

། །འཇམ་དཔལ་གྱི་མཚན་བརྒྱ་ཅུ་བརྒྱད་པ།

One Hundred and Eight Names of Mañjuśrī

Mañjuśrīnāmāṣṭaśataka

འཕགས་པ་འཇམ་དཔལ་གྱི་མཚན་བརྒྱ་ཙུ་བརྒྱད་པ་ཞེས་བྱ་བ།

'phags pa 'jam dpal gyi mtshan brgya rtsa brgyad pa zhes bya ba

The Noble One Hundred and Eight Names of Mañjuśrī

Āryamañjuśrīnāmāṣṭaśataka

· Toh 642 ·

Degé Kangyur, vol. 91 (rgyud, ba), folios 126.a–127.b



Tibetan Classics Translators Guild of New York

First published 2024

Current version v 1.0.2 (2024)

Generated by 84000 Reading Room v2.23.4

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co.

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SUMMARY

- s.1 *One Hundred and Eight Names of Mañjuśrī* belongs to a class of texts praising a select deity through a series of one hundred and eight names, each conveying a distinctive feature of the deity's appearance, realization, or activity as supreme teacher. The present text includes a brief mantra and concludes with a brief description of the benefits of retaining, reciting, and recollecting the names throughout one's life, especially at the time of death.

ac.

ACKNOWLEDGEMENTS

ac.1 Translated and introduced by David Mellins and Kaia Fischer under the auspices of the Tibetan Classics Translators Guild of New York. The translators would like to extend their special gratitude to Lama Lozang Jampal of Ladakh, without whose instruction and guidance this translation would not have been possible.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Nathaniel Rich edited the translation and introduction, and Laura Goetz copyedited the text. Martina Cotter was in charge of the digital publication process.

INTRODUCTION

i.

i.1 *One Hundred and Eight Names of Mañjuśrī* belongs to a class of texts praising a select deity through a series of one hundred and eight names, or epithets, each conveying a distinctive feature of the deity's appearance, realization, or activity as supreme teacher. This class is also closely related to a number of texts, each likewise focused on a specific deity, that combine dhāraṇī with a praise of one hundred and eight names.¹

i.2 The text begins with an homage to Mañjuśrī and then immediately commences the praise, which consists of one hundred and eight epithets that are very diverse in style and substance. Mañjuśrī is variously identified with the five elements, the king of nāgas, the gods of water and wealth, the gods of Vedic origin, and with a range of heavenly bodies. The text describes Mañjuśrī's agency in terms of his ascetic activities ("practicing the ascetic discipline of wearing dreadlocks and muñja"), his prowess in debate ("defeater of opponents"), his sublimity as a teacher of the path to liberation ("ardent in devotion to emptiness"), and more.

i.3 The names having been enumerated, Mañjuśrī speaks the mantra *om vākyedaṃ namaḥ svāhā*, and the text concludes with a brief description of the benefits of retaining, reciting, and recollecting the names throughout one's life, especially at the time of death.

i.4 The Tibetan translation lacks a colophon with information about the history of its transmission or translation into Tibetan, and a Sanskrit manuscript does not appear to be extant. The text's inclusion in the Phangthangma² and Denkarma³ imperial catalogs indicates that it was translated into Tibetan no later than the early ninth century.⁴

i.5 The text's transliteration in Chinese, appearing in the Taishō,⁵ is attributed to Fatian (d. ca. 1001 ce).⁶ Whereas the Tibetan translators chose to translate the names into Tibetan, it seems that here, as in the case of dhāraṇī texts such as *One Hundred and Eight Names of Youthful Mañjuśrī Accompanied by His*

Dhāraṇī-Mantra (Toh 639),⁷ the Chinese translators preferred to preserve the phonetics of Sanskrit names through transliteration, rather than to translate them into Chinese.

i.6 This English translation is based on the Degé Kangyur version of *One Hundred and Eight Names of Mañjuśrī*, in consultation with the variant readings recorded in the Comparative Edition (Tib. *dpe bsdur ma*) and the Phukdrak (*phug brag*) Kangyur version of the text. All major divergences are recorded in the notes. We also consulted Ryūjō Kambayashi's restoration of the Sanskrit text,⁸ which is indicated in our notes by the abbreviation K_o.

i.7 There is no indication in the source texts as to how the individual names are to be numbered or counted. The names appear in close sequence within each verse, and it is often unclear how they are to be separated. We have therefore not attempted to number them, but rather endeavored to represent in the translation each individual line in the Tibetan. We have also treated the individual names as epithets rather than proper names and therefore not attempted to capitalize them.

**The Noble
One Hundred and Eight Names of Mañjuśrī**

1.

The Translation

[F.126.a]

1.1 Homage to the youthful Mañjuśrī!

With a pure heart,
Bowing my head to the Sage,
Here I will recite the names
The buddhas have praised.

