocana;
 Prostrations to the tathāgata, Buddha King Whose Fragrance Is That of a Blossoming Utpala;¹⁴
 Prostrations to the tathāgata in the World of the Saffron-Colored Victory Banners, Buddha Well Tamed by the Vajra Essence;
 Prostrations to the tathāgata in the World in Which the Wheel of No Regress Has Been Proclaimed, Buddha Whose Body Is the Blossoming Lotus of Complete Absence of Doubt;
- 1.9 Prostrations to the tathāgata in the World without Dust, Buddha Siṃha;
 Prostrations to the tathāgata in the World of Supreme Illumination, Buddha Ratnaśikhin;
 Prostrations to the tathāgata in the World of Noble Light, Buddha Vairocana;
 Prostrations to the tathāgata in the World That Is Difficult to Transcend, Buddha Whose Body Is the Widely Spreading Light of the Dharma;
- 1.10 Prostrations to the tathāgata in the World That Is Supremely Noble, Buddha King Who Is the Light of Intelligence That Understands All;
 Prostrations to the tathāgata in the World Where the Mirror-Disk Has Been Proclaimed, Buddha Whose Mind Is like the Moon;
 Prostrations to all the tathāgatas in the World of the Glory of the Lotus, the splendid noble buddhas.
- 1.11 Prostrations to the tathāgata, Buddha Candraprabha;¹⁵
 Prostrations to the tathāgata, Buddha Greatly Handsome;
 Prostrations to the tathāgata, Buddha King Who is Lord of the World's Orb;
 Prostrations to the tathāgata, Buddha Joyful Eyes;
- 1.12 Prostrations to the tathāgata, Buddha Sāgaraśrī; [F.3.a]
 Prostrations to the tathāgata, Buddha Golden Pillar;
 Prostrations to the tathāgata, Buddha Light of Infinite Good Qualities;
 Prostrations to the tathāgata, Buddha King Who Is Extremely Exalted by the Precious Majesty Arising from All Aspirations;
- 1.13 Prostrations to the tathāgata, Buddha King of Renowned Melodious Sounds;
 Prostrations to the tathāgata, Buddha Lord of the Ocean That Is the Wisdom Vajra;
 Prostrations to the tathāgata, Buddha Vipāśyin;
 Prostrations to the tathāgata, Buddha Śikhin;
- 1.14 Prostrations to the tathāgata, Buddha Viśvabhū;¹⁶
 Prostrations to the tathāgata, Buddha Krakucchanda;
 Prostrations to the tathāgata, Buddha Kanakamuni;
 Prostrations to the tathāgata, Buddha Kāśyapa;
- 1.15 Prostrations to all past buddhas;

- Prostrations to all buddhas dwelling in the present;
 Prostrations to all future buddhas;
 Prostrations to the glory of the bodhisattvas,¹⁷ all the great illuminators;¹⁸
- 1.16 Prostrations to the Buddha's infinite dharmakāya;
 Prostrations to all rupakāyas in infinite worlds;
 Prostrations to all relics;
 Prostrations to all stūpas.
- 1.17 Prostrations to the category of sūtras, the holy Dharma;¹⁹
 Prostrations to the category of melodic verses;
 Prostrations to the category of prophetic teachings;
 Prostrations to the category of metered verses;
- 1.18 Prostrations to the category of special accounts;
 Prostrations to the category of themes; [F.3.b]
 Prostrations to the category of illustrative accounts;
 Prostrations to the category of parables;²⁰
- 1.19 Prostrations to the category of past life accounts;
 Prostrations to the category of extensive scriptures;
 Prostrations to the category of marvelous teachings;
 Prostrations to the category of finalized instructions;
- 1.20 Prostrations to the Bodhisattvapiṭaka, the entire treasure of the Mahāyāna;
 Prostrations to all scriptures of the ten directions and three times, and to
 every possible method of taming without exception;
 Prostrations to the dharmadhātu, indescribable ultimate perfection;
 Prostrations to every syllable of the holy Dharma, such as the mother of all
 tathāgatas, the Prajñāpāramitā.
- 1.21 Prostrations to the bodhisattvas, mahāsattvas, illuminators;
 Prostrations to the bodhisattva of the east, Samantaprabha;
 Prostrations to the bodhisattva of the south, Aśokadatta;
 Prostrations to the bodhisattva of the west, Intelligence in Conduct;
- 1.22 Prostrations to the bodhisattva of the north, Jayadatta;
 Prostrations to the bodhisattva of the northeast, Vijayavikrāmin;
 Prostrations to the bodhisattva of the southeast, Padmapāṇi;
 Prostrations to the bodhisattva of the southwest, Sūryaprabha;
- 1.23 Prostrations to the bodhisattva of the northwest, Exalted Jewel;
 Prostrations to the bodhisattva of the nadir, Padmottara;
 Prostrations to the bodhisattva of the zenith, Given by Joy;
 Prostrations to the bodhisattva Lord Avalokiteśvara;
- 1.24 Prostrations to the bodhisattva Maitreya;
 Prostrations to the bodhisattva Ākāśagarbha; [F.4.a]
 Prostrations to the bodhisattva Samantabhadra;

