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Entry into the Gloomy Forest

Tamovanamukha

མུན་གྱི་ནགས་ཚལ་གྱི་སྒོ་ཞེས་བྱ་བའི་མདོ།

mun gyi nags tshal gyi sgo zhes bya ba'i mdo

The Sūtra “Entry into the Gloomy Forest”

Tamovanamukhanāmasūtra

· Toh 314 ·

Degé Kangyur, vol. 72 (mdo sde, sa), folios 163.b–169.a



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co.

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SUMMARY

- s.1 *Entry into the Gloomy Forest* tells the story of the eminent brahmin Pradarśa, who is converted to Buddhism upon receiving teachings from the Buddha and goes on to establish a Buddhist community in the Gloomy Forest. The text describes the exceptional circumstances of Pradarśa's birth, his going forth as a monk, and the miraculous founding of the monastic community in the Gloomy Forest. This is followed by the Buddha's account of the deeds and aspirations undertaken by Pradarśa in his previous lives that have resulted in the auspicious circumstances of his present life.

ac.

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ac.1 Translated by the Dharmachakra Translation Committee under the supervision of Chogyi Nyima Rinpoche. Ryan Conlon prepared the translation and introduction. Andreas Doctor compared the English translation with the original Tibetan and edited the text.

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

i.

INTRODUCTION

i.1

Entry into the Gloomy Forest is an account of the extraordinary life of the brahmin Pradarśa, his conversion to Buddhism, and his founding of a monastic community in the Gloomy Forest, a place, located in present-day Punjab, which we can identify as the Tamasāvana Monastery. The text describes the exceptional circumstances surrounding Pradarśa's birth and going forth as a monk, the miraculous founding of the Gloomy Forest monastic settlement, and the Buddha's account of Pradarśa's deeds and prayers in his previous lives that led to his present circumstances. Although the sūtra does not explicitly identify itself as a "past life account" (Skt. *avadāna*), it shares many of the narrative tropes typical of this genre. Most notably, it illustrates how past existences shape present ones through the power of former deeds and aspirations. At the sūtra's conclusion, the Buddha teaches that the results of actions are unfailing and that one should therefore strive to exclusively perform deeds that are wholesome. The main objective of the scripture, however, appears to be to provide an account of the founding of a particular Buddhist community. The theme of religious conversion to Buddhism runs through this text, starting with the conversions of Pradarśa and his fellow brahmins and culminating with the conversions of myriad gods and other nonhuman beings.

i.2

The origins of this sūtra and its Tibetan translation are rather opaque. The sūtra is not listed, at least in its current form, among the texts of the two imperial inventories of Tibetan translations from the early ninth century, though Butön Rinchen Drup (Tib. *bu ston rin chen grub*, 1290–1364) includes it in his index of Tibetan translations, which he compiled in the early fourteenth century.¹ The Tibetan text's lack of a translator's colophon is noted in several later indices, but we have yet to come across any textual hints as to who the translator(s) may have been. As for the sūtra itself, it

clearly belongs to the avadāna genre, and there may well be parallel texts somewhere in this vast body of literature (a significant portion of which remains unpublished). Further research may determine such links.

i.3 There are notable differences between the sūtra's colophons in the Stok Palace and Degé Kangyurs, and both furnish some clues about the history of the text. The Stok Palace colophon reads, "I have edited the text as best I can, comparing it with multiple manuscripts. May the Śākya teachings flourish!" This comment suggests that the editor may have refrained from naming a translator because he was basing his finalized version on multiple Tibetan translations (perhaps themselves based on different Indic witnesses) by different translators.

i.4 The Degé colophon, by contrast, offers more information about the sūtra's contents and origin. The colophon can be translated, somewhat tentatively, as follows: "From the ten-thousand-lined *Sūtra of the Garland of the Northern Range*, this is a description of Mount Uśīra, which is the northern border mountain of the Jālandhara region."² We are presently unable to match the larger sūtra referred to here with any surviving text. It seems reasonable, however, to assume that if such a text existed, it may well have been a collection of narrative literature related to Buddhist communities in the northern regions of India. While the sūtra translated here also identifies the Gloomy Forest with Mount Uśīra,³ it is only the colophon that states that the forest is in the region of Jālandhara (modern-day Jalandhar of the Punjab region). The sūtra's connection with India's northwest is further solidified by the text's statement that the monk Pradarśa was born in the country (Skt. *janapada*) of Trigarta (Tib. *ngam grog gsum po*), a region well attested throughout Indian Buddhist literature as well as epic, puranic, and even grammatical literature.

i.5 Taking the available evidence into account, we can confidently identify the Gloomy Forest as the Tamasāvana.⁴ The Tamasāvana finds mention in the *Chapter on Medicines (Bhaiṣajyavastu)*⁵ of the *Mūlasarvāstivāda Vinaya*, in which the Buddha, accompanied by Vajrapāṇi, flies through the sky to visit the northwest region. He first arrives at Mount Uśīra, which he predicts will become the Tamasāvana, a great center for the Buddhist Dharma, some one hundred years after his passing into nirvāṇa. The forest is also briefly mentioned in the *Aśokāvadāna*⁶ when King Aśoka invites monks from every corner of India to a quinquennial festival (Skt. *pañcavārṣika*). Furthermore, the forest is likely alluded to in Kṣemendra's poetic telling of the *Gopālāvadāna*,⁷ in which the Buddha visits a forest once inhabited by many buddhas and worthy ones of the past and then bestows his hair and fingernails on a hunter who makes a shrine (Skt. *caitya*) to house them.

i.6 Apart from the sūtra presented here, the most detailed account of the Tamasāvana is found in the travelogues of the Chinese pilgrim Xuanzang (602–64), who describes it as a hill monastery with some three hundred monks located one hundred *li*⁸ southeast of Jālandhara. He further identifies it as a seat of the Sarvāstivāda school and the place where Kātyāyanīputra composed an important Abhidharma treatise three hundred years after the Buddha’s nirvāṇa. He adds that the region was also blessed by buddhas and worthy ones of the past and featured many caves.⁹ Xuanzang’s description is generally consonant with the characteristics of the Tamasāvana found in the present sūtra.

i.7 Our translation of the sūtra follows the text as transmitted in the Tibetan Kangyurs since, to the best of our knowledge, no other source for this text is presently available. In producing this English translation, we have based our work on the Degé xylograph while consulting the Comparative Edition (Tib. *dpe bsdur ma*) and the Stok Palace manuscript for variant renderings in the case of problematic readings.

The Sūtra
Entry into the Gloomy Forest

1.

