

༄༅། །མདོ་ཆེན་པོ་རྒྱལ་མཚན་དམ་པ།

The Mahāsūtra “The Crest Insignia” (2)

Dhvajāgramahāsūtra

མདོ་ཆེན་པོ་རྒྱལ་མཚན་དམ་པ་ཞེས་བྱ་བ།

mdo chen po rgyal mtshan dam pa zhes bya ba

Dhvajāgranāmamahāsūtra

· Toh 293 ·

Degé Kangyur, vol. 71 (mdo sde, sha), folios 265.b–267.a

TRANSLATED INTO TIBETAN BY

· Jinamitra · Prajñāvarman · Bandé Yeshé Dé ·



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co.

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SUMMARY

- s.1 The Buddha instructs his monks on how to overcome their fears by recollecting the qualities of the Buddha through a set of epithets. This is likened to how Śakra rallies his celestial troops with the sight of his military crest insignia. The sūtra concludes with verses summarizing the teaching and also recommending the recollection of the Dharma and Saṅgha. This is the shorter of two Mahāsūtras with the same title and similar themes.

ac.

ACKNOWLEDGEMENTS

ac.1 This text was translated by Adam T. Miller. The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. David Fiordalis and John Canti edited the translation and the introduction, and Laura Goetz copyedited the text. Martina Cotter was in charge of the digital publication process.

INTRODUCTION

i.

i.1 *The Mahāsūtra “The Crest Insignia” (2)*, which we will refer to hereafter by its Sanskrit title, *Dhvajāgrasūtra* [2], is a short work in which the Buddha instructs his monks at Śrāvastī on how to alleviate fear by recollecting the Buddha (and, in the concluding verses, the Dharma and Saṅgha as well) and outlines the benefits and efficacy of doing so.

i.2 The *Dhvajāgrasūtra* [2] has the same Sanskrit title as the closely related Mahāsūtra that immediately precedes it in the Degé Kangyur (*The Crest Insignia (1)*, Toh 292,¹ hereafter *Dhvajāgrasūtra* [1]). In Tibetan, the titles of these two Mahāsūtras are differentiated by alternative translations of the word *agra* (as *dam pa* in the present text, Toh 293, and *mchog* in Toh 292), but we have translated the title in the same way in both texts based on the identical Sanskrit title *Dhvajāgra*. The term *dhvajāgra* itself refers to a symbol or insignia that was mounted at the end of a long pole, which was employed as a martial ensign on the battlefield in ancient India.²

i.3 In the prose portion of the sūtra, the Buddha advises his monks, should they become afraid wherever they happen to be, to recollect him using a formula composed of a set of epithets that describe his qualities, traditionally said to be nine in number but with some differences between versions of the text.³ By recollecting him in this way, he assures them, all their fears will be allayed. He intercalates his teaching in this prose section with a story centered on Śakra and the gods of the Heaven of the Thirty-Three that illustrates and encourages this practice. When the gods of the Heaven of the Thirty-Three are faced with the fearsome prospect of battle against the asuras, Śakra tells them to recollect his crest insignia, or military ensign, and this, he says, will alleviate their fear. If the gods trust Śakra and are indeed relieved of their fear through engaging in the practice he advises, the Buddha continues, how much more so should the monks likewise trust the Buddha and know that the practice he advises will be efficacious, for he is superior to Śakra in all ways.