- Prostrations to the bodhisattva Vajrapāṇi;
- 1.25 Prostrations to the bodhisattva Mañjuśrī;
 Prostrations to the bodhisattva Sarvanīvaraṇaviṣkambhin;
 Prostrations to the bodhisattva Kṣitigarbha;
 Prostrations to the bodhisattva Vimalakīrti;
 Prostrations to the bodhisattva Mahāsthāmaprāpta;
 Prostrations to the all the bodhisattvas, mahāsattvas of the ten directions and three times.
- 1.26 Prostrations to noble Śāriputra, foremost in great wisdom;
 Prostrations to noble Maudgalyāyana, foremost in great miracles;
 Prostrations to noble Ānanda, foremost in having heard much;
 Prostrations to noble Kāśyapa, foremost in the good qualities of discipline;
- 1.27 Prostrations to noble Kauṇḍinya, foremost in devotion to the precepts;
 Prostrations to noble Upāli, foremost in holding the Vinaya;
 Prostrations to noble Aniruddha, foremost in possessing the miracle eye;
 Prostrations to noble Subhūti, foremost in questioning and answering;
- 1.28 Prostrations to the entire assembly of noble arhats;
 Prostrations to all pratyekabuddhas;
 Prostrations to all the saṅgha dwelling in the ten directions.
- 1.29 Through these prostrations with devotion to the Three Jewels,
 May all negativities be purified, may the accumulation of merit fully flourish,
 And may the special good qualities
 Arising from the sermons of each bhagavān be accomplished.
- 1.30 Prostrations to all the Three Jewels in the ten directions.
 I praise and glorify them, behold and discern them.
- 1.31 I constantly offer and venerate, unceasingly until the end of time, all of the Three Jewels that have not been, are not now, nor ever will be relinquished. I make Dharma offerings, as well as a variety of offerings comparable to the incomparable, that arise from the infinite merit of the bodhisattvas, and are exalted, foremost, holy, special, noble, supreme and unsurpassable, comparable to the incomparable, and that completely fill the entire world of the ten directions. [F.4.b] Having offered these, please accept them. I shall venerate, honor, respect, and please you.
- 1.32 Not holding back even the most trifling, I avow and confess the sins and nonvirtuous actions that contradict all holy scripture and that I myself have committed in this life or while wandering in the three worlds through beginningless, endless births, or that I caused others to perform, or even that I rejoiced in when performed by others. They are the ten nonvirtues of body, speech, and mind that were committed under the influence of desire, anger,

and ignorance; the five heinous crimes; and so forth. I purify and dispel²¹ them, examine them and cast them out. I shall not hide, shall not conceal, and shall not fail to acknowledge them. Then, at that time, all negativities will be purified, and all merit will be completely accomplished.

