

༄༅། །ཕྱོགས་བར་ལྷན་པ་རྣམ་པར་སེལ་བ།

**Dispelling the Darkness of the Ten
Directions**

Daśadigandhakāraavidhvaṃsana

འཕགས་པ་ཕྱོགས་བརྒྱའི་ལུན་པ་རྣམ་པར་སེལ་བ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa phyogs bcu'i mun pa rnam par sel ba zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “Dispelling the Darkness of the Ten Directions”

Āryadaśadigandhakāraṁvidhvaṁsanānāmamahāyānasūtra

· Toh 269 ·

Degé Kangyur, vol. 68 (mdo sde, ya), folios 7.a–13.a

TRANSLATED INTO TIBETAN BY

Viśuddhasiṃha · Bandé Tsang Devendrarakṣita · Bandé Lui Gyaltsen



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co.

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SUMMARY

- s.1 As the Buddha approaches Kapilavastu, he is met by the Śākya youth Shining Countenance setting out from the city in his chariot. Shining Countenance requests the Buddha to teach him a rite of protection from harm, and the Buddha describes ten buddhas, each dwelling in a distant world system in one of the ten directions. When departing from the city in one of the directions, he explains, keeping the respective buddha in mind will ensure freedom from fear and harm while traveling and success in the journey's purpose. After receiving this teaching, Shining Countenance and the others in the assembly are able to see those ten buddhas and their realms directly before them, and the Buddha prophesies their eventual awakening. The Buddha further explains that to read, teach, write down, and keep this sūtra will bring protection to all; it is consequently often chanted at the beginning of undertakings, especially travel, to overcome obstacles and bring success.

ac.

ACKNOWLEDGEMENTS

ac.1 This was translated from Tibetan into English by Venerable Khenpo Kalsang Gyaltzen and Ani Kunga Chodron of the Sakya Pandita Translation Group, Tsechen Kunchab Ling Division.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

INTRODUCTION

i.1

In *Dispelling the Darkness of the Ten Directions*, the Śākya youth Shining Countenance, setting out from the city of Kapilavastu in his chariot, encounters the Buddha, who is approaching the city. When Shining Countenance requests the Buddha to teach him a rite of protection from harm, the Buddha proceeds to describe ten buddhas, each dwelling in a distant world system in one of the ten directions, explaining to the youth that if he keeps in mind whichever of those thus-gone ones is appropriate when departing from the city in their respective direction, he will be free from fear and harm when traveling and accomplish his purpose. After the Buddha gives this teaching, Shining Countenance and the others in the assembly are able to see those ten buddhas and their realms directly before their eyes, and at the prompting of Śāriputra, the Buddha prophesies their eventual awakening. The Buddha further explains that someone who merely reads, teaches, or writes down and keeps this teaching with them will similarly be free from fear and harm and will pass away peacefully at the end of their life. The god Śakra further pledges to protect those who uphold this teaching, and the Buddha states that doing so constitutes truly honoring, venerating, and making offerings to the Thus-Gone One.

i.2

This popular sūtra is often chanted at the beginning of undertakings, especially travel, to overcome obstacles and bring success, and as a means of invoking the buddhas' blessings to bring about conditions to accomplish one's goals. It is also kept as a blessing in dwellings or in a special place among one's possessions when on a journey. Over the centuries, based on this sūtra, other Buddhist texts with similar names involving dispelling the darkness of the ten directions have been written. These texts also offer the protection of the blessing of the buddhas, although the specific names of the buddhas in the various directions sometimes differ, and other versions include other holy beings such as bodhisattvas and goddesses.

i.3 Though a Sanskrit version of this sūtra is no longer extant, translations of it are also included in the Chinese,¹ Korean,² and Mongolian³ Buddhist canons. The colophon to the Tibetan translation found in the Kangyur states that it was initially translated by the Indian preceptor Viśuddhasiṃha and the Tibetan translator Bandé Tsang Devendrarakṣita, who was probably the same as Tsang Lekdrup (*gtsang legs grub*), one of the first seven Tibetans to be ordained by Śāntarakṣita (725–788 CE) at the newly established Samyé Monastery in the mid-eighth century.⁴ In addition, it was revised by Lui Gyaltsen (*klu'i rgyal mtshan*), the famous translator of the first period of the propagation of the Dharma in Tibet (seventh–ninth centuries) who also participated in the eighth-century revision of the work of the earliest translators.⁵ This sūtra is listed in Denkarma (812 CE) and Phangthangma catalogs,⁶ further evidence that it was translated no later than the early ninth century.

i.4 The translation offered here is based on the version found in the Degé Kangyur. The variant readings recorded in the Comparative Edition (*dpe bsdur ma*) and the Stok Palace Kangyurs were also consulted. The few variations between the versions of the Kangyur that impacted our translation have been recorded in the endnotes.

**The Noble Mahāyāna Sūtra
Dispelling the Darkness of the Ten Directions**

1.