The Translation

[F.163.b]

1.1 Homage to all buddhas and bodhisattvas!

Thus did I hear at one time. The Blessed One was staying in Śrāvastī, in Jeta's Grove, Anāthapiṇḍada's Park. At that time there was a brahmin named Kambala from a mountain village in the country known as Trigarta. Desiring a son for himself and his kinsmen, Kambala undertook austerities at a place called Brahmin's Flat Stone. [F.164.a] After praying to one hundred thousand gods for a son, he eventually had a boy whom he called Pradarśa. To his brother was born another boy, who was called Nanda. On the very day Pradarśa was born, five hundred sons were born to five hundred brahmins. As they gradually grew older, Pradarśa and the five hundred other boys trained together in the traditional subjects of learning. Soon Pradarśa and the others attained mastery and dexterity in all fields of learning, and they obtained a hundred thousand exceptional enjoyments due to their perfect accumulations of merit.

1.2 At that time, a brahmin youth arrived from the Middle Country and encountered the boys. Welcoming him, the boys struck up a conversation and asked, "So, where have you arrived from?"

1.3 "I'm from the Middle Country," he replied. "There we have six great cities, and in them we have eighteen teachers who are experts in the six correct forms of knowledge and who can lecture without any reticence on the six activities of a brahmin.¹⁰ There is also a river there. Additionally, there is someone with a great amount of merit who is virtuous and glorious and who knows everything about the world—he is the blessed Buddha."

1.4 As soon as Pradarśa heard this, his hair bristled and his mind became overjoyed. Thinking that he must go there, he approached his father and announced, "Father, I will go to the Middle Country. I will defeat those with

heretical views and debate those regarded as experts.” His father granted him permission.

1.5 Pradarśa possessed a majestic presence due to the great merit resulting from generosity, and he was exceedingly generous toward all beings. He was a person protected by the gods. Accordingly, the gods approached him and went ahead to announce, “You must worship the great Pradarśa! It will bring you great results in the form of many benefits!” [F.164.b]

1.6 In turn, with gods and humans worshipping him, Pradarśa arrived at Śrāvastī. Having recuperated¹¹ from the fatigue of his journey, he went to where the Blessed One was dwelling and, bowing his head at the feet of the Blessed One, took his place to one side.

1.7 The Blessed One then taught the Dharma to Pradarśa and the rest of the assembly. All five hundred members of the assembly¹² had their clinging to false views undermined and destroyed, and seeing the truth, they went forth and took up monkhood on the spot. Apart from Ānanda,¹³ they all vanquished their mental afflictions and became worthy ones. A multitude of other people also came to understand the Dharma.

1.8 Because they had been observing the generous¹⁴ Pradarśa, the gods and others also arrived in the assembly. Upon their arrival, the Blessed One said to the monks, “Monks, among my monks and the hearers who are monks—however they may be worshiped by gods and humans—the monk Pradarśa is the supreme object of worship by gods and humans!”

1.9 Immediately thereupon, Brahmā, the lord of the Sahā world; Śakra, chief of the gods; the Four Guardians of the World; the twenty-eight great yakṣa generals; the king of gandharvas; the general of the kumbhāṇḍas; and others departed from their respective abodes and arrived before the venerable great Pradarśa.

1.10 Taking their places to one side, they faced Pradarśa, joined their hands, and said, “Honorable great Pradarśa! There is an abode that was visited and inhabited by previous blessed, perfect buddhas. It was an abode for solitary buddhas, a place for those devoid of desire, and an abode for sages. Ninety-one eons ago, the perfect Buddha Vipāśyin, having ascertained the nature of things, appeared in the world. [F.165.a] At that time, there was a monk named Shining, who was the most highly revered by gods and humans. He also resided in this place. On the northern border of the Middle Country, there was Mount Conch Spire, so called because on it grew grass that resembled the spire of a conch.¹⁵ Nearby was the Eni Forest,¹⁶ so called because the nāga lady Eni resided therein. In that forest there were caves around which trumpet flower trees grew, and so they were called Pāṭali Caves. It was there that the blessed, perfect Buddha Vipāśyin arrived and resided along with his retinue of eighty thousand worthy ones. The monk

Shining was also there. Then the Blessed One and his retinue gradually passed into nirvāṇa. Once his teaching had disappeared, seventy thousand solitary buddhas who were endowed with the six forms of superknowledge arrived and resided together. When those solitary buddhas had also passed into nirvāṇa, sixty thousand sages who were endowed with the five forms of superknowledge came to inhabit that same place.

1.11 “Honorable great Pradaśa, thereafter, sixty-one eons ago, the blessed, perfect Buddha Śikhin appeared in the world. His monk named Luminosity, who was the most highly revered by gods and humans, also resided in that very place. Because the bordering mountain had rohita grass growing on it,¹⁷ it was called Mount Rohita. The forest was called Unclothed Forest because the nāga lady Unclothed resided there. Because parrot trees grew nearby, the caves were called Parrot Tree Caves. It was there that the perfect Buddha Śikhin, along with his retinue of seventy thousand worthy ones, arrived and resided together. They too passed into nirvāṇa, and the teaching disappeared. Then, sixty thousand solitary buddhas [F.165.b] arrived and resided in that place. When those solitary buddhas had also passed into nirvāṇa, fifty thousand sages who were endowed with the five forms of superknowledge came to inhabit that same place.

1.12 “Honorable great Pradaśa, thereafter, thirty-one eons ago, the perfect Buddha Viśvabhū appeared in the world. His monk named Shining Forth Dharma, who was the most highly revered by gods and humans, also resided in that very place. Because the bordering mountain had bhasabha¹⁸ grass growing on it, it was called Mount Bhasabha. The forest was called Rock Forest because the nāga lady Rock resided there. Because pipal trees grew nearby, the caves were called Pipal Tree Caves. It was there that the perfect Buddha Viśvabhū, along with his retinue of sixty thousand worthy ones, arrived and resided together. They too passed into nirvāṇa, and the teaching disappeared. Then, fifty thousand solitary buddhas also arrived and resided there. When those solitary buddhas had also passed into nirvāṇa, forty thousand sages who were endowed with the five forms of superknowledge came to inhabit the place.