- i.4 The work concludes with a modified reiteration of the teaching in verse. The verse summary advises the recollection not solely of the Buddha but of the Dharma and the Saṅgha as well. Recollecting the Three Jewels, leading as it does to the four truths of the noble ones and hence knowledge of the path, and ultimately to nirvāṇa, is the supreme refuge.
- i.5 The inclusion of this work in the group of canonical texts known as the Mahāsūtras (literally “Great Sūtras”)⁴ reflects its status in early Buddhism as a “text recited for protection” (*paritta* in Pali or *rakṣā* in Sanskrit).⁵ An extensive study of this and the other Mahāsūtras has been published by Peter Skilling.⁶ The nine or ten texts that belong to this collection have a long and complex history, and the recensions that are preserved in Tibetan translation have many parallels in Buddhist literature as a whole.
- i.6 Versions of the present sūtra are extant in Pali, Sanskrit, Chinese, and Tibetan. A Pali work with the title *Dhajaggasutta* is found in the *Sakkasamyutta* in the first part of the *Samyutta Nikāya* (11.3).⁷ A Sanskrit work with the title *Dhvajāgra(mahā)sūtra* is known through manuscript fragments found in Central Asia.⁸ There are two Chinese translations. One is a translation produced in the mid-fifth century CE by Guṇabhadra as part of the *Samyuktāgama* (Taishō 99, no. 981). Another is a translation by Dharmanandi (曇摩難提) made as part of the *Ekottarāgama* (Taishō 125, ch. 24.1) and edited by Gautama Saṅghadeva in 397–98 CE. The Tibetan translation was produced in the late eighth or early ninth century by Yeshé Dé, Jinamitra, and Prajñāvarman.⁹ Along with the other eight Mahāsūtras likewise produced by this translation team, it is listed in both the Denkarma and Phangthangma imperial catalogs of translated texts.¹⁰
- i.7 According to Peter Skilling, the present work is “one of the most popular of Buddhist sūtras”¹¹ on account of its content—the recollection of the Buddha, or of all Three Jewels, being a common theme throughout Buddhist literature—and its ritual use. The work is quoted or otherwise referenced in a small handful of Buddhist commentarial works: Buddhaghoṣa’s *Sāratthappakāsinī*, for example, and Sthiramati’s *Pañcaskandhaprakaraṇavaibhāṣya* (Toh 4066).¹² The well-known formula for recollecting the Buddha is found in a wide variety of canonical texts and ritual works, including a short standalone scripture in the Kangyur with the title *Buddhānusmṛti* (Toh 279), of unknown origin but possibly derived in part from the two *Dhvajāgrasūtras* and their parallels.
- i.8 The *Dhvajāgrasūtra* [2] had not been translated into English until recently, when it appeared alongside *Dhvajāgrasūtra* [1] and the Pali *Dhajaggasutta* in Skilling 2024.

This translation was made from the version of the Tibetan text in the Degé Kangyur, in consultation with the critical edition published by Skilling¹³ based on twelve Tibetan versions, including the Peking, Lithang, Degé, and Narthang xylographs, the Stok palace manuscript, and two “independent editions” from monasteries that “do not reproduce any other single *Kanjur*, and do not have any significant descendants.”¹⁴ While there are quite a few differences between the sources and parallel texts that Skilling compared in his comprehensive study of this work,¹⁵ none of them much affects the meaning of the translation presented here.

The Mahāsūtra
The Crest Insignia (2)

1.

The Translation

[F.265.b]

1.1 Homage to the Three Jewels.

1.2 Thus did I hear at one time. The Blessed One was staying in Śrāvastī, in Jeta Grove, the park of Anāthapiṇḍada. The Blessed One addressed the monks, saying, “Monks, whether you stay in the wilderness, under a tree, or in an empty house, in the event that you experience fear, trepidation, or terror, you should recollect me thus through these epithets: ‘The Blessed One is a thus-gone one, a worthy one, a perfectly awakened one, a learned and virtuous one, a well-gone one, a knower of the world, an unsurpassed leader of those to be trained, a teacher of gods and humans, an awakened one, and a blessed one.’¹⁶ [F.266.a] If at that time you recollect me through these epithets, then whatever fear, trepidation, or terror you are experiencing will subside.

1.3 “Monks, previously, when a battle between the gods and the asuras was about to break out, Śakra, the king of the gods, called out to the gods of the Heaven of the Thirty-Three, saying, ‘If friends, when you go into the battle between the gods and the asuras, you experience fear, trepidation, or terror, you should at that time recall my crest insignia Vaijayanta. If at that time you recollect my crest insignia Vaijayanta, whatever fear, trepidation, or terror you are experiencing will subside.’

1.4 “Monks, similarly, whether in the wilderness, under a tree, or in an empty house, in the event that you experience fear, trepidation, or terror, you should recollect me thus through these epithets: ‘The Blessed One is a thus-gone one, a worthy one, a perfectly awakened one, a learned and virtuous one, a well-gone one, a knower of the world, an unsurpassed leader of those to be trained, a teacher of gods and humans, an awakened one, and a blessed one.’ Monks, if at that time you recollect me through these epithets, whatever fear, trepidation, or terror you are experiencing will subside.