The Translation

[F.7.a]

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was dwelling among the Śākyaas at Nyagrodha Park in Kapilavastu, together with a great assembly of 1,250 monks and a great retinue of bodhisattvas including Maitreya and Mañjuśrī.

1.2 In the morning the Blessed One put on his lower robe and, taking up his alms bowl and upper dharma robe, surrounded and escorted by an assembly of monks, traveled to the great city of Kapilavastu to receive alms.

1.3 At that time, a Śākya youth known as Shining Countenance was setting out from the great city of Kapilavastu in a chariot to attend to some affairs. Even from a great distance, the Śākya youth Shining Countenance saw the Blessed One approach. Seeing him, he dismounted from the chariot and went to where the Blessed One was, bowed with palms joined in the direction of the Blessed One, and bowed his head to the Blessed One's feet. He then circumambulated the Blessed One three times, [F.7.b] and with palms joined sat before the Blessed One.

1.4 The Śākya youth Shining Countenance then made this request of the Blessed One: "Blessed One, here in this city both my father and mother, while they are asleep or awake, might be harmed by nonhuman beings. Blessed One, I, too, when traveling to other lands, might be harmed by bandits or wild animals. Therefore, may the blessed, thus-gone, worthy, completely perfect Buddha, out of compassion for me and by any means, protect me so that human and nonhuman beings and those in the animal realm do not harm me. Please teach a rite of protection."

1.5 The Blessed One replied to the Śākya youth Shining Countenance, "Young man, listen carefully then and keep this in mind. I will instruct you."

1.6 “Blessed One, please do so,” requested the Śākya youth Shining Countenance, and he listened to the Blessed One.

1.7 The Blessed One said, “Young man, in the eastern direction, eighty thousand buddha fields beyond this buddha field, there is a world system known as Shaking All Defilements. There the thus-gone, worthy, completely perfect buddha known as Follower presently resides, alive and well. Young man, when you set out in the eastern direction to attend to some affairs, pay homage to that thus-gone one, remembering and honoring him. If you bring this clearly to mind and then depart, you will have no fear. [F.8.a] If you hold this in your mind without distraction during that time, you will accomplish the purpose for which you embarked.”

1.8 Then, at that time, the Blessed One spoke the following verse:

1.9 “Thoroughly honoring the lord,
The completely perfect Buddha, the great sage,
If you maintain this clearly and then depart,
You will have no fear.

1.10 “Young man, in the southern direction, ninety thousand buddha fields beyond this buddha field, there is a world system known as Dispelling the Mass of Dense Darkness. There, the thus-gone, worthy, completely perfect buddha known as King Who Is Superior Due to Freedom from Fear and Timidity in Any Activity Since First Generating the Mind of Awakening presently resides, alive and well. Young man, when you set out in the southern direction to attend to some affairs, at that time, pay homage to that thus-gone one, remembering and honoring him. If you bring this clearly to mind and then depart while remaining undistracted, free of thoughts of home and so forth, you will accomplish the purpose for which you embarked, and you will not fear anything.”

1.11 Then, at that time, the Blessed One spoke the following verse:

1.12 “Freed from obsession
With thoughts of home,
When you travel south
You will experience no fear.

1.13 “Young man, in the western direction, as many buddha fields beyond this buddha field as there are grains of sand in the Ganges River, there is a world system known as Reaching One’s Goal. There, the thus-gone, worthy, completely perfect buddha known as Subjugator of Resentment and Conceit presently resides, alive and well. Young man, when you set out in the western direction to attend to some affairs, [F.8.b] at that time, pay homage to

that thus-gone one, remembering and honoring him. If you bring this clearly to mind and then depart without defilements, undistracted, and with mindfulness, you will not fear anything.”

1.14 Then, at that time, the Blessed One spoke this verse:

1.15 “There are no phenomena that arise,
Nor are there any that cease.
Those who understand phenomena thus
Have no fear whatsoever.

1.16 “Young man, in the northern direction, ten billion buddha fields beyond this buddha field, there is a world system known as Possessing a Buddha’s Eloquence. There, the thus-gone, worthy, completely perfect buddha known as Overpowering with the Light of an Array of the Reflections of Jewels presently resides, alive and well. Young man, when you set out in the northern direction to attend to some affairs, at that time, pay homage to that thus-gone one, remembering and honoring him. If you bring this clearly to mind and then depart while remaining undistracted, you will accomplish the purpose for which you embarked, and you will not fear anything.”

1.17 Then, at that time, the Blessed One spoke this verse:

1.18 “Always make the mind equal
Toward all sentient beings.
If you do not disrespect any sentient being,
You will experience no fear.⁷

1.19 “Young man, in the northeastern direction, eighty thousand buddha fields beyond this buddha field, there is a world system known as Conquered the Legions of Māra. There, the thus-gone, worthy, completely perfect buddha known as Māras and Doubt Conquered and Subdued presently resides, alive and well. That thus-gone one, by merely sitting under the Bodhi tree, [F.9.a] made it so all the gods of the māra class that exist in that trichiliocosm would not regress from unsurpassed, completely perfect awakening. Young man, such was the heroic effort of that thus-gone one in sitting beneath the Bodhi tree. Young man, when you set out in the northeastern direction to attend to some affairs, at that time, pay homage to that thus-gone one, remembering and honoring him. If you bring this clearly to mind and then depart without distraction, you will accomplish the purpose for which you embarked, and you will not fear anything.”

