

༄༅། །སངས་རྒྱལ་བ་རྒྱུད་པ།

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## The Eight Buddhas

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*Aṣṭabuddhaka*

འཕགས་པ་སངས་རྒྱས་བརྒྱད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*'phags pa sangs rgyas brgyad pa zhes bya ba theg pa chen po'i mdo*

The Noble Mahāyāna Sūtra “The Eight Buddhas”

*Āryāṣṭabuddhakanāmahāyānasūtra*

· Toh 271 ·

Degé Kangyur, vol. 68 (mdo sde, ya), folios 17.b–21.a



Translated by Annie Bien  
under the patronage and supervision of 84000: Translating the Words of the Buddha

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co.

## TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
- tr. The Translation
  - 1. The Eight Buddhas
- c. Colophon
- n. Notes
- b. Bibliography
- g. Glossary

s.

## SUMMARY

- s.1 While the Buddha is dwelling together with a great saṅgha of monks in Śrāvastī, in Jeta's Grove, Anāthapiṇḍada's Park, the whole universe suddenly begins to shake. The sounds of innumerable cymbals are heard without their being played, and flowers fall, covering the entire Jeta's Grove. The world becomes filled with golden light and golden lotuses appear, each lotus supporting a lion throne upon which appears the shining form of a buddha. Venerable Śāriputra arises from his seat, pays homage, and asks the Buddha about the causes and conditions for these thus-gone ones to appear. The Buddha then proceeds to describe in detail these buddhas, as well as their various realms and how beings can take birth in them.

ac.

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ac.1 This translation was produced by Annie Bien with assistance from Dr. Paul Hackett, Dr. Marcus Bingenheimer, Dr. Lozang Jamsal, and Geshe Dorji Damdul. The translator is also grateful to Khyongla Rato Rinpoche and Dr. Shrikant Bahulkar for helping to clarify difficult points and terminology. Leslie Kriesel assisted by editing the translation.

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i.

## INTRODUCTION

i.1

In the Jeta's Grove outside Śrāvastī, the ancient capital of the Kośala state, the Buddha and his saṅgha of monks have taken up residence during the rainy season. Suddenly, during a gathering of the saṅgha, the whole universe begins to shake, the grove is flooded with lights and sounds, and eight buddhas miraculously appear on jeweled lotus flowers. The Buddha's close disciple, Śāriputra, requests the Buddha to explain the causes and conditions that have made these buddhas appear. The Buddha begins by introducing Śāriputra to each of the eight buddhas by name and then describes the location, name, and qualities of each of their buddha realms.

i.2

Following this, the Buddha teaches Śāriputra how hearing, remembering, carrying, reading, teaching, chanting, and mastering the names of these buddhas will produce a great number of benefits for the practitioner. Śāriputra is told that these names have the capacity to ensure that practitioners will not be reborn in the three lower realms and that they will always have extraordinary knowledge, realization, and dhāraṇī. They will never have defective faculties, lack donations, or find themselves without the practices and discourses of the Mahāyāna. They will also no longer have to take birth as women unless they wish to do so, nor will they experience any misfortune caused by kings, thieves, fire, water, or evil spirits. Eventually, they will attain wisdom, which in turn will lead them to become buddhas themselves.

i.3

The notion that a disciple can become destined for awakening merely by recalling the names of buddhas who live in other realms appears in a number of Mahāyāna sūtras, where it represents an important aspect of Mahāyāna practice. In the Tibetan canon these sūtras are found throughout the various sūtra collections. Not only is there a plethora of buddhas present in the universe, but through their blessings, beings can make great progress on the path to awakening simply by bringing them to mind.