1.33 From this time until the essence of enlightenment is reached,²² in every future life, may I never fall into inferior hindering births, such as birth in the three lower realms, excepting only emanations for the benefit of others. May I never lean toward nor perform wrong, nonvirtuous actions. May I never lean toward nor accumulate the causes of karma and defilements. After being completely freed from results, such as suffering and a contemptible body, may I never again experience them.

1.34 From this time until the essence of enlightenment is reached, may the virtues of my body, speech, and mind continue as unceasingly as a stream. [F.5.a] In whatever life I might be born, may I possess magnificent happiness and joy, and attain the ability and power to work for the benefit of all sentient beings. That Dharma which is understood only by the tathāgatas, that suchness which without doubt causes unsurpassable enlightenment—may I fully understand it without mistake, meditate upon it, teach it to others without mistake, and guide them.

1.35 From this time until the essence of enlightenment is reached, I take refuge in the Three Jewels. I offer them my body; may each of the greatly compassionate ones forever accept it. The buddhas and bodhisattvas of the three times, who are free of all²³ things; who are comparable to selfless dharmas not comprised within the aggregates, domains,²⁴ or bases of cognition,²⁵ and who are unborn since beginningless time, generated the thought of enlightenment because of their nature of emptiness. So, likewise, I whose name is... do also generate the thought of enlightenment from this time until the essence of enlightenment is reached. May I never lose or disregard the thought of enlightenment, and never be separated from noble spiritual masters.

1.36 Just as the buddhas of the three times rejoiced in unsurpassable merit, I whose name is... also rejoice in all worldly and beyond-worldly merit. When the time of death is certain, may I directly behold the holy faces of all those buddhas and bodhisattvas, and when they extend their golden right hands and place them upon my head, may I receive a prophecy. And may I die with my mind undeluded by defilements, with aspirations that accord with the selfless dharmas, and with the limitless thought of enlightenment. [F.5.b]

1.37 In short:

After purifying all habitual tendencies without exception,
I will completely accomplish the two accumulations of merit and wisdom.

For the purpose of liberating all beings without exception,
May I swiftly reach perfect enlightenment.

1.38 *This completes "Calling Witness with a Hundred Prostrations."*

c.

Colophon

- c.1 As an omen of the arising of the holy Dharma in Tibet, during the reign of King Lha Thothori Nyanshal (*lha tho tho ri snyan shal*), this text descended from the sky into the palace Yumbu Lhakhar (*yum bu bla mkhar*). The king dreamed that after five generations it would be possible to understand the meaning of this text. Thus the holy Dharma began.

ab.

ABBREVIATIONS

C Choné Kangyur

D Degé Kangyur

H Lhasa Kangyur

J Lithang Kangyur

K Kangxi Peking Kangyur

Ky Yongle Peking Kangyur

N Narthang Kangyur

n.

NOTES

- n.1 See Richardson (2003), p. 159 and Haarth (1969), pp. 126–27.
- n.2 See Roberts (2013).
- n.3 Obermiller very loosely translated *dpang skong phyag brgya pa* as *100 Precepts concerning Worship*. We have translated it *Calling Witness With a Hundred Prostrations*.
- n.4 Obermiller (1999), p. 182. The transliteration and punctuation are those of Obermiller.
- n.5 Mangthö Ludrup Gyatso (2008), p. 385.
- n.6 Here translated as *Calling Witness With a Hundred Prostrations*.
- n.7 See Dharmachakra Translation Committee, trans., *The Jewel Cloud* (<https://read.84000.co/translation/UT22084-064-001.html>), Toh 231 (84000: Translating the Words of the Buddha, 2019).
- n.8 Obermiller (1999), p. 183–84.
- n.9 Ui (1934), p. 52.
- n.10 Since the first publication of this translation, an article by Sam van Schaik (van Schaik 2018) has further investigated possible interpretations of the title.
- n.11 We have also made use of Lokesh Chandra (1987) and (1976).
- n.12 H and N have the additional, opening homage, *dkon mchog gsum la phyag 'tshal lo* (“prostrations to the Triple Gem”), before the title.