1.13 “Here, honorable great Pradaśa, during this very Excellent Eon when the lifespan of humans was forty thousand years, the perfect Buddha Krakucchanda appeared in the world. His monk named Dharma Endowed, who was the most highly revered by gods and humans, also resided in that very place. Because the bordering mountain had kauśika grass growing on it,¹⁹ it was called Mount Kauśika. The forest was called Cloud Forest because a nāga lady named Cloud resided there. Because the cluster fig tree grew nearby, the caves were called Cluster Fig Caves. It was there that the perfect Buddha Krakucchanda, along with his retinue of fifty thousand worthy ones,

arrived and resided together. They too passed into nirvāṇa, and thirty thousand sages who were endowed with the five forms of superknowledge [F.166.a] came to inhabit the place.²⁰

1.14 “Here, honorable great Pradaśa, during this very Excellent Eon when the lifespan of humans was thirty thousand years, the perfect Buddha Kanakamuni appeared in the world. His monk named Uplifted by Dharma, who was the most highly revered by gods and humans, also resided in that very place. Because the bordering mountain had green leafy grass growing on it, it was called Mount Leafy Green. The forest was called Drop Forest because the nāga lady named Drop resided there. Because elephant trees grew nearby, the caves were called Elephant Tree Caves. It was there that the perfect Buddha Kanakamuni, along with his retinue of forty thousand worthy ones, arrived and resided together. They too passed into nirvāṇa, and the teaching disappeared. Then, thirty thousand solitary buddhas arrived and resided there. When those solitary buddhas had also passed into nirvāṇa, twenty thousand sages who were endowed with the five forms of superknowledge came to inhabit that same place.

1.15 “Here, honorable great Pradaśa, during this very Excellent Eon when the lifespan of humans was twenty thousand years, the perfect Buddha Kāśyapa appeared in the world. His monk named Śeḍoka, who was the most highly revered by gods and humans, also resided in that very place. Because the bordering mountain had a type of grass named *moon* growing on it, it was called Mount Moon. The forest was called Victorious Forest because the nāga lady Victorious resided there. Because black plum trees grew nearby, the caves were called Black Plum Caves. It was there that the perfect Buddha Kāśyapa, along with his retinue of twenty thousand worthy ones, arrived and resided together. They too passed into nirvāṇa, and the teaching disappeared. Then, fifteen thousand solitary buddhas arrived and resided there. When those solitary buddhas had also passed into nirvāṇa, ten thousand sages who were endowed with the five forms of superknowledge [F.166.b] came to inhabit the place.

1.16 “Now, honorable great Pradaśa, during this very Excellent Eon when the lifespan of humans is one hundred years, the perfect Buddha Śākyamuni has appeared in the world. You, noble and great Pradaśa, the monk most highly revered by gods and humans, will reside in that very place. Because the bordering mountain has vetiver grass growing on it, it is called Mount Uśīra. The forest is called Gloomy Forest because the nāga lady Gloom resides there. Because mango trees grow nearby, the caves are called Mango Caves. Honorable great Pradaśa, it would be good if you, thinking compassionately, were to reside on that very Mount Uśīra.”

- 1.17 At this point Brahmā, Śakra who is chief of the gods, and the Guardians of the World bowed at the feet of the great elder. Joining their hands together, they respectfully addressed him, “O compassionate one, this forest is a place to which you should come and reside. Please let us be your disciples, and please accept others as well. This forest is praiseworthy and excellent. Please consider the water and extract it!”²¹
- 1.18 Then the eight yakṣa generals—namely, Siṅgala, Dharma Protector, Successful, Victorious, Bull Ear, Jewel Ear, Dharma Endowed, and Uplifted by Dharma—also bowed at the feet of the great elder. Joining their hands together, they respectfully addressed him: “O compassionate one, this forest is a place to which you should come and reside. Please let us be your disciples, and please accept others as well. This forest is praiseworthy and excellent. Please consider the water and extract it!”
- 1.19 Then the eight great yakṣīs—namely, Aśīḍi, Many Sons, Hanging Down, [F.167.a] Fully Hanging, Terrible Lady, Fierce Lady, Small Club Holder, and Sky Dweller—also bowed at the feet of the great elder. Joining their hands together, they respectfully addressed him: “O compassionate one, this forest is a place to which you should come and reside. Please let us be your disciples, and please accept others as well. This forest is praiseworthy and excellent. Please consider the water and extract it!”
- 1.20 Similarly, the eight great nāgas—namely, Tawny, Scent, Watery, Wrathful, Staircase to Heaven, Staircase to a Vase, Nearby Nāga, and Oḍasuta—also bowed at the feet of the great elder. Joining their hands together, they respectfully addressed him: “O compassionate one, this forest is a place to which you should come and reside. Please let us be your disciples, and please accept others as well. This forest is praiseworthy and excellent. Please consider the water and extract it!”
- 1.21 Similarly, the eight nāga ladies—namely, Darkness, Eager to Leave, Seer, Cool, Load Carrying, Speech Strewing, Universal Army, and Gandharva Lady—also bowed at the feet of the great elder. Joining their hands together, they respectfully addressed him: “O compassionate one, this forest is a place to which you should come and reside. Please let us be your disciples, and please accept others as well. This forest is praiseworthy and excellent. Please consider the water and extract it!”
- 1.22 The venerable great Pradarśa, by remaining quiet, consented to this request. [F.167.b] And those gods, asuras, garuḍas, kinnaras, gandharvas, mahoragas, and so on happily rejoiced, as they knew that the venerable great Pradarśa had consented to the request by remaining quiet. The venerable great Pradarśa then gazed intently at the Teacher’s face and left for the Gloomy Forest. Arriving there, he stood in the open air and struck the gaṇḍī, the sound of which was heard by the monks as it covered the whole

of Jambudvīpa. They began to think, “This sound has come from the Gloomy Forest.” This being an abode that was also inhabited by the previous perfect buddhas, by the solitary buddhas, by those without desire, and by the sages, the monks knew, understood, and saw that now the sound could only be from the honorable great Pradarśa. Eighteen thousand worthy ones then traveled to the Gloomy Forest to undertake the summer rains retreat.

1.23 Brahmā, the chief of the gods, and the Guardians of the World brought the hair and nails of the Thus-Gone One. Having arrived, they erected a reliquary containing the hair and nails. They also constructed a monastery, which was given the name Vajra Monastery. Brahmā, the lord of the Saha world, and the Four Guardians of the World also built their own individual monasteries, and the gods resided in them for the first year. For a full year, Śakra, chief of the gods, personally offered essential supplies such as monks’ robes. Apsarases such as Blissful also offered each monk cotton cloth for their monks’ robes.

1.24 Then the venerable great Pradarśa, situated in the large assembly hall and surrounded by a retinue of gods, said, “So that this place may be habitable for a long time to come and contain cities for gods and humans, I have taught the Dharma to people such as the kṣatriya known as Tough Man, [F.168.a] and they have become pleased and devoted. The great king Tough Man has gone for refuge to the Three Jewels, and others have also become devotees. Work has been done on five hundred caves. Five hundred sages endowed with the five forms of superknowledge have also gone forth and achieved the realization of a worthy one. In this area, there is also a person who is an expert in the religion of the brahmins. I defeated him in debate, and he has gone forth. He too has achieved the realization of a worthy one.”²²

1.25 Thus, it became well known in the palaces of kings and in the cities and towns that the venerable great Pradarśa, along with eighty thousand worthy ones, resided in the Gloomy Forest. Every day, people such as King Tough Man offered buttermilk to the noble saṅgha. The nonhumans offered ghee, and others, being happy and inspired, were pleased and rejoiced and offered their service. Similarly, the nāgas, being happy and pleased, offered meals of eighteen different varieties.