- i.4        There is to our knowledge no extant Sanskrit version of this sūtra. According to the colophon to the Tibetan translation it was translated into Tibetan by the Indian preceptors Jinamitra and Surendrabodhi, along with the editor-translator Yeshé Dé. The text is also recorded in both the Denkarma<sup>1</sup> and Phangthangma<sup>2</sup> catalogs of the Tibetan imperial translations, so it would have been translated from Sanskrit into Tibetan no later than the early ninth century, as the Denkarma is thought to have been compiled in 812 CE. Four Chinese sūtras with cognate material are included in the Taishō Buddhist Canon (Taishō 427, 428, 430, and 431).<sup>3</sup> The earliest of the Chinese translations (Taishō 427) dates to the early third century, so the materials presented in this sūtra have their roots in very early Indian Mahāyāna.
- i.5        This English translation was prepared based on the Tibetan translation in the Degé Kangyur in consultation with the Comparative Edition (Tib. *dpe bsdur ma*).

**The Noble Mahāyāna Sūtra  
The Eight Buddhas**

1.

## The Translation

[F.17.b]

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Bhagavān was dwelling in Śrāvastī, in Jeta's Grove, Anāthapiṇḍada's Park with a great saṅgha of 1,250 monks. They were all worthy ones. Their contaminations were exhausted, they were without afflictions, they were endowed with power, their minds were thoroughly liberated, and their insight was thoroughly liberated. They were of noble lineage. They were great elephants who had completed their work and accomplished their tasks. They had put down their burdens, attained their own aims, and destroyed the bonds of existence, and their minds were liberated through perfect knowledge. They had perfected the best of all the powers of the mind. They were all this way—with the exception of one person, Venerable Ānanda.

1.3 On that occasion, Venerable Śāriputra had joined the assembly and was in attendance. At that moment all the worlds of the trichiliocosm [F.18.a] shook in six ways. The sounds of quintillions of cymbals, without their being played, rang through the atmosphere. There rained down a shower of divine flowers—mandāra, mahāmandāra, mañjūṣaka, and mahāmañjūṣaka flowers. The entire Jeta's Grove, Anāthapiṇḍada's Park became blanketed with precious flowers. At that moment, all the worlds in the trichiliocosm became suffused with a brilliant golden-colored light.

1.4 Then, at that very moment, from the eastern direction there appeared eight lotuses with golden stalks, silver petals, beryl anthers, and centers formed from emeralds. On top of each lotus center stood a square lion throne. The thrones rested on four bases and were radiant, lovely to behold, fragrant, and delightful. They were fringed with silk tassels, permeated with the

aroma of incense from a censer, well adorned with various precious jewels, ringing with many lattices of small bells, and covered by canopies of myriad precious gems.

1.5 On every lion throne appeared the body of a seated thus-gone one. All these thus-gone ones were beautiful and delightful to behold. They had calm senses and calm minds. They had attained supreme self-discipline and tranquility. They had attained true self-discipline and tranquility. Their faculties were guarded and restrained, just like a well-tamed elephant. They were pure, unclouded, and clear, just like a lake. Their bodies were adorned by the thirty-two marks of a great being. Their golden-hued bodies outshone the brilliance of the sun and the moon. They displayed many hundreds of thousands of ways of conduct. They had a complexion that one's gaze can never tire of.

1.6 Then, through the power of the Buddha, Venerable Śāriputra [F.18.b] rose from his seat. He draped his upper robe over one shoulder and placed his right knee on the ground. Next, having bowed with palms pressed together in the direction of the Bhagavān, he addressed the Bhagavān with these words:

1.7 "Bhagavān, from the eastern direction there have arisen eight lotuses with golden stalks, silver petals, beryl anthers, and centers formed from emeralds. On top of every lotus center is a square throne raised by lions. The thrones rest on four bases and they are radiant, lovely to behold, fragrant, and delightful. They are fringed with silk tassels, permeated with the aroma of incense from a censer, well adorned with various precious jewels, ringing with many lattices of small bells, and covered by canopies of myriad precious gems.

1.8 "On every lion throne appears the body of a seated thus-gone one. All these thus-gone ones are beautiful, delightful to behold, having calm senses and calm minds. They have attained supreme self-discipline and tranquility. They have attained true self-discipline and tranquility. Their faculties are guarded and restrained, just like a well-tamed elephant. They are pure, unclouded, and clear, just like a lake. Their bodies are adorned by the thirty-two marks of a great being. Their golden-hued bodies outshine the brilliance of the sun and the moon. They display many hundreds of thousands of ways of conduct. They have a complexion that one's gaze can never tire of. What are the causes and what are the conditions for this?"