- n.13 One of the thirty-five buddhas of confession. See Python (1973), p. 99, and Lokesh Chandra (1987), #2300–2334.
- n.14 *Dbsung* (“fragrance”); H and N add *tog gi* (“crown ornament”).
- n.15 *Dzla ’od*; J and C *pad mo dpal gyi* (“Glorious Lotus”).
- n.16 The Tibetan reads *ma lus pa’i dbang po* (“Lord of All”), which is not the usual rendition of Viśvabhū, i.e., *kun skyobs*. However, the context clearly indicates that the sūtra is presenting the traditional list of the six tathāgatas who preceded Śākyamuni, from Vipāśyin to Kāśyapa. In that list Viśvabhū follows Śikhin.
- n.17 *Ddpal*; Ky *dpa’ ba’i dpal* (“brave glory”); J, K, and C *dpa’* (“courageous”).
- n.18 *nam par snang mdzad*; also the name of the Buddha Vairocana.
- n.19 The “category of sūtras” (*mdo’i sde*) is the first of the twelve branches of scripture (*gsung rab kyi yan lag bcu gnyis*), which are enumerated here.
- n.20 The Tibetan reads *’das pa brjod pa’i sde*. Mahāvvyutpatti 1274, however, gives *de lta bu byung ba’i sde* for the category *itivr̥ttaka* (“parables,” “stories”), and this seems to be the more usual equivalence.
- n.21 D, S, and N *bsal*; J, K, and C *bslad* (“express”).
- n.22 The Tibetan *byang chub kyi snying po* (literally “essence of enlightenment”) generally renders the Sanskrit *bodhimaṇḍa* (“seat of enlightenment”) in these types of expressions. “Essence” has been chosen for reasons of readability.
- n.23 Ky, J, K, and C add *yod pa* (“possession of”).
- n.24 *Dkhams*; Ky, J, N, and C *dngos po dang sems* (“matter and mind”).
- n.25 These three classifications of elements (*dharmā*) are, following the Abhidharma, ways to describe the impersonal constituents that go to make up a person. The five aggregates collect all conditioned elements, while the eighteen domains are comprised of the six types of objects, the six corresponding faculties—five sensory and one mental—and the six consciousnesses. The twelve bases are the six objects and the six corresponding faculties that serve as sources of cognition.

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 aggregate

phung po

ཕུང་པོ།

*skandha**Definition from the 84000 Glossary of Terms:*

The basic components out of which the world and the personal self are formed, usually listed as a set of five.

g.2 Ākāśagarbha

nam mkha'i snying po

ནམ་མཁའི་སྡིང་པོ།

ākāśagarbha

A bodhisattva.

g.3 Akṣobhya

mi bskyod pa

མི་བསྐྱོད་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

A buddha of the west; buddha of the Sukhāvati buddhfield.

g.5 Amitāyus

tshe dpag med

ཚེ་དཔག་མེད།

amitāyus

The name of a buddha.

g.6 Amoghasiddhi

don yod grub pa

དོན་ཡོད་གྲུབ་པ།

amoghasiddhi

A buddha of the north.

g.7 Ānandaśrī

dga' ba'i dpal

དགའ་བའི་དཔལ།

ānandaśrī

A buddha of the zenith.

g.8 Aśokadatta

mya ngan med pas byin

མྱ་ངན་མེད་པས་བྱིན།

aśokadatta

A bodhisattva of the south.

g.9 Aśokaśrī

mya ngan med pa

མྱ་ངན་མེད་པ།

aśokaśrī

A buddha of the south.

g.10 Avalokiteśvara

spyan ras gzigs

སྤྱན་རས་གཟིགས།

avalokiteśvara

Bodhisattva of compassion.

g.11 bases of cognition

skye mched

སྐྱེ་མཆེད།

āyatana

Definition from the 84000 Glossary of Terms:

These can be listed as twelve or as six sense sources (sometimes also called sense fields, bases of cognition, or simply āyatanas).