1.26 Other beings also developed a similar intention. For example, the kṣatriyas and ministers cooperated to establish a park that contained many beautiful flowering and fruit-bearing trees, such as the mango tree, the trumpet flower tree, the catch, the Indian banyan, the pipal tree, the three myrobalans, the campaka tree, the uduka tree,²³ the licorice tree, the bel fruit tree, the braho tree,²⁴ the black plum tree, the duna tree,²⁵ and the banana plant. There were also flowers such as arabian jasmine, downy jasmine, and common jasmine.

The rulers and ministers then offered this park to the saṅgha so that the monks would be able to live comfortably and have an abode conducive to wholesome pursuits.

1.27 Later, however, the monks came to have doubts, and so they asked the blessed Buddha, who quells all doubts, [F.168.b] “What action did the honorable and venerable Pradarśa previously perform so that now, as this action ripens, he is rich, wealthy, and born in a prosperous lineage, so that he is handsome and the one most highly revered by gods and humans, and so that he is endowed with a great amount of merit? Please make this known to us!”

1.28 The Blessed One responded, “O monks, ninety-one eons ago, the perfect Buddha Vipāśyin appeared in the world. He was perfect in terms of wisdom and conduct, a well-gone one, a knower of the world, a charioteer for beings, an unsurpassed being, a teacher of gods and humans, and a blessed buddha. He resided in King Bandhumat’s palace. At that time, a certain rich man from the caste of plasterers built a monastery for Vipāśyin. Landscaping it beautifully with flowers and fruit-bearing trees, the man offered the monastery, which was enveloped by pleasing scents, to Vipāśyin. He also went forth under the teaching of that very Teacher. After the perfect Buddha Vipāśyin had passed into nirvāṇa, this monk erected a precious pillar at the foundation of the reliquary that held the Buddha’s relics. The people in the retinue of this monk, who had gone forth from the caste of plasterers, rejoiced and felt admiration. Then they made the following aspiration: ‘Just as you admire the Teacher, may we too have faith and admiration. May we act according to the words of the Teacher and please him. May we not displease him.’

1.29 “O monks, what do you think? At that time, on that occasion, the person who was the plasterer is none other than the venerable great Pradarśa. Similarly, those other beings are these gods and humans present here, and now too he is guiding them.

1.30 “Moreover, he went forth under the teaching of the Blessed Kāśyapa, and his preceptor was the one who was the one most highly revered by gods and humans. He made the following aspiration: ‘Just as my preceptor is the one most highly revered by gods and humans, may I too, under the teaching of the perfect Buddha Śākyamuni, [F.169.a] become the one most highly revered by gods and humans.’ For that reason, he has now become the one most highly revered by gods and humans.

1.31 “Therefore, O monks, the ripening of thoroughly black deeds is thoroughly black. The ripening of truly white deeds is white. The ripening of mixed deeds is mixed. For that reason, O monks, abandon truly black deeds

and mixed deeds. You must carry out those deeds that are truly white.
Monks, you should train in this way!"

1.32 When the Blessed One had said this, the monks contemplated the Blessed One's speech and were pleased.

1.33 *This completes the sūtra "Entry into the Gloomy Forest."*

c.

Colophon

- c.1 From the ten-thousand-lined *Sūtra of the Garland of the Northern Range*, this is a description of Mount Uśīra, which is the northern border mountain of the Jālandhara region.

n.

NOTES

- n.1 *bde bar gshegs pa'i bstan pa'i gsal byed chos kyi 'byung gnas gsung rab rin po che'i mdzod*, p. 920.6.
- n.2 The Tibetan text reads *za len dra*, which, considering the text's references to the Tamasāvana Monastery and Trigarta, almost certainly refers to Jālandhara, but we cannot confidently explain whether this rendering is intentional or a corruption. Although the colophon could be read as meaning “the mountain on the northern border of Jālandhara,” such an interpretation is less likely because this and other sūtras state that Mount Uśīra is a border mountain of Madhyadeśa, and the travel logs of Xuanzang state that Jālandhara is to the northwest of Tamasāvana.
- n.3 Mount Uśīra is variously referred to (or written) as Uśīragiri or Uśīnaragiri in Sanskrit and Usīraddhaja in Pāli. Its orthography in Tibetan translations is not consistent. The mountain is also mentioned in chapter 49 of the *Vajradāka-tantra* (Toh 370, folio 112.b) and in the *Āṭānāṭīyamahāsūtra* (Toh 656, folio 152.b).
- n.4 The orthography *tamasāvana* is often, and perhaps more convincingly, given as *tāmasavana*. Nevertheless, we find *tamasāvana* in Dutt's edition (1947, p. 3) of the *Mūlasarvāstivāda Vinayavastu* (Toh 1) and in Cowell and Neil's edition (1886, p. 399) of the *Divyāvadāna*. The Tibetan translation of the sūtra presented here offers variously *tamo*, *tama*, and *tamasa* as alternatives, all of which are likely corruptions.
- n.5 See Bhaiṣajyavastu Translation Team, trans., *The Chapter on Medicines*, Toh 1-6 (84000: Translating the Words of the Buddha), [7.215](https://read.84000.co/translation/toh1-6.html#UT22084-001-006-2463) (<https://read.84000.co/translation/toh1-6.html#UT22084-001-006-2463>). This passage is not presently published in Sanskrit.
- n.6 See *avadāna* 27 in Cowell and Neil 1886, p. 399. For an English translation, see Strong 1989 (note that Strong mistranslates the relevant passage on p. 259).

There does not appear to be a canonical Tibetan translation of this passage.