1.20 Then, at that time, the Blessed One spoke this verse:

1.21 “If you travel while keeping in mind
The Buddha who defeated the māras

With his very first thought,
You will have no fear.

1.22 “Young man, in the southeastern direction, twenty thousand buddha fields beyond this buddha field, there is a world system known as Ever Radiant. There, the thus-gone, worthy, completely perfect buddha known as Glory of the Arising of the Irreversible Wheel Since First Generating the Mind of Awakening presently resides, alive and well. Young man, that thus-gone one, from the moment of generating the first thought of awakening until attaining buddhahood, continually performed acts of generosity, guarded his moral discipline, assiduously practiced patience, exerted himself in diligence, established concentration, and practiced wisdom. Young man, such was the heroic effort of that thus-gone one. Young man, when you set out in the southeastern direction to attend to some affairs, prostrate with your five limbs⁸ and then depart from your home. Later [F.9.b] you will not experience any regret and will not fear anything. If you remain undistracted, you will accomplish the purpose for which you embarked.”

1.23 Then, at that time, the Blessed One spoke this verse:

1.24 “Prostrate with the five limbs,
Then depart from home.
You will travel
Without being overpowered by bandits.

1.25 “Young man, in the southwestern direction, thirty thousand buddha fields beyond this buddha field, there is a world system known as Covered by a Golden Net. There, the thus-gone, worthy, completely perfect buddha known as Superior Illumination of a Jeweled Canopy presently resides, alive and well. Young man, when you set out in the southwestern direction to attend to some affairs, at that time, pay homage to that thus-gone one, remembering and honoring him. If you bring this clearly to mind and then depart while remaining undistracted, you will not fear anything, and you will accomplish the purpose for which you embarked.”

1.26 Then, at that time, the Blessed One spoke this verse:

1.27 “Having paid homage to the perfect Buddha,
Strew some flower petals.
When you travel to the southwest,
You will not experience fear.

1.28 “Young man, in the northwestern direction, as many buddha fields beyond this buddha field as there are grains of sand in six Ganges Rivers, there is a world system known as Purified, Steadfast, and Exalted. There, the thus-

gone, worthy, completely perfect buddha known as Tamer of Bodhisattvas presently resides, alive and well. Young man, that thus-gone one's buddha field is without impurity, without sexual intercourse, without women, [F.10.a] without thorns, pebbles, and gravel, and without the five degenerations. Young man, when you set out in the northwestern direction to attend to some affairs, having first correctly observed pure conduct, depart from home with an undistracted mind. Young man, you will accomplish the purpose for which you embarked, and you will not fear anything."

1.29 Then, at that time, the Blessed One spoke this verse:

1.30 "Having first correctly observed pure conduct,
Depart from home.
Wherever you travel,
You will not be overpowered by bandits.

1.31 "Young man, in the direction of the zenith, as many buddha fields beyond this buddha field as there are grains of sand in sixty Ganges Rivers, there is a world system known as Possessing Nonreferential Application of Mind. There, the thus-gone, worthy, completely perfect buddha known as Exalted King of Meditative Concentration Fearless and Free from Darkness presently resides, alive and well. Young man, pay homage to that thus-gone one, remembering and honoring him. If, whether sitting or standing, you pervade all beings with loving kindness and then perfect and maintain it, you will not fear anything."

1.32 Then, at that time, the Blessed One spoke this verse:

1.33 "Keeping the mind undistracted,
Always remember that victorious one;
Always develop the mind of loving kindness,
And you will not experience fear.

1.34 "Young man, in the direction of the nadir, ninety-two thousand buddha fields beyond this buddha field, there is a world system known as Adorned with All Qualities. There, the thus-gone, worthy, completely perfect buddha known as [F.10.b] Cutting Doubt and Shaking the Defilements Since First Generating the Mind of Awakening presently resides, alive and well. Young man, at the commencement of all actions and during all activities, whether you are standing, sitting, or moving about, pay homage to that thus-gone one, keep him in mind, and establish the mind of loving kindness for beings and the beneficent mind. Young man, you will not experience fear, and all your needs will be effortlessly accomplished."