1.9 The Bhagavān replied to Venerable Śāriputra: "Śāriputra, listen very well and keep this in mind. I will explain."

Venerable Śāriputra said, "Bhagavān, I shall do so." Then he listened to the Bhagavān.

- 1.10 The Bhagavān said, “Śāriputra, [F.19.a] to the east of this buddha realm, past buddha realms as numerous as the grains of sand in a single river Ganges, there is a world system called Unsubdued by Others.<sup>4</sup> The thus-gone, worthy, perfect buddha Exceedingly Widely Renowned Glory presently lives and thrives there, teaching the Dharma.
- 1.11 “Śāriputra, to the east of this buddha realm, past buddha realms as numerous as the grains of sand in two river Ganges, there is a world system called Exquisitely Joyful. The thus-gone, worthy, perfect buddha King of the Summit of Power of the Victory Banner presently lives and thrives there, teaching the Dharma.
- 1.12 “Śāriputra, to the east of this buddha realm, past buddha realms as numerous as the grains of sand in three river Ganges, there is a world system called Joyous Delights. The thus-gone, worthy, perfect buddha Glorious Supremely Renowned Intense Subduer presently lives and thrives there, teaching the Dharma.
- 1.13 “Śāriputra, to the east of this buddha realm, past buddha realms as numerous as the grains of sand in four river Ganges, there is a world system called Entering from All Doors. The thus-gone, worthy, perfect buddha Skill of the Completely Victorious in Battle presently lives and thrives there, teaching the Dharma.
- 1.14 “Śāriputra, to the east of this buddha realm, past buddha realms as numerous as the grains of sand in five river Ganges, there is a world system called Tiers of Purification. The thus-gone, worthy, perfect buddha Thoroughly Illumined Glorious Array of Excellences presently lives and thrives there, [F.19.b] teaching the Dharma.
- 1.15 “Śāriputra, to the east of this buddha realm, past buddha realms as numerous as the grains of sand in six river Ganges, there is a world system called Possessing Immutability. The thus-gone, worthy, perfect buddha Unobstructed Glorious King of Medicine presently lives and thrives there, teaching the Dharma.
- 1.16 “Śāriputra, to the east of this buddha realm, past buddha realms as numerous as the grains of sand in seven river Ganges, there is a world system called Filled with Masses of Eloquence. The thus-gone, worthy, perfect buddha Forcefully Proceeding from the Precious Lotus presently lives and thrives there, teaching the Dharma.
- 1.17 “Śāriputra, to the east of this buddha realm, past buddha realms as numerous as the grains of sand in eight river Ganges, there is a world system called Pleasant Melodious Sound. The thus-gone, worthy, perfect buddha King of the Sāla Abiding in the Precious Lotus presently lives and thrives there, teaching the Dharma.