- n.7 This is pointed out by Demiéville 1924, p. 37. See Kṣemendra's *Bodhisattvāvadānakalpalatā*, Toh 4155, ch. 56, *Gopālāvadāna*, in Das and Vidyābhūṣaṇa 1888–1918, pp. 136–45.
- n.8 A traditional Chinese measure of distance, today standardized at 500 meters (1,640 feet).
- n.9 See the translation and analysis in Waters 1904, p. 295ff.
- n.10 Here we emend the text from *Itas kyi bya ba drug* to *las kyi bya ba drug*. Although there are many possible **ṣaṭkarmans*, we conjecture that the six activities of a brahmin are the most contextually appropriate.
- n.11 Our translation of “recuperated” is somewhat tentative. The Tibetan reads *rta bstis*.
- n.12 Although the text is not explicit, it appears reasonable to assume that Pradarśa's five hundred childhood friends had traveled with him and comprise the remainder of the assembly referred to here.
- n.13 Here the text in fact reads *dga' bo*, which typically translates the name Nanda. Nanda could refer to the disciple of the Buddha who was also his half-brother, or it could refer to the above-mentioned cousin of Pradarśa. Either way, the remark is, for us, cryptic. We conjecture, therefore, that the text should read *kun dga' bo* and may refer to the narrative that Ānanda, who was present in the majority of the Buddha's assemblies, did not achieve the state of being a worthy one until after the Buddha had passed into nirvāṇa.
- n.14 Here we follow Stok: *gtong pa* (“generous”). Degé: *ston pa* (“teacher”). Peking Yongle and Peking Kangxi: *stong pa* (“empty”).
- n.15 The Sanskrit name may be *śaṅkhanābha*, a word that also appears to refer, although with very limited attestation, to a poisonous root (see Slouber 2017, 167).
- n.16 Here we follow Choné and Peking Kangxi: *e ni*. Degé: *ai ni*.
- n.17 It is unclear what type of grass or plant this is. One possibility is *rohiṇī*, which, according to Meulenbeld (1974, p. 596), may refer to a number of plants and herbs. Another is *rohītaka*, which although a tree and not a plant, refers to *Andersonia rohituka* and, according to Monier-Williams (1899, p. 890), is also the name of a mountain that is “according to some a stronghold on the borders of Multan.”

- n.18 It is unclear what *bhasabha* grass may be.
- n.19 It is unclear what kind of grass *kaśika* might refer to. *Kuśika*, the word from which the former is possibly derived, refers to a number of trees.
- n.20 Here none of the witnesses that we have consulted mention solitary buddhas. Although this appears to be a transmission error as it contradicts the otherwise unchanging structure of the text, we have chosen not to emend in this case since the Tibetan sources appear to be in total agreement.
- n.21 Translation tentative. Tibetan reads *chu ni gzigs par dbyung bar 'tshal lo*. One possibility, assuming the text is correct, is that the gods and other beings are exhorting Pradarśa to extract, presumably by the use of miraculous powers, the Gloomy Forest, which is presently submerged underwater. This is not an entirely improbable possibility since a number of similar “founding myths” exist for other regions in which a Buddhist community was newly established, such as Kashmir, Khotan, and Nepal. For a detailed study of the topic, see Deeg 2016. This interpretation appears less likely, however, in light of the fact that the Gloomy Forest is said to be located on a mountain and that following this passage no further mention is made of water or its drainage.
- n.22 It is not clear when Pradarśa’s speech ends. It may continue for a few more paragraphs.
- n.23 We are unable to identify the tree to which this refers.
- n.24 We cannot be certain which tree is being referred to here with the Tibetan *'bra ho'i shing*. It is possibly the *brahman* tree, which is mentioned in the second chapter of the *Hevajratantra*, Toh 417 where commentators identify it as bastard teak (*Butea monosperma*, Skt. *palāśa*).
- n.25 We are unable to identify the tree to which this refers.

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 Apsarases

lha'i bu mo

ལྷའི་བུ་མོ།

apsaras

A class of celestial female beings known for their great beauty.

- g.2 arabian jasmine
me tog ma li ka
མེ་ཏོག་མ་ལི་ཀ
mallikā
Jasminum sambac according to the Pandanus Database of Plants.
- g.3 Aśiḍi
a shi Di
ཨ་ཤི་དེ།
aśiḍi
One of the eight great yakṣīs.
- g.4 asura
lha ma yin
ལྷ་མ་ཡིན།
asura
A class of beings constantly in conflict with the gods.
- g.5 banana plant
chu shing
ཅུ་ཤིང།
kadalī
Musa paradisiaca according to the Pandanus Database of Plants.
- g.6 bel fruit
bil ba
བིལ་བ།
bilva
Aegle mermelos, also known as Indian bael or wood apple.
- g.7 black plum
'dzam bu
འཛམ་བུ།
jambū
Syzygium cumini according to the Pandanus Database of Plants.
- g.8 Black Plum Caves

'dzam bu'i phug

འཛམ་བུ་འཕུག

—

Caves on the northern border of the Middle Country earlier in the current eon, during the time of the Buddha Kāśyapa.

g.9 Blissful

bde

བདེ།

—

Name of an apsaras.

g.10 Brahmā

tshangs pa

ཚངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of the Sahā World” (*Sahāṃpati*) and Great Brahmā (*Mahābrahmā*).

g.11 brahmin

bram ze

བྲམ་ཟེ།

brāhmaṇa

A member of the highest caste in Indian society, which is most closely associated with religious vocations.

g.12 Brahmin's Flat Stone

bram ze'i rdo leb

བྲམ་ཟེ་འོ་རོ་ལེབ།

—

A location in the country of Trigarta.

g.13 Bull Ear

glang rna

གླང་རྣ།

—

One of the eight yakṣa generals.

g.14 campaka tree

me tog tsam pa ka'i shing

མེ་ཏོག་ཙམ་པ་ཀའི་ཤིང།

campaka

Michelia champaca according to the Pandanus Database of Plants.

g.15 Cloud

sprin

སྤྲིན།

—

A nāga lady from a previous time.

g.16 Cloud Forest

sprin gyi nags

སྤྲིན་གྱི་ནགས།

—

A forest on the northern border of the Middle Country earlier in the current eon, during the time of the Buddha Krakucchanda.

g.17 Cluster Fig Caves

u dum pA ra'i phug

ཡུ་དུམ་པ་རའི་ཕུག།

—

Caves on the northern border of the Middle Country earlier in the current eon, during the time of the Buddha Krakucchanda.

g.18 cluster fig tree

shing u dum ba ra

ཤིང་ལུ་དུམ་བ་ར།

udumbara

Ficus Glomerata according to the Pandanus Database of Plants.

g.19 common jasmine

dza hi ka

རྩ་ཉི་ཀ།

jātī

Jasminum grandiflorum according to the Pandanus Database of Plants.

g.20 Cool

grang mo

གང་མོ།

—

One of the eight nāga ladies.

g.21 country

ljongs kyi skye bo

ལྗོངས་ཀྱི་སྐྱེ་བོ།

janapada

Large political formations, either republics or kingdoms, of ancient India.

g.22 cutch

seng ldeng gi shing

སེང་ལྷེང་གི་ཤིང་།

khadira

Acaia catechu according to the Pandanus Database of Plants.

g.23 Darkness

mun

མུན།

—

One of the eight nāga ladies.

g.24 Dharma Endowed

chos ldan

ཚོས་ལྷན།

—

A monk from a previous eon.

g.25 Dharma Endowed

chos ldan

ཚོས་ལྷན།

—

One of the eight yakṣa generals.

g.26 Dharma Protector

chos skyong

ཚོས་སྐྱོང།

—

One of the eight yakṣa generals.