In the context of epistemology, it is one way of describing experience and the world in terms of twelve sense sources, which can be divided into inner and outer sense sources, namely: (1–2) eye and form, (3–4) ear and sound, (5–6) nose and odor, (7–8) tongue and taste, (9–10) body and touch, (11–12) mind and mental phenomena.

In the context of the twelve links of dependent origination, only six sense sources are mentioned, and they are the inner sense sources (identical to the six faculties) of eye, ear, nose, tongue, body, and mind. (*Provisional 84000 definition. New definition forthcoming.*)

g.12 bhagavān

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavān

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 $\sqrt{bhañj}$ (“to break”).

g.13 Bhaiṣajyaguruvaiḍūryaprabharāja

sman gyi bla bai du rya'i 'od kyi rgyal po

སྐྱེན་གྱི་སྐྱ་བེ་དུ་བྱའི་འོད་གྱི་རྒྱལ་པོ།

bhaiṣajyaguruvaiḍūryaprabharāja

The buddha of medicine.

g.14 Candraprabha

zla 'od

ཟླ་འོད།

candraprabha

A buddha.

g.15 Chattrottamaśrī

gdugs dam pa'i dpal

གདུགས་དམ་པའི་དཔལ།

chattrottamaśrī

A buddha of the northwest.

g.16 domain

khams

ཁམས།

dhātu

Definition from the 84000 Glossary of Terms:

In the context of Buddhist philosophy, one way to describe experience in terms of eighteen elements (eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, smell, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; and mind, mental phenomena, and mind consciousness).

This also refers to the elements of the world, which can be enumerated as four, five, or six. The four elements are earth, water, fire, and air. A fifth, space, is often added, and the sixth is consciousness.

g.17 Exalted Jewel

rin chen mchog

རིན་ཆེན་མཚོ།

—

Bodhisattva of the northwest.

g.18 extensive scriptures

shin tu rgyas pa'i sde

ཤིན་ཏུ་རྒྱས་པའི་སྡེ།

vaipulya

Definition from the 84000 Glossary of Terms:

One of the twelve branches of scripture or aspects of the Dharma. Literally meaning “vast” or “extensive,” it refers to a particular set of lengthy sūtras or collections of sūtras that provides a comprehensive overview of Buddhist thought and practice. This category includes individual works such as the *Lalitavistara* and *Saddharmapundarīka* and collections such as the Mahā-sannipāta, Buddhāvataṃsaka, Ratnakūta, and Prajñāpāramitā.

g.19 finalized instructions

chos rtogs pa bstan pa'i sde

ཚོས་རྟོགས་པ་བསྟན་པའི་སྡེ།

upadeśa

g.20 Given by Joy

dga' bas byin

དགའ་བས་བྱིན།

—

Bodhisattva of the zenith.

g.21 Golden Pillar

gser gyi gzu ba

གསེར་གྱི་གཟུབ།

—

A buddha.

g.22 Greatly Handsome

mdzes chen

མཛེས་ཆེན།

—

A buddha.

g.23 illustrative accounts

rtogs pa brjod pa'i sde

རྟོགས་པ་བརྗོད་པའི་སྡེ།

avadāna

Definition from the 84000 Glossary of Terms:

One of the twelve types of the Buddha's teaching (*dvādaśāṅga*). In this sense, the Sanskrit word *avadāna* means "exceptional feat" or "magnificent deed," but in the context of the twelve types of *buddhavacana* the term came to refer to the narrative accounts of such deeds.

g.24 Intelligence in Conduct

spyod pa'i blo gros

སྤྱོད་པའི་བློ་གྲོས།

—

Bodhisattva of the west.

g.25 Jayadatta

rgyal bas byin

རྒྱལ་བས་བྱིན།

jayadatta

A bodhisattva of the north.

g.26 Jinendra

rgyal ba'i dbang po

རྒྱལ་བའི་དབང་པོ།

jinendra

A buddha of the north.

g.27 Joyful Eyes

dga' ba'i spyan

དགའ་བའི་སྤྱན།

—

A buddha.