- 1.18 “Śāriputra, the buddha realms of those blessed buddhas are thoroughly pure. Hence, they are devoid of the five degenerations and without any heretics. They are without pebbles and without gravel. They are without subsidiary afflictions. They are without women. They are without animals, and they are also beyond the realm of the Lord of Death. There, one does not come across any wasps, biting insects, or venomous vipers.
- 1.19 “Śāriputra, those sons or daughters of good family who hear the names of those blessed buddhas and remember, carry, read, teach, properly chant, and master these names will not descend to the three lower realms. Such a possibility will simply not exist. [F.20.a] Hence, Śāriputra, for those beings, going to the hell realm, being reborn as animals, or going to the realm of the Lord of Death is impossible, except for those individuals who have committed acts of immediate retribution and those who have abandoned the holy Dharma, and even those beings will have those experiences only minimally, not greatly.
- 1.20 “Śāriputra, whatever sons or daughters of good family hear the names of those blessed buddhas and remember, carry, read, teach, properly chant, and master these names will never be separated from the extraordinary knowledges right up to their arrival at the Essence of Awakening. They will never be without signs of realization. They will never be without dhāraṇī. They will never have defective faculties. They will never be without abundant melodious speech. They will never be without the resonance of drums. They will never be unworthy of gifts, and they will never regress. They will never be without the flowers of the branches of awakening. They will never be without the very extensive Mahāyāna discourses. Śāriputra, there is no basis for that and no possibility for that to occur.
- 1.21 “Śāriputra, whenever a woman hears the names of those blessed buddhas and remembers, carries, reads, teaches, properly chants, and masters them, it will be impossible for such a woman to acquire female attributes again, unless she takes on such attributes due to her own prayers. Śāriputra, there is no basis for that and no possibility for that to occur.
- 1.22 “Śāriputra, when sons or daughters of good family hear the names of those blessed buddhas and remember, carry, read, teach, properly chant, and master them, it will be impossible for those sons or daughters of good family to experience any terrors from kings, thieves, fire, water, evil forces, [F.20.b] nāgas, yakṣas, gandharvas, demigods, humans, nonhumans, or any other type of destruction, unless it is due to the forceful ripening of karma. Even then, they will have those experiences only minimally, not greatly.
- 1.23 “In pursuing any kind of mundane or supramundane objective, one should aspire to make virtuous qualities proliferate and not diminish them.”
- 1.24 Then the Bhagavān spoke these verses:

- “Those who remember the names  
Of those protectors of the world  
Will completely abandon all inopportune states  
And quickly go to good rebirths.
- 1.25 “Having delighted the buddhas that have appeared,  
Rousing faith from seeing those teachers,  
And seeing them also as lamps of the world,  
They will make auspicious offerings.
- 1.26 “For countless millions of eons,  
Helping beings to abandon saṃsāra,  
Those whose unobscured eyes behold the guides  
Will also be purified.
- 1.27 “Those who remember the names  
Of those protectors of the world  
Will become worthy of the world’s veneration,  
Wherever those people are born.
- 1.28 “Such people will accumulate marvelous physical signs,  
Will be born into rich households,  
Will be heroic, and will become generous benefactors,  
Giving abundantly without miserliness.
- 1.29 “If some remember these names,  
Then for many millions of eons  
The scent of divine red sandalwood  
Will arise from their mouths.
- 1.30 “If a woman were to hear the names  
Of those great sages,  
Then upon abandoning her female attributes  
She would skillfully become a man.
- 1.31 “Those who remember these names  
Will never see  
Their fathers, mothers, siblings,  
Or any friends and relatives suffer.
- 1.32 “Those who remember these names, [F.21.a]  
Such individuals and their close ones  
Will be born in the world  
On jewel lotuses with millions of petals.

- 1.33 “Those who remember these names  
Will be able to traverse through space  
To all the buddha realms  
And behold the pure fields of the buddhas,
- 1.34 “The protectors of the world.  
In the presence of the world protectors,  
They will listen to the profound Dharma  
And will not squander whatever they have heard.
- 1.35 “For those who remember these names,  
Evil demons  
Along with the host of negative forces  
Will never have a chance to harm them.
- 1.36 “Those who remember these names  
Will not be killed by weapons,  
Or by poison or fire.  
Kings and thieves will be unable to harm them.
- 1.37 “No gods, nāgas, yakṣas,  
Gandharvas, or mahoragas  
Will have any chance  
To cause them harm.
- 1.38 “These buddhas are supreme human beings.  
They are the essence of glory, thunderous victors.  
Having become learned and conscientious,  
What wise person would not remember their names?
- 1.39 “Those who hear these names of all the world protectors  
And hear them in the proper manner  
Will gain courage and great insight by hearing the names of these renowned  
ones.  
They will become buddhas, supreme humans in the world.”
- 1.40 When the Bhagavān had spoken these words, Venerable Śāriputra and the  
entire retinue, along with the world with its gods, humans, demigods, and  
gandharvas, rejoiced and praised what the Bhagavān had said.
- 1.41 *This concludes the noble Mahāyāna sūtra “The Eight Buddhas.”*



c.