g.27 downy jasmine

kun da

ཀུན་ད།

kunda

Jasminum multiflorum according to the Pandanus Database of Plants.

g.28 Drop

thig le

ཐིག་ལེ།

—

Name of a nāga lady of a former time.

g.29 Drop Forest

thig le'i nags

ཐིག་ལེ་འི་ནགས།

—

A forest on the northern border of the Middle Country earlier in the current eon, during the time of the Buddha Kanakamuni.

g.30 Eager to Leave

'gro 'dod

འགྲོ་འདོད།

—

One of the eight nāga ladies.

g.31 eight great nāgas

klu chen po brgyad po

ལྷ་ཚེན་པོ་བརྒྱད་པོ།

**aṣṭamahānāga^{RS}*

This list of eight nāgas is probably unique to this sūtra. They are Tawny, Scent, Watery, Wrathful, Staircase to Heaven, Staircase to a Vase, Nearby Nāga, and Oḍasuta.

g.32 eight great yakṣīs

gnod sbyin ma chen mo brgyad

གནོད་སྦྱིན་མ་ཚེན་མོ་བརྒྱད།

**aṣṭamahāyakṣī^{RS}*

This list of eight yakṣa ladies is probably unique to this sūtra. They are Aśiḍi, Many Sons, Hanging Down, Fully Hanging, Terrible, Fierce Lady, Small Club Holder, and Sky Dweller.

g.33 eight nāga ladies

klu mo brgyad po

ལྷ་མོ་བརྒྱད་པོ།

**aṣṭamahānāgī^{RS}*

This list of eight nāga ladies may be unique to this sūtra. They are Darkness, Eager to Leave, Seer, Cool, Load Carrying, Speech Strewing, Universal Army, and Gandharva Lady.

g.34 eight yakṣa generals

gnod sbyin gyi sde dpon brgyad po

གནོད་སྦྱིན་གྱི་སྡེ་དཔོན་བརྒྱད་པོ།

**aṣṭayakṣasenāpati^{RS}*

Lists of the generals of the yakṣas are frequent in Buddhist scripture. They can variously consist in five, eight, twelve, or twenty-eight yakṣas. The list of names given here appears to be unique to this sūtra. They are Siṅgala, Dharma Protector, Successful, Victorious, Bull Ear, Jewel Ear, Dharma Endowed, and Uplifted by Dharma.

g.35 elephant tree

ka pi ta

ཀའི་ཏ།

kapittha

Limonia acidissima according to the Pandanus Database of Plants.

g.36 Elephant Tree Caves

ka pi ta'i phug

ཀའི་ཏའི་ཕུག

—

Caves on the northern border of the Middle Country earlier in the current eon, during the time of the Buddha Kanakamuni.

g.37 Eni

ai ni · e ni

ཨི་ནི། · ཨི་ནི།

—

Name of a nāga lady from a previous eon.

g.38 Eni Forest

ai ni'i nags

ཨི་ནི་འི་ནགས།

—

A forest on the northern border of the Middle Country in a past eon.

g.39 Excellent Eon

bskal pa bzang po

བསྐྱལ་པ་བཟང་པོ།

bhadrakalpa

Name of the present eon, in which the Buddha Śākyamuni and other buddhas appear.

g.40 Fierce Lady

gtum mo

གཏུམ་མོ།

—

One of the eight great yakṣīs.

g.41 five forms of superknowledge

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྷུ།

pañcābhijñā

Presumably this list consists of the six forms of superknowledge without knowledge of the destruction of the defiled.

g.42 Four Guardians of the World

'jig rten skyong ba bzhi

འཇིག་རྟེན་སྐྱོང་བ་བཞི།

caturlokapāla

Vaiśravaṇa (Kubera), Virūḍhaka, Dhṛtarāṣṭra, and Virūpākṣa.

g.43 Fully Hanging

rab tu 'phyang ma

རབ་ཏུ་འཕྱང་མ།

—

One of the eight great yakṣīs.

g.44 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.45 Gandharva Lady

dri za mo

དྷི་ཟ་མོ།

—

One of the eight nāga ladies.

g.46 gaṇḍī

gaN DI

གཎ་ཇི།

gaṇḍī

An elongated, shoulder-held wooden bar (or beam) struck with a wooden stick to call the monastic community to assembly.

g.47 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.48 Gloom

mun pa

མུན་པ།

—

The name of a nāga lady.

g.49 Gloomy Forest

mun gyi nags tshal · ta ma sa'i nags · mun gyi nags

མུན་གྱི་ནགས་ཚལ། · ཏ་མ་སའི་ནགས། · མུན་གྱི་ནགས།

tamasāvana

A forest located in modern-day Punjab where a community of Buddhist monks flourished.

g.50 Hanging Down

'phyang ma

འཕྱང་མ།

—

One of the eight great yakṣīs.

g.51 hearer
nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.52 Indian banyan

n+ya gro d+ha

ཉལ་གྲོ་དམ།

nyagrodha

Ficus benghalensis according to the Pandanus Database of Plants.

g.53 Jālandhara

za len dra · dzA lan dha ra

ཟ་ལེན་དྲ། · ལྡོ་ལན་རྣ་ར།

jālandhara

Modern-day Jalandhar of the Punjab region.

g.54 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་འི་གླིང།

jambudvīpa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.55 Jeta’s Grove, Anāthapiṇḍada’s Park

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

ཀུལ་བུ་ཀུལ་བྱེད་ཀྱི་ཚལ་མཐོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ།

jetavanam anāthapiṇḍadasyārāmaḥ^{AO}

Definition from the 84000 Glossary of Terms:

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

Anāthapiṇḍada built residences for the monks, to house them during the monsoon season, thus creating the first Buddhist monastery. It was one of the Buddha’s main residences, where he spent around nineteen rainy season retreats, and it was therefore the setting for many of the Buddha’s discourses

and events. According to the travel accounts of Chinese monks, it was still in use as a Buddhist monastery in the early fifth century CE, but by the sixth century it had been reduced to ruins.

g.56 Jewel Ear

dbyig rna

དབྱིག་རྣ།

—

One of the eight yakṣa generals.

g.57 Kambala

la ba can

ལ་བ་ཅན།

**kambala*^{RS}

The name of the venerable Pradarśa's father.

g.58 Kanakamuni

ser thub

སེར་གྲུབ།

kanakamuni

A former buddha in this eon.

g.59 Kāśyapa

'od srung

འོད་སྲུང།

kāśyapa

A former buddha of this eon.

g.60 King Bandhumat

rgyal po gnyen ldan

རྒྱལ་པོ་གཉེན་ལྷན།

bandhumat

A king during the life of the previous Buddha Vipaśyin.