g.28 Kanakamuni

gser thub

གསེར་ཐུབ།

kanakamuni

The fifth of the “seven previous buddhas.”

g.29 Kāśyapa

'od srung

འོད་སྤྱང།

kāśyapa

The sixth of the “seven previous buddhas.”

g.30 King of Renowned Melodious Sounds

grags pa'i sgra dbyangs kyi rgyal po

གྲགས་པའི་སྒྲ་དབྱངས་ཀྱི་རྒྱལ་པོ།

—

A buddha.

g.31 King Who Is Extremely Exalted by the Precious Majesty Arising
from All Aspirations

smon lam thams cad las 'byung ba'i rin po che'i gzi brjid shin tu 'phags pa'i rgyal po

སློན་ལམ་ཐམས་ཅད་ལས་འབྱུང་བའི་རིན་པོ་ཆེའི་གཟི་བརྗིད་ཤིན་ཏུ་འཕགས་པའི་རྒྱལ་པོ།

—

A buddha.

g.32 King Who Is Lord of the World's Orb

'jig rten gyi dkyil 'khor dbang po'i rgyal po

འཇིག་རྟེན་གྱི་དཀྱིལ་འཁོར་དབང་པོའི་རྒྱལ་པོ།

—

A buddha.

g.33 King who is the Light of Intelligence that Understands All

thams cad mkhyen pa'i blo gros 'od zer gyi rgyal po

ཐམས་ཅད་མཁྱེན་པའི་བློ་གྲོས་འོད་ཟེར་གྱི་རྒྱལ་པོ།

—

A buddha.

g.34 King Whose Fragrance Is That of a Blossoming Utpala

ut pa la rgyas pa bsung gi rgyal po

ལྷུང་པ་ལ་རྒྱས་པ་བསྟུང་གི་རྒྱལ་པོ།

—

A buddha.

g.35 Krakucchanda

log par dad sel

ལོག་པར་དད་སེལ།

krakucchanda

The fourth of the “seven previous buddhas.”

g.36 Kṣitigarbha

sa'i snying po

སའི་སྡིང་པོ།

kṣitigarbha

A bodhisattva.

g.37 Light of Infinite Good Qualities

mtha' yas pa'i yon tan gyi 'od zer

མཐའ་ཡས་པའི་ཡོན་ཏན་གྱི་འོད་ཟེར།

—

A buddha.

g.38 Lord of the Ocean That Is the Wisdom Vajra

ye shes rdo rje'i rgya mtsho

ཡེ་ཤེས་རྫོགས་ཀྱི་རྒྱ་མཚོ།

—

A buddha.

g.39 Mahāsthāmaprāpta

mthu chen thob pa

མཐུ་ཆེན་ཐོབ་པ།

mahāsthāmaprāpta

A bodhisattva.

g.40 Maitreya

byams pa

བྱམས་པ།

maitreya

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.41 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

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.42 marvelous teachings

rmad du byung ba'i sde

མདུ་བྱུང་བའི་སྡེ།

adbhutadharma

g.43 melodic verses

dbyangs kyis bsnyad pa'i sde

དབྱངས་ཀྱིས་བསྟན་པའི་སྡེ།

geya

g.44 metered verses

tshigs su bcad pa'i sde

ཚིགས་སུ་བཅད་པའི་སྡེ།

gāthā

g.45 Padmapāṇi

lag na pad mo

ལག་ན་པད་མོ།

padmapāṇi

A bodhisattva of the southeast.

g.46 Padmaśrī

pad mo'i dpal

པད་མོའི་དཔལ།

padmaśrī

A buddha of the nadir.

g.47 Padmottara

pad mo dam pa

པདྨ་མོ་དམ་པ།

padmottara

A bodhisattva of the nadir.

g.48 Padmottaraśrī

pad mo dam pa'i dpal

པདྨ་མོ་དམ་པའི་དཔལ།

padmottaraśrī

A buddha of the southeast.