## Colophon

c.1 It was translated and finalized by the Indian preceptors Jinamitra and Surendrabodhi and by the great editor-translator Bandé Yeshé Dé. The text contains ninety-one stanzas.<sup>5</sup>

n.

## NOTES

- n.1 Denkarma, 279.b.3. See also Herrmann-Pfandt (2008), p. 112.
- n.2 Phangthangma (2003), p. 16.
- n.3 See Lancaster (2018).
- n.4 Degé: *gzhan gyis mi thub*. Other Kangyur versions (Choné, Lithang, Narthang, Peking Kangxi, and Peking Yongle) read: *gzhal gyi mi khyab* (“Inconceivable”). Comparative Edition, p. 54, n. 4.
- n.5 Here “stanza” refers to units of thirty-two syllables in the original Sanskrit text.

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 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.2 Branches of awakening

*byang chub kyi yan lag*

བྱང་ཐུབ་ཀྱི་ཡན་ལག

*bodhyaṅga*

The seven branches of awakening are: mindfulness, analysis of the dharmas, diligence, joy, pliability, absorption, equanimity.

g.3 demigod

*lha ma yin*

ལྷ་མ་ཡིན།

*asura*

*Definition from the 84000 Glossary of Terms:*

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

g.4 dhāraṇī

*gzungs*

གཟུངས།

*dhāraṇī*

An incantation, spell, or mnemonic formula that distills essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. It also has the sense of “retention,” referring to the special capacity of practitioners to memorize and recall detailed teachings.

g.5 Entering from All Doors

*sgo kun nas 'jug pa*

སློལ་ཀུན་ནས་འཇུག་པ།

—

Name of a buddha realm in the east where the buddha Skill of the Completely Victorious in Battle resides.

g.6 Essence of Awakening

*byang chub snying po*

བྱང་ཆུབ་སྣིང་པོ།

*bodhimaṇḍa*

The place where the Buddha Śākyamuni achieved awakening and where countless other buddhas are said to have achieved awakening. This is understood to be located under the Bodhi tree in present-day Bodhgaya, India.

g.7 Exceedingly Widely Renowned Glory

*shin tu yongs su bsgnags dpal*

ཤིན་ཏུ་ཡོངས་སུ་བསྐྱབས་དཔལ།

—

A buddha who resides in the eastern buddha realm called Unsubdued by Others.

g.8 Exquisitely Joyful

*yid 'ong dga'*

ཡིད་འོང་དགའ།

—

Name of a buddha realm in the east where the buddha King of the Summit of Power of the Victory Banner resides.

g.9 Filled with Masses of Eloquence

*spobs pa brtsegs pa gang ba*

སློབས་པ་བརྗེགས་པ་གང་བ།

—

Name of a buddha realm in the east where the buddha Forcefully Proceeding from the Precious Lotus resides.

g.10 five degenerations

*snyigs ma lnga*

སྟིགས་མ་ལྔ།

*pañcakaṣāya*

The five degenerations: (1) degeneration of lifespan, (2) degeneration of view or thoughts, (3) degeneration of the five afflictions, (4) degenerate sentient beings, (5) degenerate times.

g.11 Forcefully Proceeding from the Precious Lotus

*rin po che'i pad ma las rnam par gnon pas bzhud pa*

རིན་པོ་ཆེའི་པད་མ་ལས་རྣམ་པར་གཞོན་པས་བཞུད་པ།

—

A buddha who resides in the eastern buddha realm called Filled with Masses of Eloquence.

g.12 gandharva

*dri za*

དྷི་ཟ།

*gandharva*

*Definition from the 84000 Glossary of Terms:*

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.13 Ganges

*gang gA*

གང་གླ།

*gaṅgā*

*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.14 Glorious Supremely Renowned Intense Subduer

*shin tu rnam par gnon pa grags mchog dpal*

ཤིན་ཏུ་རྣམ་པར་གཞོན་པ་གྲགས་མཚོག་དཔལ།

—

A buddha who resides in the eastern buddha realm called Joyous Delights.