1.35 Then, at that time, the Blessed One spoke this verse:

- 1.36 “In every activity, day and night,
Remember that buddha
And do not relinquish the mind of awakening,
And you will experience no fear.
- 1.37 “*Young man, apprehend well the names of those thus-gone, worthy, completely perfect buddhas. Keep them well and comprehend them well, and you will not experience any of those fears, anxieties, and terrors.*” Thus spoke the Blessed One to the youth.
- 1.38 The Śākya youth Shining Countenance then said to the Blessed One, “Blessed One, I will apprehend the names of those thus-gone, worthy, completely perfect buddhas. For me, Blessed One, there is no darkness whatsoever in those world systems. Blessed One, I see those world systems and those thus-gone, worthy, completely perfect buddhas, just as I now see the Thus-Gone One teaching the Dharma to the assemblies.”
- 1.39 Then, from among that gathering, the Śākya youth Shining Countenance and the others, the great host of beings, looked upon the Blessed One, [F.11.a] paid homage, made offerings, and attended upon him. Each of the thousand living beings⁹ who had assembled there to listen to this Dharma discourse then rose from their seats, draped their upper robes over one shoulder, knelt on their right knees, bowed toward the Blessed One with palms joined, and spoke these words to the Blessed One: “Blessed One, because the Thus-Gone One taught this Dharma discourse for our benefit, for us, Blessed One, those directions and those world systems appear without darkness. Blessed One, those world systems and those blessed buddhas appear just like the Thus-Gone One teaching the Dharma right now.”
- 1.40 Then, by the power of the Buddha, the venerable Śāriputra rose from his seat, draped his upper robe over one shoulder, knelt on his right knee, bowed toward the Blessed One with palms joined, and spoke these words to the Blessed One: “Blessed One, when you taught this Dharma discourse to those noble sons and daughters, having heard the names of those blessed buddhas, their eyes were purified, and they saw all the world systems in the ten directions and all those blessed buddhas. Blessed One, what is the merit by which they saw that and by which their eyes were purified? Will there still be fruit when they transmigrate to another life? Or will there not be?”
- 1.41 “Śāriputra,” replied the Blessed One, “noble sons and daughters who have correctly entered the Bodhisattva Vehicle and whose eyes have been purified in this way [F.11.b] will become exceedingly pure in accordance with their lack of obscurations. Śāriputra, do you see all thousand of these living beings? Each and every one of them, Śāriputra, because of the root of virtue of apprehending the names of these buddhas, will attain the life of a

universal emperor as many times as there are grains of sand in the Ganges River. In their last life and last body, all these beings will perfect all the accumulations of awakening. In a single eon, every one of them will truly and completely awaken to unsurpassed, completely perfect awakening, all with the name of the thus-gone, worthy, completely perfect Buddha Ornamented with Pure Eyes.”

1.42 As soon as the Blessed One had given his prophecy to those noble sons and daughters, the trichiliocosm shook in six ways: it quaked, quaked deeply, and quaked violently; it shook, shook deeply, and shook violently; and it clamored, clamored deeply, and clamored violently.

1.43 Even the gods who move above the earth proclaimed, “Friends! It is amazing that by merely apprehending the names of these thus-gone ones these noble sons and daughters will have taken hold of unsurpassed, completely perfect awakening and become thus-gone ones who have understood everything through knowing all phenomena just as they are. Who would not then develop faith in the Buddha?”

1.44 Having heard the cry of the gods who move above the earth, the gods belonging to the class of the Four Great Kings, those of the Heaven of the Thirty-Three, those of the Heaven Free from Strife, those of the Heaven of Joy, those of the Heaven of Delighting in Emanations, those of the māra class who reside in the Heaven of Making Use of Others’ Emanations, those of the Brahmā Heaven, those of the Heaven of the High Priests of Brahmā, and those of the Heaven of Great Brahmā, [F.12.a] up to the gods of the Unexcelled Heaven, were delighted and overjoyed. Having become joyful and happy, they cried, “Friends! It is amazing that in this way, by merely apprehending the names of these thus-gone ones, these noble sons and daughters will have taken hold of unsurpassed, completely perfect awakening and become thus-gone ones who have understood everything through knowing all phenomena just as they are. Who would not then develop faith in the Buddha?”

1.45 The Blessed One then said to the venerable Ānanda, “Ānanda, any noble sons or daughters having correctly entered the Bodhisattva Vehicle who hear this Dharma discourse and then remember it, uphold it, read it, master it, correctly teach it widely to others, or even so much as write it down and keep it with them—those noble sons or daughters are blessed by the Buddha. Regard them as having served previous victorious ones. Regard them as those who will not fear death. They will not die in a state of distress. They will not die from the harms of others. Trust that they will not experience fear of water, bandits, poison, or weapons.”

1.46 Then Śakra, lord of the gods, the protector of the bodhisattva great beings, having heard such a prophecy as this, in order to maintain this Dharma discourse, went to where the Blessed One was, surrounded and escorted by a full thousand gods. After bowing his head to the feet of the Blessed One and circumambulating the Blessed One three times, [F.12.b] he strewed divine sandalwood powder, divine mandāra flowers, and great mandāra flowers toward the Blessed One and all the thousand living beings who had been prophesied by the Blessed One to attain unsurpassed, completely perfect awakening in the future. Then, with his palms joined, he sat to one side and spoke these words:

1.47 “Blessed One, I will protect any noble sons and daughters who remember this Dharma discourse and who uphold it, read it, and master it. Blessed One, whether those noble sons and daughters are in a house, in a monastery, under a tree, in an empty house, in the remote wilderness, on a path, or astray of a path, whether they are asleep or awakened from sleep, I will protect them so that they will not perish from the harms of others.”