g.49 parables

'das pa brjod pa'i sde · de lta bu byung ba'i sde

འདས་པ་བརྗོད་པའི་སྡེ། ་ དེ་ལྟ་བུ་བྱུང་བའི་སྡེ།

itivr̥ttaka

g.50 past life accounts

skyes pa rabs kyi sde

སྐྱེས་པ་རབས་ཀྱི་སྡེ།

jātaka

g.51 prophetic teachings

lung bstan pa'i sde

ལུང་བསྟན་པའི་སྡེ།

vyākaraṇa

g.52 Ratnākara

rin chen 'byung gnas

རིན་ཆེན་འབྱུང་གནས།

ratnākara

A buddha of the east.

g.53 Ratnārcis

rin chen 'od 'phro

རིན་ཆེན་འོད་འཕྲོ།

ratnārcis

A buddha of the west.

g.54 Ratnasambhava
rin chen 'byung ldan
རིན་ཆེན་འབྲུང་ལྗན།
ratnasambhava
A buddha of the south.

g.55 Ratnaśikhin
rin po che'i gtsug phud
རིན་པོ་ཆེའི་གཙུག་ཕུད།
ratnaśikhin
A buddha.

g.56 Ratnaśrīrāja
rin po che'i dpal gyi rgyal po
རིན་པོ་ཆེའི་དཔལ་གྱི་རྒྱལ་པོ།
ratnaśrīrāja
A buddha.

g.57 Sāgaraśrī
rgya mtsho'i dpal
རྒྱ་མཚོའི་དཔལ།
sāgaraśrī
A buddha.

g.58 Śākyamuni
shAkya thub pa
ལྷན་ཐུབ་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.59 Śālasaṃkusumitarājendra
sa la'i me tog kun tu rgyas pa'i dbang po'i rgyal po

ས་ལའི་མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པའི་དབང་པོའི་རྒྱལ་པོ།

śālasaṃkusumitarājendra

A buddha.

g.60 Samādhihastyuttaraśrī

ting nge 'dzin gyi glang po dam pa'i dpal

ཏིང་ངེ་འཛིན་གྱི་རྒྱང་པོ་དམ་པའི་དཔལ།

samādhihastyuttaraśrī

A buddha of the northeast.

g.61 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

A bodhisattva.

g.62 Samantaprabha

'od zer kun nas 'byung ba

འོད་ཟེར་ཀུན་ནས་འབྱུང་བ།

samantaprabha

A bodhisattva of the east.

g.63 Sarvanīvaraṇaviṣkambhin

sgrib pa thams cad rnam par sel ba

སློབ་པ་གསལ་ཅད་རྣམ་པར་སེལ་བ།

sarvanīvaraṇaviṣkambhin

A bodhisattva.

g.64 Śikhin

gtsug tor can

གཙུག་ཏོར་ཅན།

śikhin

The second of the “seven previous buddhas.”

g.65 Simha

seng ge

སེང་གེ།

siṃha

A past and future buddha.

g.66 special accounts

ched du brjod pa'i sde

ཆེད་དུ་བརྗོད་པའི་སྡེ།

udāna

g.67 Sūryamaṇḍalapratibhāsottamaśrī

nyi ma'i dkyil 'khor snang ba dam pa'i dpal

ཉིམ་འི་དཀྱིལ་འཁོར་སྒྲུང་བ་དམ་པའི་དཔལ།

sūryamaṇḍalapratibhāsottamaśrī

A buddha of the southwest.

g.68 Sūryaprabha

nyi ma rab tu snang ba

ཉིམ་རབ་དུ་སྒྲུང་བ།

sūryaprabha

A bodhisattva of the southwest.

g.69 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གསེགས་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.70 themes

gleng gzhi'i sde

སྒྲིང་གཞི་འི་སྡེ།

nidāna

g.71 twelve categories of scripture

gsung rab kyi yan lag bcu gnyis

གསུང་རབ་ཀྱི་ཡན་ལག་བརྒྱུ་གཉིས།

dvādaśakadharmapravacana

g.72 Vairocana

rnam par snang mdzad

རྣམ་པར་སྣང་མཛད།

vairocana

Chief of one of the five families of buddhas.