g.15 heretic

*ya mtshan can*

ཡ་མཚན་ཅན།

*pāṣaṇḍa*

Also refers to an atheist, a false doctrine, the impious, a hypocrite, and an imposter.

g.16 Jeta's Grove, Anāthapiṇḍada's Park

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

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

*jetavanam anāthapiṇḍadasyārāmaḥ*<sup>AO</sup>

*Definition from the 84000 Glossary of Terms:*

One of the first Buddhist monasteries, located in a park outside Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. This park was originally owned by Prince Jeta, hence the name Jetavana, meaning Jeta's grove. The wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, sought to buy it from him, but the prince, not wishing to sell, said he would only do so if Anāthapiṇḍada covered the entire property with gold coins. Anāthapiṇḍada agreed, and managed to cover all of the park except the entrance, hence the name Anāthapiṇḍadasyārāma, meaning



Anāthapiṇḍada’s park. The place is usually referred to in the sūtras as “Jetavana, Anāthapiṇḍada’s park,” and according to the *Saṅghabhedavastu* the Buddha used Prince Jeta’s name in first place because that was Prince Jeta’s own unspoken wish while Anāthapiṇḍada was offering the park. Inspired by the occasion and the Buddha’s use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buddha specifically instructed those who recite the sūtras to use Prince Jeta’s name in first place to commemorate the mutual effort of both benefactors.

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

g.17 Jinamitra

*dzi na mi tra*

ཇི་ན་མི་ཏྲ།

*jinamitra*

A Kashmiri paṇḍita who was resident in Tibet during the late eighth and early ninth centuries.

g.18 Joyous Delights

*sdug dga’*

སྤུག་དགའ།

—

Name of a buddha realm in the east where the buddha Glorious Supremely Renowned Intense Subduer resides.

g.19 King of the Sāla Abiding in the Precious Lotus

*rin po che’i pad ma la rab tu gnas pa sA la’i rgyal po*

རིན་པོ་ཆེའི་པད་མ་ལ་རབ་ཏུ་གནས་པ་སྤུ་ལའི་རྒྱལ་པོ།

—

A buddha who resides in the eastern buddha realm called Pleasant Melodious Sound.

g.20 King of the Summit of Power of the Victory Banner

*dbang po’i tog gi rgyal mtshan gyi rgyal po*

དབང་པོའི་ཏོག་གི་རྒྱལ་མཚན་གྱི་རྒྱལ་པོ།

—

A buddha who resides in the eastern buddha realm called Exquisitely Joyful.

g.21 Lord of Death

*gshin rje rgyal po*

གཤེན་རྗེ་རྒྱལ་པོ།

*yama*

The lord of death in Indian mythology, who judges the dead and rules over the hells and the realm of the hungry ghosts.

g.22 mahāmandārava

*man dA ra ba chen po*

མན་རྒྱ་རབ་ཚེན་པོ།

*mahāmandārava*

Great coral tree.

g.23 mahāmañjūṣaka

*man dzu sha ka chen po*

མན་རྩེ་ཤ་ཀ་ཚེན་པོ།

*mahāmañjūṣaka*

A large celestial tree famed for its fragrance and beautiful flowers.

g.24 mahoraga

*lto 'phye che*

ལྷོ་འཕྲེ་ཚེ།

*mahoraga*

*Definition from the 84000 Glossary of Terms:*

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

g.25 mandārava

*man dA ra ba*

མན་རྒྱ་རབ།

*mandāra*

*Definition from the 84000 Glossary of Terms:*

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

g.26 mañjūṣaka

*ma ny+dzu Sha ka*

མ་རྒྱལ་ཀ

*mañjūṣaka*

A celestial tree famed for its fragrance and beautiful flowers.

g.27 nāga

*klu*

ལྷ

*nāga*

*Definition from the 84000 Glossary of Terms:*

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

g.28 Pleasant Melodious Sound

*sgra dbyangs snyan pa*

སྒྲ་དབྱངས་སྟོན་པ།

—

Name of a buddha realm in the east where the buddha King of the Sāla Abiding in the Precious Lotus resides.