1.48 The Blessed One then said to the venerable Ānanda, “Ānanda, even if some noble sons and daughters were to offer robes, alms, accommodations, medicines for illness, and other necessities throughout the entire life of the thus-gone, worthy, completely perfect Buddha who presently dwells here, alive and well, that alone, Ānanda, would not be paying respect to the Thus-Gone One. It would not be honoring him, it would not be venerating him, and it would not be offering to him. If any noble sons and daughters who have correctly entered the Bodhisattva Vehicle hear this Dharma discourse and then remember it, uphold it, read it, master it, correctly teach it widely to others, or even so much as write it down and keep it with them, by merely that, Ānanda—through [F.13.a] that supreme paying of respect to the Thus-Gone One, that supreme honoring of him, that supreme veneration of him, and that supreme offering to him—it is paying respect to him, honoring him, venerating him, and offering to him.”

1.49 Then the venerable Ānanda rose from his seat, draped his upper robe over one shoulder, knelt on his right knee, bowed toward the Blessed One with palms joined, and spoke these words to the Blessed One: “Blessed One, what is the name of this Dharma discourse? How should we remember it?”

1.50 The Blessed One then replied to the venerable Ānanda, “In this case, Ānanda, remember this Dharma discourse as *Dispelling the Darkness of the Ten Directions*. Remember it also as *Reciting the Names of the Thus-Gone Ones*, as *Realization of Insubstantiality*, and as *Realization of the Lack of Characteristics*.”

1.51 The Blessed One having spoken thus, the venerable Ānanda, the venerable Śāriputra, the Śākya youth Shining Countenance, all thousand living beings, the lord of gods Śakra, those monks and bodhisattvas, and the

world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

1.52 *This completes the noble Mahāyāna sūtra “Dispelling the Darkness of the Ten Directions.”*

c.

Colophon

c.1 Translated by the Indian preceptor Viśuddhasiṃha and the translator Bandé Tsang Devendrarakṣita. Edited and finalized by the chief editor and translator Bandé Lui Gyaltzen.

n.

NOTES

- n.1 *Mie shi fang ming ching*, 滅十方冥經 Taishō 435
(https://cbetaonline.dila.edu.tw/en/T0435_001), translated by Dharmarakṣa
in 306 CE. Lancaster, Lewis R., “[K 464](http://www.acmuller.net/descriptive_catalogue/files/k0464.html)”
(http://www.acmuller.net/descriptive_catalogue/files/k0464.html),” *The
Korean Buddhist Canon: A Descriptive Catalogue*, accessed December 20, 2022.
- n.2 Lancaster, Lewis R., “[K 464](http://www.acmuller.net/descriptive_catalogue/files/k0464.html)”
(http://www.acmuller.net/descriptive_catalogue/files/k0464.html),” *The
Korean Buddhist Canon: A Descriptive Catalogue*, accessed December 20, 2022.
- n.3 Several versions of this sūtra in the Mongolian Kangyur are listed at the
University of Vienna’s [Resources for Kanjur and Tanjur Studies](http://www.rkts.org/cat.php?id=269&typ=1)
(<http://www.rkts.org/cat.php?id=269&typ=1>) (accessed December 21, 2022).
- n.4 Mangthö Ludrup Gyatso’s (*mang thos klu sgrub rgya mtsho*) *Chronology (bstan
rtsis gsal ba’i nyid byed lhag bsam rab dkar)*, p. 216, lists Tsang Devendra (*gtsang
d+he wen+dra*) among the seven.
- n.5 van Schaik, “[Dungkar’s Great Encyclopedia: The Tibetan Script](https://readingtibetan.wordpress.com/resources/dungkar/)
(<https://readingtibetan.wordpress.com/resources/dungkar/>).”
- n.6 Herrmann-Pfandt 2008, p. 103 (no. 193); Denkarma folio 299.b.
- n.7 Reading Yongle, Lithang, Kangxi, Narthang, Choné, and Lhasa *’jigs pa*. Degé
reads *’jigs par*, which breaks from the pattern of similar passages here.
- n.8 A prostration with five limbs is performed by putting the two hands, two
feet, and the head upon the ground.
- n.9 While the introduction and identification of the thousand beings present
with the Buddha Śākyamuni is not set out in a clear and logical way this text,
we have chosen to translate the passages just as they appear in the Tibetan.

It becomes evident by the end of the sūtra that that is a group of thousand beings, each of whom is to receive a prophecy of buddhahood, that is separate from the other assemblies of monks and bodhisattvas and the thousand gods accompanying Śakra.