g.61 king of gandharvas

dri za'i rgyal po

དྷི་ཟའི་རྒྱལ་པོ།

gandharvarāja

Identified as Citraratha throughout mythological literature.

g.62 kinnara

mi'am ci

མིའམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.63 Krakucchanda

log par dad sel

ལོག་པར་དད་སེལ།

krakucchanda

A former buddha of this eon.

g.64 kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

One of the four classes (Skt. *varṇas*) of ancient Indian society, responsible for political and military affairs.

g.65 kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa

A type of supernatural being commonly mentioned along with yakṣas, rākṣasas, piśācas, and so on.

g.66 licorice tree

ma du ka

མ་དུ་ཀ།

madhuka

Glycyrrhiza glabra according to the Pandanus Database of Plants.

g.67 Load Carrying

khur drang mo

ལུས་དྲང་མོ།

—

One of the eight nāga ladies.

g.68 Luminosity

rab gsal

རབ་གསལ།

—

Name of a monk from a previous eon.

g.69 mahoraga

lto 'phye chen po

ལྷོ་འཕྱི་ཚེན་པོ།

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.70 Mango Caves

a mra'i phug

ཨ་མྲའི་ཕུག།

—

A set of caves in the Gloomy Forest.

g.71 mango tree

shing a mra

ཤིང་ཨ་མྲ།

āmra

g.72 Many Sons

bu mangs

བུ་མངས།

—

One of the eight great yakṣīs.

g.73 Middle Country

yul dbus

ཡུལ་དབུས།

madhyadeśa

The central region of ancient India. Although the precise boundaries of the region are variously defined, a common description (found, for instance, in the *Baudhāyanasūtra*), describes the region as bordered by the Himālayas to the north, the Vindhya mountains to the south, Vinaśana to the west, and Prayāga to the east.

g.74 monastery

gtsug lag khang

གཙུག་ལག་ཁང།

vihāra

A dwelling place of monks.

g.75 Mount Bhasabha

bha sa bha sa'i ri

བྱ་ས་བྱ་སའི་རི།

—

A mountain on the northern border of the Middle Country in a past eon.

g.76 Mount Conch Spire

ri dung gi lte ba

རི་དུང་གི་ལྷེ་བ།

—

A mountain on the northern border of the Middle Country in a past eon.

g.77 Mount Kauśika

kau shi ka'i ri

ཀོ་ཤི་ཀའི་རི།

—

A mountain on the northern border of the Middle Country earlier in the current eon, during the time of the Buddha Krakucchanda.

g.78 Mount Leafy Green

kha dog ljang lo ri

ཁ་དོག་ལྗང་ལོ་རི།

—

A mountain on the northern border of the Middle Country earlier in the current eon, during the time of the Buddha Kanakamuni.

g.79 Mount Moon

zla ba'i ri

ཟླ་བའི་རི།

—

A mountain on the northern border of the Middle Country earlier in the current eon, during the time of the Buddha Kāśyapa.

g.80 Mount Rohita

ro hi tl'i ri

རོ་ཧི་ཏྲི་རི།

—

A mountain on the northern border of the Middle Country in a past eon.

g.81 Mount Uśīra

u shi'i ri

ལུ་ཤི་རི།

uśīragiri

A mountain at the northern tip of the Middle Country, located in modern-day Punjab.

g.82 Nanda

dga' bo

དགའ་བོ།

nanda

Pradarśa's brother.

g.83 Nearby Nāga

nye ba'i klu

ཉེབའི་ཀླུ།

—

One of the eight great nāgas.

g.84 Oḍasuta

o Da su ta

ཨ་ཌ་སུ་ཏ།

oḍasuta

One of the eight great nāgas.

g.85 parrot tree

shing shir sha

ཤིང་ཤིར་ཤ།

śirīṣa

Equivalent to *Albizia lebbek* according to the Pandanus Database of Plants.

g.86 Parrot Tree Caves

shing shir sha'i phug

ཤིང་ཤིར་ཤའི་ཕུག།

—

Caves on the northern border of the Middle Country in a past eon.

g.87 Pāṭalī Caves

pa ti li'i phug

པ་ཏི་ལི་འི་ཕུག།

—

Caves on the northern border of the Middle Country in a past eon.

g.88 pipal tree

shing a shwad tha · a shwad tha

ཤིང་ཨ་ཤལ་ཐ། · ཨ་ཤལ་ཐ།

aśvattha

Ficus religiosa according to the Pandanus Database of Plants.

g.89 Pipal Tree Caves

a shwad tha'i phug

ཨ་ཤར་ཐོ་ཕུག

—

Caves on the northern border of the Middle Country in a past eon.

g.90 Pradarśa

rab mthong

རབ་མཐོང་།

**pradarśa*^{RS}

The eminent monk who brought the Buddhist community to the Gloomy Forest.

g.91 reliquary

mchod rten

མཚོད་རྟེན།

stūpa · caitya

A structure for worship in which relics of a buddha are stored.

g.92 Rock

brag

བྲག

—

The name of a nāga lady from a previous eon.

g.93 Rock Forest

brag gi nags

བྲག་གི་ནགས།

—

A forest on the northern border of the Middle Country in a past eon.

g.94 Sahā world

mi mjed

མི་མཇེད།

sahā

Definition from the 84000 Glossary of Terms:

The name for our particular world system, the universe of a thousand million worlds, or trichiliocosm, in which our four-continent world is located.

Although it is sometimes said that it can refer only to our own four-continent

world around Mount Meru, the sūtras largely seem to equate it with this trichiliocosm, and this is confirmed by scholars like Jamgön Kongtrul (see *The Treasury of Knowledge, Book One*). Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of *Sahāmpati*, Lord of Sahā. Our world system of Sahā, or Sahālokadhātu, is also described as being the buddhafield of the Buddha Śākyamuni. He teaches the Dharma here to beings who adhere to inferior ways and perceive this universe as an impure buddhafield contaminated with the five degenerations (*pañcakaṣāya*, *snyigs ma lnga*): the degeneration of time, sentient beings, place, lifespan, and mental afflictions (see *The Teaching of Vimalakīrti*, Toh 176). It is also mentioned as the field of activity of all the thousand buddhas of this Fortunate Eon (see *The White Lotus of Compassion*, Toh 112).