g.73 Vajrapāṇi

phyag na rdo rje

ཕྱག་ནེ་རྗེ།

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.74 Vijayavikrāmin

rnam par rgyal bas rnam par gnon pa

རྣམ་པར་རྒྱལ་བས་རྣམ་པར་གཞོན་པ།

vijayavikrāmin

A bodhisattva of the northeast.

g.75 Vimalakīrti

dri ma med pa

དྲི་མ་མེད་པ།

vimalakīrti

A bodhisattva.

g.76 Vipāśyin
rnam par gzigs
རྣམ་པར་གཟིགས།
vipāśyin
The first of of the “seven previous buddhas.”

g.77 Vīrasena
dpa' brtan pa'i sde dga' ba'i rgyal po
དཔའ་བརྟན་པའི་སྡེ་དགའ་བའི་རྒྱལ་པོ།
vīrasena
One of the 35 buddhas of confession.

g.78 Well-Tamed by the Vajra Essence
rdo rje snying pos rab tu 'dul ba
རྡོ་རྗེ་སྙིང་པོས་རབ་ཏུ་འདུལ་བ།
—
A buddha.

g.79 Whose Body is the Blossoming Lotus of Complete Absence of
Doubt
rab tu gdon mi za ba pad mo rgyas pa'i sku
རབ་ཏུ་གདོན་མི་ཟ་བ་པད་མོ་རྒྱས་པའི་སྐུ།
—
A buddha.

g.80 Whose Body Is the Widely Spreading Light of the Dharma
chos kyi 'od zer rab tu rgyas pa'i sku
ཚོས་ཀྱི་འོད་ཟེར་རབ་ཏུ་རྒྱས་པའི་སྐུ།
—
A buddha.

g.81 Whose Mind Is Like the Moon
zla ba'i thugs
ཟླ་བའི་ཐུགས།
—
A buddha.

g.82 World in Which the Wheel of No Regress Has Been Proclaimed

phyir mi ldog pa'i 'khor lo bsgrags pa'i 'jig rten

ཕྱིར་མི་ལྡོག་པའི་འཁོར་ལོ་བསྐྱུགས་པའི་འཇིག་རྟེན།

—

Realm of a tathāgata.

g.83 World of Noble Light

'od bzang po'i 'jig rten

འོད་བབས་པོའི་འཇིག་རྟེན།

—

Realm of a tathāgata.

g.84 World of Supreme Illumination

rab tu snang ba'i 'jig rten

རབ་ཏུ་སྐྱང་བའི་འཇིག་རྟེན།

—

Realm of a tathāgata.

g.85 World of the Glory of the Lotus

pad mo dpal gyi 'jig rten

པད་མོ་དཔལ་གྱི་འཇིག་རྟེན།

—

Realm of tathāgatas.

g.86 World of the Saffron-Colored Victory Banners

ngur smrig gi rgyal mtshan gyi 'jig rten

ངུར་སྐྱིག་གི་རྒྱལ་མཚན་གྱི་འཇིག་རྟེན།

—

Realm of a tathāgata.

g.87 World That Is Difficult to Transcend

'da' bar dka' ba'i 'jig rten

འདའ་བར་དཀའ་བའི་འཇིག་རྟེན།

—

Realm of a tathāgata.

g.88 World That Is Supremely Noble

rab tu bzang po'i 'jig rten

རབ་ཏུ་བཟང་པོའི་འཇིག་རྟེན།

—

Realm of a tathāgata.

g.89 World Where the Mirror-Disk Has Been Proclaimed

me long gi dkyil 'khor bsgrags pa'i 'jig rten

མེ་ལོང་གི་དཀྱིལ་འཁོར་བསྐྱུགས་པའི་འཇིག་རྟེན།

—

Realm of a tathāgata.

g.90 World without Dust

rdul med pa'i 'jig rten

རྟུལ་མེད་པའི་འཇིག་རྟེན།

—

Realm of a tathāgata.