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 Adorned with All Qualities

yon tan thams cad kyis brgyan

ཡོན་ཏན་ཐམས་ཅད་ཀྱིས་བརྒྱན།

—

A world system in the direction of the nadir, presently the realm of the buddha named Cutting Doubt and Shaking the Defilements Since First Generating the Mind of Awakening.

g.2 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.3 blessed one

bcom ldan 'das

བཅོམ་ལྷན་འདས།

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 $\sqrt{bhañj}$ ("to break").

g.4 Brahmā Heaven

tshangs ris

ཚངས་རིས།

brahmakāyika

The first of the seventeen heavens of the form realm.

g.5 concentration

bsam gtan

བསམ་གཏན།

dhyāna

Definition from the 84000 Glossary of Terms:

Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.6 Conquered the Legions of Māra

bdud kyi sde bcom pa

བདུད་ཀྱི་སྡེ་བཙོམ་པ།

—

A world system in the northeastern direction in the present, presently the realm of the buddha named Māras and Doubt Conquered and Subdued.

g.7 Covered by a Golden Net

gser gyi dra bas g.yogs pa

གསེར་གྱི་དྲ་བས་གཡོགས་པ།

—

A world system in the southwestern direction, presently the realm of the buddha named Superior Illumination of a Jeweled Canopy.

g.8 Cutting Doubt and Shaking the Defilements Since First Generating the Mind of Awakening

dang po sems bskyed the tsom gcod mdzad nyon mongs bskyod

དང་པོ་སེམས་བསྐྱེད་ཐེ་ཚོམ་གཙོད་མཛད་ཉན་མོངས་བསྐྱེད།

—

A buddha at the nadir in the present.

g.9 defilement

zag pa

ཟག་པ།

āsrava

Definition from the 84000 Glossary of Terms:

Literally, “to flow” or “to ooze.” Mental defilements or contaminations that “flow out” toward the objects of cyclic existence, binding us to them.

Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayinganti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra, srid pa'i rtse mo*) is the highest point within saṃsāra, while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana, skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

g.10 Dispelling the Mass of Dense Darkness

mun pa dang mun nag gi tshogs bcom

མུན་པ་དང་མུན་ནག་གི་ཚོགས་བཅོམ།

—

A world system in the southern direction, presently the realm of the buddha named King Who Is Superior Due to Freedom from Fear and Timidity in Any Activity Since First Generating the Mind of Awakening.

g.11 Ever Radiant

rtaq tu snang ba

རྟག་ཏུ་སྒྲོང་བ།

—

A world system in the southeastern direction, presently the realm of the buddha named Glory of the Arising of the Irreversible Wheel Since First Generating the Mind of Awakening.

g.12 Exalted King of Meditative Concentration Fearless and Free from Darkness

skrag med mun bral ting nge 'dzin mngon 'phags rgyal po

སྐྱག་མེད་མུན་བྲལ་ཉིང་ངེ་འཛིན་མངོན་འཕགས་རྒྱལ་པོ།

—

A buddha at the zenith in the present.

g.13 five degenerations

snyigs ma lnga

སྒྲིགས་མ་ལྔ།

pañcakaṣāya

Five particular aspects of life that indicate the degenerate nature of a given age. They are the degenerations of views (*dr̥ṣṭikaṣāya*), afflictions (*kleśakaṣāya*), sentient beings (*sattvakaṣāya*), lifespan (*āyuhkaṣāya*), and time (*kalpakaṣāya*)

g.14 Follower

rjes spyod

རྗེས་སློད།

—

A buddha in the eastern direction in the present.

g.15 Four Great Kings

rgyal chen bzhi

རྒྱལ་ཚེན་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

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

g.16 Ganges River

gang gA'i klung

གང་གའི་ཀླུང།

gaṅgānadī

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras,

however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.17 generosity

sbyin pa

སྤྱིན་པ།

dāna

The first of the six perfections.

g.18 Glory of the Arising of the Irreversible Wheel Since First
Generating the Mind of Awakening

sems dang po bskyed pas phyir mi ldog pa'i 'khor lo 'byung ba'i dpal

སེམས་དང་པོ་བསྐྱེད་པས་ཕྱིར་མི་ལྡོག་པའི་འཁོར་ལོ་འབྱུང་བའི་དཔལ།

—

A buddha in the southeastern direction in the present.

g.19 gods of the māra class

bdud kyi ris kyi lha

བདུད་ཀྱི་རིས་ཀྱི་ལྷ།

mārakāyikadeva

Definition from the 84000 Glossary of Terms:

The deities ruled over by Māra. The term can also refer to the devas in his paradise, which is sometimes identified with Paranirmitavaśavartin, the highest paradise in the realm of desire. This is distinct from the four personifications of obstacles to awakening, also known as the four māras (*devaputramāra*, *mṛtyumāra*, *skandhamāra*, and *kleśamāra*).