g.29 Possessing Immutability

*gyur med ldan*

གུར་མེད་ལྷན།

—

Name of a buddha realm in the east where the buddha Unobstructed Glorious King of Medicine resides.

g.30 remember

*'dzin pa*

འཇིན་པ།

*dhāraṇā*

Can also mean to memorize, retain, or grasp.

g.31 Śāriputra

*shA ri'i bu*

ཤ་རི་བུ།

*śāriputra*

One of the closest disciples of the Buddha, known for his pure observance of discipline.

g.32 Skill of the Completely Victorious in Battle

*g.yul las shin tu rnam par rgyal ba'i rtsal*

གཡུལ་ལས་ཤིན་ཏུ་རྣམ་པར་རྒྱལ་བའི་རྩལ།

—

A buddha who resides in the eastern buddha realm called Entering from All Doors.

g.33 Śrāvastī

*mnyan yod*

སྐྱེད་ཡོད།

*śrāvastī*

*Definition from the 84000 Glossary of Terms:*

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the

wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.34 subsidiary afflictions

*nye ba'i nyon mongs*

ཉེབའི་ཉོན་མོངས།

*upakleśa*

These are various mental afflictions that negatively impact the mind, such as rage, resentment, envy, miserliness, laziness, distraction, etc.

g.35 Surendrabodhi

*su ren dra bo dhi*

སུ་རེན་བོ་དྲི།

*surendrabodhi*

An Indian paṇḍita who was resident in Tibet during the late eighth and early ninth centuries.

g.36 Thoroughly Illumined Glorious Array of Excellences

*yon tan bkod pa'i dpal kun tu snang ba*

ཡོན་ཏན་བཀོད་པའི་དཔལ་ཀུན་ཏུ་སྣང་བ།

—

A buddha who resides in the eastern buddha realm called Tiers of Purification.

g.37 thus-gone one

*de bzhin gshegs pa*

དེ་བཞིན་གཤེགས་པ།

*tathāgata*

*Definition from the 84000 Glossary of Terms:*

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha*(*tā*), often rendered as “suchness” or “thusness,” is the quality or

condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.38 Tiers of Purification

*dag brtsegs pa*

དག་བརྟེན་པ།

—

Name of a buddha realm in the east where the buddha Thoroughly Illumined Glorious Array of Excellences resides.

g.39 tranquility

*zhi gnas*

ཞི་གནས།

*śamatha*

Pacification or calm abiding.

g.40 trichiliocosm

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

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

*trisāhasramahāsāhasralokadhātu*

The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000<sup>3</sup> world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*dvisāhasramahāsāhasralokadhātu*), which are in turn made up of 1,000 first-order world systems, each with its own Mount Meru, continents, sun, and moon, as well as desire, form and formless realms, heavens of gods, etc.

g.41 Unobstructed Glorious King of Medicine

*sman gyi rgyal po dpal thogs pa med pa*

སྐྱུང་གྱི་རྒྱལ་པོ་དཔལ་ཐོགས་པ་མེད་པ།

—

A buddha who resides in the eastern buddha realm called Possessing Immutability.

g.42 Unsubdued by Others

*gzhan gis mi thub*

གཙན་གིས་མི་ཐུབ།

—

Name of a buddha realm in the east where the buddha Exceedingly Widely Renowned Glory resides.

g.43 world system

*'jig rten gyi khams*

འཇིག་རྟེན་གྱི་ཁམས།

*lokadhātu*

Refers to any world or group of worlds illumined by one sun and moon.

g.44 worthy one

*dgra bcom pa*

དགའ་བཅོམ་པ།

*arhat*

One who has vanquished the inner emotional enemies and attained nirvāṇa—the highest level of the path of the hearers (*śrāvaka*).

g.45 yakṣa

*gnod sbyin*

གནོད་སྦྱིན།

*yakṣa*

*Definition from the 84000 Glossary of Terms:*

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

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

g.46 Yeshé Dé

*ye shes sde*

ཡེ་ཤེ་དེ།

—

*Definition from the 84000 Glossary of Terms:*

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