1.5 “Monks, Śakra, the lord of the gods, still has desire, hatred, and delusion, and he is not liberated from birth, old age, sickness, death, [F.266.b] sorrow, lamentation, suffering, unhappiness, and disturbance. He also experiences fear, trepidation, alarm, and cowardice. Several times has he experienced fear, trepidation, alarm, and cowardice. Monks, the gods in the Heaven of the Thirty-Three confidently regard the words of Śakra, the lord of the gods—who still possesses desire, hatred, and delusion, who is not liberated from birth, old age, sickness, death, sorrow, lamentation, suffering, unhappiness, and disturbance, and who experiences fear, trepidation, alarm, and cowardice—as something to be heard and obeyed. Considering that, given that I am a thus-gone one, a worthy one, a perfectly awakened one—one who is without desire, hatred, and delusion, one who is liberated from birth, old age, sickness, death, sorrow, lamentation, suffering, unhappiness, and disturbance, and one who does not experience fear, trepidation, alarm, or cowardice—these words of mine are worthy of being heeded, of what they say to be put into practice, and of being propagated accordingly.” [F.267.a]

1.6 This is what the Blessed One said, and the Well-Gone One having spoken those words, the Teacher continued:¹⁷

1.7 “In the wilderness, under a tree,
Or in an empty house, monks,
You should recollect the Leader of the World, the Guide,
The Perfectly Awakened One.¹⁸

1.8 “If you do not recollect the Leader of the World, the Guide,
the Perfectly Awakened One,
You should recollect the Dharma,
The best of what is free from desire.

1.9 “If you do not recollect the Dharma,
The best of what is free from desire,
You should recollect the Saṅgha,
That unsurpassable field of merit.

1.10 “If the Buddha, the Dharma, and the Saṅgha
Are recollected in this way,
Then fear, trepidation, and terror
Will subside, monks.

1.11 Many are those, when frightened by terrors,
Who will go to seek refuge
In mountains and forests,

Or worship shrines in trees and groves.¹⁹

- 1.12 “But no such place can be a principal refuge.
They are not the supreme refuge.
Going to such places for refuge
Will not liberate such people from all suffering.
- 1.13 “But for those who have gone for refuge
In the Buddha, the Dharma, and the Saṅgha,
For them the truths of suffering, of the origin of suffering,
Of the complete cessation of suffering,
- 1.14 “And of the eightfold path of the noble ones
That leads to happiness and nirvāṇa—
These four truths of the noble ones
They will clearly see through their discernment.
- 1.15 “That is the principal refuge.
That is the supreme refuge.
If you rely on these for refuge,
You will be freed from all suffering.”
- 1.16 When the Blessed One had spoken these words, the monks were delighted
and praised what the Blessed One had said.
- 1.17 *This completes the Mahāsūtra “The Crest Insignia.”*

c.

Colophon

c.1 Translated, edited, and finalized by the Indian preceptors Jinamitra and Prajñāvarman, the senior editor-translator Bandé Yeshé Dé, and others.

n.

NOTES

- n.1 *The Crest Insignia (1)* (<http://read.84000.co/translation/toh292.html>) (translated 2024).
- n.2 Peter Skilling discusses the title and the term *dhvajāgra* / *dhajagga* at length in his introduction to *Dhvajāgrasūtra* [2] in Skilling 1994–97, vol. 2, pp. 444–52. He observes that in a range of other canonical translations into Tibetan, the term was also translated as *rgyal mtshan gyi rtse mo* (“crest of the insignia”).
- n.3 The Pali versions do not include “tathāgata” among the epithets, and some commentators count “unsurpassed” as an epithet on its own. See n.16; also Skilling 1994–97, vol. 2, p. 413 and 433–4; and the *Buddhānusmṛtiṛtti* (attributed to Asaṅga, Toh 3982), F.12.a.
- n.4 See the 84000 Knowledge Base article, “Mahāsūtras (<https://read.84000.co/knowledgebase/mahasutras.html>).”
- n.5 For more on the protective ritual use of the Mahāsūtras, see Skilling 1994–97, vol. 2, pp. 63–88.
- n.6 The following information is summarized from Skilling’s study of the Mahāsūtras. Readers interested in more detail should consult Skilling 1994–97, vol. 2, pp. 441–67, as well as 84000’s Knowledge Base article “Mahāsūtras (<https://read.84000.co/knowledgebase/mahasutras.html>)” on the subject.
- n.7 A number of English translations from the Pali of this widely-recited text were published before the late 1990s. See Skilling 1994–97, vol. 2, p. 442 for references.
- n.8 There are Sanskrit manuscript fragments of *Dhvajāgrasūtra* [2] in both in the Turfan Collection (Berlin) and the Hoernle Collection (London). For references, see Skilling 1994–97, vol. 2, p. 442.