g.20 gods who move above the earth

sa bla'i lha

ས་བླའི་ལྷ།

antarikṣadeva · antarikṣadeva

Gods who reside in the space between the earth and the heavens.

g.21 Heaven Free from Strife

'thab bral

འཐབ་བྲལ།

yāma

The third of the six heavens of the desire realm, characterized by freedom from difficulty.

g.22 Heaven of Delighting in Emanations

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

The fifth of the six heavens of the desire realm; its inhabitants magically create the objects of their own enjoyment.

g.23 Heaven of Great Brahmā

tshangs pa chen po

ཚངས་པ་ཆེན་པོ།

mahābrahmā

The third of the seventeen heavens of the form realm, it is the highest of the three realms of the first dhyāna heaven.

g.24 Heaven of Joy

dga' ldan

དགའ་ལྷན།

tuṣita

Definition from the 84000 Glossary of Terms:

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to dwell before taking on their final rebirth prior to awakening. There, the Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu. When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha’s previous life in Tuṣita, see *The Play in Full* (Toh 95), [2.12](#), and for an account of Maitreya’s birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya’s Birth in the Heaven of Joy*, (Toh 199).

g.25 Heaven of Making Use of Others’ Emanations

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin

The highest of the six heavens in the desire realm, its inhabitants enjoy objects magically created by others.

g.26 Heaven of the High Priests of Brahmā

tshangs pa'i mdun na 'don

ཚེངས་པའི་མདུན་ན་འདོན།

brahmapurohita

The second of the seventeen heavens of the form realm.

g.27 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་རུ་ཚ་གསུམ།

trāyastriṃśa

The second of the six heavens in the desire realm, it is located above Mount Meru and reigned over by Indra/Śakra and thirty-two other gods.

g.28 Kapilavastu

ser skya'i gnas

ཤེར་སྐྱའི་གནས།

kapilavastu

The capital city of the Śākya kingdom, the city where the Buddha Śākyamuni grew up.

g.29 King Who Is Superior Due to Freedom from Fear and Timidity in Any Activity Since First Generating the Mind of Awakening

*dang po bskyed pa yid la mdzad pa rnam grangs bsnyengs pa dang bag tsha ba dang
bral bas mngon par 'phags pa'i rgyal po*

དང་པོ་བསྐྱེད་པ་ཡིད་ལ་མཛད་པ་རྣམ་གྲངས་བསྐྱེད་པ་དང་བག་ཚིབ་དང་བྲལ་བས་མཛོན་པར་འཕགས་པའི་
རྒྱལ་པོ།

—

A buddha in the southern direction in the present.

g.30 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.31 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. In addition to the epithet Kumārabhūta, which means "having a youthful form," Mañjuśrī is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.32 Māras and Doubt Conquered and Subdued

bdud dang yid gnyis kun 'joms rnam gnon

བདུད་དང་ཡིད་གཉིས་ཀུན་འཇོམས་རྣམ་གཞོན།

—

A buddha in the northeastern direction in the present.

g.33 mindfulness

dran pa

སྒོ་པ།

smṛti

Definition from the 84000 Glossary of Terms:

This is the faculty that enables the mind to maintain its attention on a referent object, counteracting the arising of forgetfulness, which is a great obstacle to meditative stability. The root *smṛ* may mean “to recollect” but also simply “to think of.” Broadly speaking, *smṛti*, commonly translated as “mindfulness,” means to bring something to mind, not necessarily something experienced in a distant past but also something that is experienced in the present, such as the position of one’s body or the breath.

Together with alertness (*samprajāna, shes bzhin*), it is one of the two indispensable factors for the development of calm abiding (*śamatha, zhi gnas*).

g.34 moral discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla

Definition from the 84000 Glossary of Terms:

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. In a general sense, moral discipline is the cause for rebirth in higher, more favorable states, but it is also foundational to Buddhist practice as one of the three trainings (*triśikṣā*) and one of the six perfections of a bodhisattva. Often rendered as “ethics,” “discipline,” and “morality.”

g.35 Nyagrodha Park

n+ya gro d+ha'i kun dga' ra ba

ཉལ་རྫོང་གི་ཀུན་དགའ་ར་བ།

nyagrodhārama

A grove of banyan trees (Skt. *nyagrodha*) near Kapilavastu where the Buddha sometimes took residence. It was a gift to the Buddhist community by King Śuddhodana, the father of the Buddha.

g.36 Ornamented with Pure Eyes

spyang dag pas brgyan

སྤྱན་དག་པས་བརྒྱན།

—

The prophesied name of a thousand bodhisattvas in the Buddha’s retinue when they attain awakening in the future.

g.37 Overpowering with the Light of an Array of the Reflections of Jewels

rin chen gzugs bkod 'od gnon

རིན་ཆེན་གཟུགས་བཀོད་འོད་གཞོན།

—

A buddha in the northern direction in the present.