The name Sahā possibly derives from the Sanskrit \sqrt{sah} , “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world having to endure suffering. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not unbearable,” in the sense that beings here are able to bear the suffering they experience.

g.95 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.96 Scent

dri ma

དྷི་མ།

—

One of the eight great nāgas.

g.97 Śeḍoka

she Do ka

ཤེད་ཀ

*śeḍoka^{RP}

A monk of a previous buddha. If the Tibetan transliteration is correct, this name is probably not of Sanskrit origin.

g.98 Seer

mthong mo

མཐོང་མོ།

—

One of the eight nāga ladies.

g.99 Shining

gsal ba

གསལ་བ།

—

Name of a monk from a previous eon.

g.100 Shining Forth Dharma

chos gsal

ཚོས་གསལ།

—

A monk of a previous buddha.

g.101 Śikhin

gtsug tor can

གཏུག་ཏོར་ཅན།

śikhin

A buddha from a previous eon.

g.102 Siṅgala

sing ga la

སིང་ག་ལ།

siṅgala

One of the eight yakṣa generals.

g.103 six forms of superknowledge

mngon par shes pa drug

མདོན་པར་ཤེས་པ་རྒྱལ།

ṣaḍabhijñā

The divine eye (Skt. *divyacakṣus*), divine ear (Skt. *divyaśrotra*), recollection of previous births (Skt. *pūrvanivāsānusmṛti*), knowledge of other minds (Skt. *paracittajñāna*), knowledge of the destruction of the defiled (Skt. *āsrava-kṣayajñāna*), and [knowledge of] superpowers (Skt. *ṛddhi*).

g.104 six great cities

grong khyer chen po drug

གྲོང་ཁྱེར་ཆེན་པོ་རྒྱལ།

ṣaṅmahānagara

The six great cities of the Middle Country are frequently mentioned in Buddhist literature. The *Mahāparinirvāṇasūtra* lists them as Śrāvastī, Sāketa, Campā, Vārāṇasī, Vaiśālī, and Rājagṛha.

g.105 six sources of knowledge

tshad ma drug

ཚད་མ་རྒྱལ།

ṣaṭpramāṇa

This likely refers to perception (Skt. *pratyakṣa*), inference (Skt. *anumāna*), comparison (Skt. *upamāna*), testimony (Skt. *śabda*), nonperception (Skt. *anupalabdhi*), and inference from circumstances (Skt. *arthāpatti*).

g.106 Sky Dweller

bar snang ma

བར་སྐྱང་མ།

—

One of the eight great yakṣīs.

g.107 Small Club Holder

mdung thung 'dzin

མདུང་ཐུང་འཛིན།

—

One of the eight great yakṣīs.

g.108 solitary buddha

rang sangs rgyas

པར་སངས་རྒྱལ།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khadḡgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.109 Speech Strewing

lab 'thor ma

ལམ་འཕྲོར་མ།

—

One of the eight nāga ladies.

g.110 Śrāvastī

mnyan du yod pa · mnyan yod

མཉན་དུ་ཡོད་པ། · མཉན་ཡོད།

śrāvastī

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta’s Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.111 Staircase to a Vase

bum pa'i bang rim

བྱམ་པའི་བང་རིམ།

—

One of the eight great nāgas.

g.112 Staircase to Heaven

lha'i bang rim

ལྷའི་བང་རིམ།

—

One of the eight great nāgas.

g.113 Successful

don grub

དོན་གྲུབ།

—

One of the eight yakṣa generals.

g.114 summer rains retreat

dbyar gyi gnas pa

དབྱར་གྱི་གནས་པ།

varśā

A three-month period during the monsoon season during which monks remain in a single abode.

g.115 Tawny

ser skya

ཤིང་སྐྱ།

—

One of the eight great nāgas.

g.116 Terrible

drag mo

དྲག་མོ།

—

One of the eight great yakṣīs.

g.117 three myrobalans

'bras bu gsum gyi shing

འབྲས་བུ་གསུམ་གྱི་ཤིང་།

triphala

The three myrobalan plants: chebulic myrobalan (Skt. *haritakī*), beleric myrobalan (Skt. *vibhītaka*), and emblic myrobalan (Skt. *āmalakī*).

g.118 Tough Man

rtsub po

རུབ་པོ།

—

A king of the Trigarta Jālandhara region.

g.119 Trigarta

ngam grog gsum po

ངམ་གྲོག་གསུམ་པོ།

trigarta

The name of a country once located in the Punjab region, frequently mentioned in epic and *purāṇic* literature.

g.120 trumpet flower tree

pa ti li · pa ti'i shing

པ་ཏི་ལི། · པ་ཏི་འི་ཤིང་།

pātala

Stereospermum colais according to the Pandanus Database of Plants. This appears to be the best option for what the Tibetan reads; however, the readings *pa ti li* and *pa ti'i shing* both appear corrupt.

g.121 Unclothed

gos med

གོས་མེད།

—

Name of a nāga lady.

g.122 Unclothed Forest

gos med kyi nags

གོས་མེད་གྱི་ནགས།

—

A forest on the northern border of the Middle Country in a past eon.

g.123 Universal Army

sna tshogs sde

སྐྱ་ཚོགས་སྡེ།

—

One of the eight nāga ladies.

g.124 Uplifted by Dharma

chos 'phags

ཚོས་འཕགས།

**dharmodgata* ^{RS}

A monk of a previous buddha.

g.125 Uplifted by Dharma

chos 'phags

ཚོས་འཕགས།

—

One of the eight yakṣa generals.

g.126 Vajra Monastery

rdo rje'i gtsug lag khang

རྫོགས་ལྷ་མོ་གཙུག་ལག་ཁང་།

—

The name of a monastery

g.127 vetiver grass

u shi sha

ལུ་ཤི་ཤ།

uśīra

Vetiveria zizanioides according to the Pandanus Database of Plants. The Tibetan rendering *u shi sha* is almost certain a corruption for *uśīka*.

g.128 Victorious

rgyal ba

རྒྱལ་བ།

—

A nāga lady from a former time.

g.129 Victorious

gzhan las rgyal

གཞན་ལས་རྒྱལ།

—

One of the eight yakṣa generals.

g.130 Victorious Forest

rgyal ba'i nags

རྒྱལ་བའི་ནགས།

—

A forest on the northern border of the Middle Country earlier in the current eon, during the time of the Buddha Kāśyapa.

g.131 Vipāśyin

rnam par gzigs

རྣམ་པར་གཟིགས།

vipāśyin

A buddha in a previous eon.

g.132 Viśvabhū

thams cad skyob

ཐམས་ཅད་སྐྱོབ།

viśvabhū

A buddha in a previous eon.

g.133 Watery

chu ldan

ཚུ་ལྡན།

—

One of the eight great nāgas.

g.134 worthy one

dgra bcom pa

དགའ་བཅོམ་པ།

arhat

A person who has accomplished the final fruition of the path of the hearers and is liberated from saṃsāra.

g.135 Wrathful

drag shul

རྟག་ལྷུང་།

—

One of the eight great nāgas.

g.136 yakṣa general

gnod sbyin gyi sde dpon chen po

གནོད་སྦྱིན་གྱི་སྡེ་དཔོན་ཆེན་པོ།

yakṣasenāpati

Leaders of armies of yakṣas.