- n.9 For more information on these translators, see Skilling 1994–97, vol. 2, pp. 111–42, especially pp. 115–30.
- n.10 Denkarma, folio 300.a.4. See also Herrmann-Pfandt 2008, pp. 131–32, no. 248.
- n.11 Skilling 1994–97, vol. 2, p. 467.
- n.12 For bibliographic information and a few other references, see Skilling 1994–97, vol. 2, pp. 442–43.
- n.13 Skilling 1994–97, vol. 1, pp. 290–309.
- n.14 Skilling 1994–97, vol. 1, pp. xxvi–xxxiii, at xxvi.
- n.15 See Skilling 1994–97, vol. 2, pp. 460–67. For example, the verse portion of the work is not extant in the available Sanskrit source material, but it is in Pali.
- n.16 There are various slightly different ways of listing and enumerating the set of epithets presented here. In Pali versions of this work, the epithet “thus-gone one” (Pali, Skt. *tathāgata*, Tib. *de bzhin gshegs pa*) is missing, and *anuttaraḥ* (“unsurpassed”) is counted as its own separate epithet. For more on this, see Zhao 2018. See also Harrison 1992, pp. 215–38.
- n.17 Versions of the following nine verses are also found elsewhere in Buddhist canonical literature. The correspondences are presented as a table in Skilling 2024, p. 327. See also Skilling 1994–97, vol. 2, pp. 464ff.
- n.18 Verses 1 to 4 are also found as the first four verses in the verse section of the Pali *Dhajaggasutta*.
- n.19 This fifth verse and the four that follow it, as Skilling has pointed out, are “well known in Buddhist literature” and “an early and authoritative group on the subject of refuge.” They are also found in the *Udānavarga*, in the Pali *Dhammapada*, and in the story of the Buddha’s “great miracle” (*mahāprātihārya*) in the *Mūlasarvāstivāda-vinaya*.

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 Anāthapiṇḍada

mgon med zas sbyin

མགོན་མེད་ཟས་སྦྱིན།

anāthapiṇḍada^{AO}

Definition from the 84000 Glossary of Terms:

A wealthy merchant in the town of Śrāvastī, famous for his generosity to the poor, who became a patron of the Buddha Śākyamuni. He bought Prince Jeta's Grove (Skt. *Jetavana*), to be the Buddha's first monastery, a place where the monks could stay during the monsoon.

g.2 asura

lha ma yin

ལྷ་མ་ཡིན།

asura^{AO}

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.3 awakened one

sangs rgyas

སངས་རྒྱས།

buddha^{AO}

A common epithet of buddhas. A fully awakened buddha who teaches the Dharma and brings it into a world, as opposed to a pratyekabuddha, who does not teach the Dharma or bring it into a world. Here it is the third epithet through which the Buddha Śākyamuni is to be recollected.

g.4 blessed one

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavat^{AO}

Definition from the 84000 Glossary of Terms:

In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four māras, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going

beyond” saṃsāra and nirvāṇa—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four māras.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root √*bhañj* (“to break”).

g.5 crest insignia

rgyal mtshan mchog

རྒྱལ་མཚན་མཚོག

dhvajāgra

A military ensign or standard. In ancient Indic culture a *dhvaja* was a long pole surmounted by a top piece or finial (*agra*). The term *dhvaja* was translated into Tibetan as *rgyal mtshan*, literally “royal insignia.”

g.6 eightfold path of the noble ones

’phags lam yan lag brgyad pa

འཕགས་ལམ་ཡན་ལག་བརྒྱད་པ།

āryāṣṭāṅgamārga ^{AO}

The path leading to the attainment of an arhat, consisting of correct view, intention, speech, action, livelihood, effort, mindfulness, and absorption.

g.7 Heaven of the Thirty-Three

sum cu rtsa gsum pa

སུམ་རྩུ་ཚ་གསུམ་པ།

trāyastriṃśa ^{AO}

According to Buddhist cosmology, the Heaven of the Thirty-Three is the second lowest of the six heavens of the desire realm (*kāmadhātu*), just above the Heaven of the Four Great Kings (*Caturmahārājakāyika*) and below the Yāma Heaven. It is situated on the flat summit of Mount Sumeru and has thirty-three regions each presided over by one of thirty-three chief gods, the overall chief being Śakra. The presiding gods are divided into four groups named in the *Abhidharmakośaṭīkā* (Toh 4092): the eight gods of wealth, two Aśvin youths, eleven fierce ones, and twelve suns. The thirty-three regions themselves are enumerated and described in *The Application of Mindfulness of the Sacred Dharma*, Toh 287, 4.B.2 et seq.).