g.38 patience

bzod pa

བཟོད་པ།

kṣānti

Definition from the 84000 Glossary of Terms:

A term meaning acceptance, forbearance, or patience. As the third of the six perfections, patience is classified into three kinds: the capacity to tolerate abuse from sentient beings, to tolerate the hardships of the path to buddhahood, and to tolerate the profound nature of reality. As a term referring to a bodhisattva's realization, *dharmakṣānti* (*chos la bzod pa*) can refer to the ways one becomes "receptive" to the nature of Dharma, and it can be an abbreviation of *anutpattikadharmakṣānti*, "forbearance to the unborn nature, or nonproduction, of dharmas."

g.39 Possessing a Buddha's Eloquence

sangs rgyas kyi spobs pa can

སངས་རྒྱས་ཀྱི་སྲོལ་ས་པ་ཅན།

—

A world system in the northern direction, presently the realm of the buddha named Overpowering with the Light of an Array of the Reflections of Jewels.

g.40 Possessing Nonreferential Application of Mind

dmigs pa med pa yid la byed pa can

དམིགས་པ་མེད་པ་ཡིད་ལ་བྱེད་པ་ཅན།

—

A world system in the direction of the zenith, presently the realm of the buddha named Exalted King of Meditative Concentration Fearless and Free from Darkness.

g.41 Purified, Steadfast, and Exalted

yongs dag rab gnas mngon par 'phags

ཡོངས་དག་རབ་གནས་མངོན་པར་འཕགས།

—

A world system in the northwestern direction, presently the realm of the buddha named Tamer of Bodhisattvas.

g.42 Reaching One's Goal

yul la phebs pa

ཡུལ་ལ་ཐེབས་པ།

—

A world system in the western direction in the present. Realm of the buddha named Subjugator of Resentment and Conceit.

g.43 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.44 Śākya

shAkya

ཤཱཀ།

śākya

Definition from the 84000 Glossary of Terms:

Name of the ancient tribe in which the Buddha was born as a prince; their kingdom was based to the east of Kośala, in the foothills near the present-day border of India and Nepal, with Kapilavastu as its capital.

g.45 Śāriputra

shA ri'i bu

ཤཱརིའི་བུ།

śāriputra

Definition from the 84000 Glossary of Terms:

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

g.46 Shaking All Defilements

nyon mongs pa thams cad bskyod pa

ཉོན་མོངས་པ་ཐམས་ཅད་བསྐྱོད་པ།

—

A world system in the eastern direction, presently the realm of the buddha named Follower.

g.47 Shining Countenance

bzhin rab gsal

བཞིན་རབ་གསལ།

—

A Śākya youth, the main interlocutor of *Dispelling Darkness in the Ten Directions*.

g.48 Subjugator of Resentment and Conceit

khon dang rgyags pa rnam par non oa

ཁོན་དང་རྒྱགས་པ་རྣམ་པར་ཉོན་ཨོལ།

—

A buddha in the western direction in the present.

g.49 Superior Illumination of a Jeweled Canopy

rin chen gdugs 'phags snang

རིན་ཆེན་གདུགས་འཕགས་སྒྲང་།

—

A buddha in the southwestern direction in the present.

g.50 Tamer of Bodhisattvas

byang chub sems dpa' 'dul ba

བྱང་ལྔ་བ་སེམས་དཔའ་འདུལ་བ།

—

A buddha in the northwestern direction in the present.

g.51 thus-gone one

de bzhin gshegs pa

དེ་སྟོན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

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

g.52 trichiliocosm

*stong gsum gyi stong chen po 'jig rten gyi kham*s

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོ་འཇིག་རྟེན་གྱི་ཁམས།

trisāhasramahāsāhasralokadhātu

Definition from the 84000 Glossary of Terms:

The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000³ world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*dvīsāhasramahāsāhasralokadhātu*), which are in turn made up of 1,000 first-order world systems, each with its own Mount Sumeru, continents, sun and moon, etc.

g.53 Unexcelled Heaven

'og min

འོག་མིན།

akaniṣṭha

Definition from the 84000 Glossary of Terms:

The eighth and highest level of the Realm of Form (*rūpadhātu*), the last of the five pure abodes (*śuddhāvāsa*); it is only accessible as the result of specific states of *dhyāna*. According to some texts this is where non-returners

(*anāgāmin*) dwell in their last lives. In other texts it is the realm of the enjoyment body (*saṃbhogakāya*) and is a buddhafield associated with the Buddha Vairocana; it is accessible only to bodhisattvas on the tenth level.

g.54 universal emperor

'khor los sgyur ba'i rgyal srid

འཕོའཕོའས་སྐྱུར་བའི་རྒྱལ་སྲིད།

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 (*vartana*) 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 (*svarṇacakravartin*) 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.

g.55 victorious one

rgyal ba

རྒྱལ་བ།

jina

An epithet for a buddha.

g.56 worthy

dgra bcom pa

དགའ་བཙུག་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.