g.8 Jeta Grove

rgyal bu rgyal byed kyī tshal

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ།

jetavana ^{AO}

Definition from the 84000 Glossary of Terms:

A park in Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. It was owned by Prince Jeta, and the wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, bought it from him by covering the entire property with gold coins. It was to become the place where the monks could be housed during the monsoon season, thus creating the first Buddhist monastery. It is therefore the setting for many of the Buddha's discourses.

g.9 Jinamitra

dzi na mi tra

ཇོན་མི་ཏྲ།

jinamitra ^{AO}

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

g.10 knower of the world

'jig rten mkhyen pa

འཇིག་རྟེན་མཁྱེན་པ།

lokavid ^{AO}

An epithet of a buddha. Here it is the sixth epithet through which the Buddha Śākyamuni is to be recollected when experiencing fear, trepidation, or terror.

g.11 learned and virtuous one

rig pa dang zhabs su ldan pa

རིག་པ་དང་ཞབས་སུ་ལྷན་པ།

vidyācaraṇasampanna ^{AO}

An epithet of a buddha. Here it is the fourth epithet through which the Buddha Śākyamuni is to be recollected when experiencing fear, trepidation, or terror.

g.12 perfectly awakened one

yang dag par rdzogs pa'i sangs rgyas · rdzogs sangs rgyas · rdzogs sangs rgyas pa

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས། · རྫོགས་སངས་རྒྱས། · རྫོགས་སངས་རྒྱས་པ།

samyaksambuddha ^{AO}

See “awakened one.”

g.13 Prajñāvarman

pradz+nyA warma

པའོ་འཕམ།

prajñāvarman ^{AO}

An Indian Bengali *paṇḍita* resident in Tibet during the late eight and early ninth centuries. Arriving in Tibet on an invitation from the Tibetan king, he assisted in the translation of numerous canonical scriptures. He is also the author of a few philosophical commentaries contained in the Tengyur.

g.14 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra ^{AO}

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.15 Śrāvastī

mnyan yod

མཉམ་ཡོད།

śrāvastī ^{AO}

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.16 teacher of gods and humans

lha dang mi rnam kyī ston pa

ལྷ་དང་མི་རྣམས་ཀྱི་སྤྱོད་པ།

devamanuṣyaśāstr ^{AO}

An epithet of a buddha. Here it is the eighth epithet through which the Buddha Śākyamuni is to be recollected when experiencing fear, trepidation, or terror.

g.17 Three Jewels

dkon mchog gsum

དགོན་མཚོག་གསུམ།

triratna ^{AO}

Definition from the 84000 Glossary of Terms:

The Buddha, Dharma, and Saṅgha—the three objects of Buddhist refuge. In the Tibetan rendering, “the three rare and supreme ones.”

g.18 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata ^{AO}

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.19 unsurpassed leader of those to be trained

skyes bu gdul bya'i kha lo sgyur ba bla na med pa

སྐྱེས་བུ་གདུལ་བྱའི་ཁ་ལོ་སྐྱུར་བ་བླ་ན་མེད་པ།

anuttarapuruṣadamyasārathi ^{AO}

An epithet of a buddha. Here it is the seventh epithet through which the Buddha Śākyamuni is to be recollected when experiencing fear, trepidation, or terror. In some enumerations of the epithets, “unsurpassed” (*anuttaraḥ, bla na med pa*), instead of being a qualifier of “leader ...” is counted as an independent epithet of its own, increasing the number of epithets to nine.

g.20 Vaijayanta

rnam par rgyal byed

རྣམ་པར་རྒྱལ་བྱེད།

vaijayanta^{AO}

The name of Śakra’s crest insignia. The Tibetan term literally means “Brings Victory.”

g.21 well-gone one

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata^{AO}

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). According to Buddhaghōṣa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.22 worthy one

dgra bcom pa

དགའ་བཙུགས་པ།

arhat^{AO}

Definition from the 84000 Glossary of Terms:

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

g.23 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

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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.