1.2 Beautiful in form, physically handsome,
Yours unexcelled among all bodies,
All attributes complete,
Mañjuśrī, gloriously excellent,⁹ [F.126.b]

1.3 Inconceivable, free from thought,
Heroic, beyond thought, wondrous,
Inconceivable in body, speech, and deed,
And inconceivable in mind, too,

1.4 Meditation¹⁰-on-emptiness in essence,
Endowed with empty qualities,
Ardent in devotion to emptiness,
Teaching the emptiness of all three existences,

1.5 All knowing and all seeing,
Powerful lord over all lands,¹¹
¹²Supreme among all sentient beings,
The one to whom all sentient beings have paid homage,

1.6 Vanquisher of all states of misery
And all who propound misleading views,
Defeater of opponents,

- Lion of speech, supreme among humans,
- 1.7 Free from defiling passions¹³ and afflictions,
One without obscuration or taint,
Rescuer of all sentient beings,
Liberated and world liberator,¹⁴
Practicing the ascetic discipline of wearing dreadlocks and muñja,¹⁵
Brahmā, dwelling in the abode of Brahmā,¹⁶
Holding a rosary¹⁷ and bearing a staff,
Pure and endowed with the purities,¹⁸
- 1.8 ¹⁹Gentle voiced,²⁰ exercising dominion,
Lotus born and lotus eyed,
- 1.9 Your color lotus-anther-like,
Lotus throned,²¹
Immaculate, bearing a blue lotus,
Your intention pure, your mind at peace,²²
- 1.10 You are a buddha and a pratyekabuddha.
You are the Ādibuddha,
Endowed with miraculous power, possessing dominion,
The teacher of the four truths,
- 1.11 The protector of the world, thousand eyed.
You are Īśvara, you are the lord of all beings,²³
And you are Śiva the tamer of sentient beings.²⁴
Sovereign of all who is foremost in virtue,²⁵
- 1.12 You are the dominant bull, the foremost being,²⁶
The preeminent, the one who remembers past lives,
The leader, the tamer,
The victor's child, the one born from the Victor himself.
- 1.13 You are the thousand-rayed sun,
You are the moon and Jupiter,²⁷
You are Vaiśravaṇa and Varuṇa,
You are Maheśvara, you are Viṣṇu,
- 1.14 You are Ananta king²⁸ of nāgas, [F.127.a]
And, similarly, you are Skanda²⁹ the commander,
Vemacitra the lord of asuras,
Mars, Mercury,³⁰ Venus,³¹
- 1.15 Saturn, all the heroic deities,³²

- The one to whom all gods paid homage,
Untainted by worldly things.
You are the person supreme in the worlds,
- 1.16 Knower of worlds, realizer of worlds,
Holiest of the wise,³³
Bestower of boons, abode, and refuge,
Beyond the reach of Māra's works,
- 1.17 Devoid of misdeed, profound,
The renowned spiritual friend.³⁴
You are the physician who removes thorns,
The supreme charioteer of humans to be tamed,
- 1.18 Astute and realized,³⁵
Intelligent and adept,³⁶
You are possessed of merit, the wish-fulfilling tree,
Adorned with the blossoms of the factors of awakening,³⁷
- 1.19 Replete with liberation's fruit,
The supreme embodied being,³⁸
Lovely and captivating,
Faultless and chaste.
- 1.20 You are the comet and the greatest of heavenly bodies.
You are the seer foremost among sages.
You have been consecrated as crown prince.
Foremost sovereign of the ten bhūmis,
- 1.21 Caravan leader, best of beings,
Revealing supreme nirvāṇa,
You are like the sky, earth, and water.
You are like fire and wind.
- 1.22 You are like a wish-fulfilling jewel,
Fulfilling the hopes of sentient beings.³⁹
O you to whom all living beings⁴⁰ pay homage—
Precious one, we bow to you.⁴¹
- 1.23 Mañjuśrī spoke, saying *oṃ vākyedaṃ namaḥ svāhā*.
If one retains the names thus spoken
Together with the vidyāmantra,
One accomplishes the purification of one's sins.
- 1.24 A person who recites, three times a day,

These eight-more-than-a-hundred names
Is certain to attain their many wishes
In just the way they want them.

- 1.25 If they recollect the felicitous names,
Any terrible acts that have been performed
That equal those of immediate retribution
Will be swiftly purified. [F.127.b]
- 1.26 Remembering thus when great frights arise
In transition to the world beyond,
Those purified sentient beings
Will directly encounter Mañjughoṣa.⁴²
- 1.27 The intelligent who, upon remembering,
Compose themselves and recite
Will attain buddhahood if they so desire.
Of this there is no doubt.
- 1.28 *This concludes the noble "One Hundred and Eight Names of Mañjuśrī."*

ab.

ABBREVIATIONS

C Choné Kangyur

D Degé Kangyur

F Phukdrak Kangyur

H Lhasa (Zhol) Kangyur

J Lithang Kangyur

K Kangxi Kangyur

K₀ Reconstructed Sanskrit text in Kambayashi 1930.

N Narthang Kangyur

Y Yongle Kangyur

n.

NOTES

- n.1 In the Tantra section, for example, these include Toh 532, Toh 634–641, and Toh 728 (*The Hundred and Eight Names of the Goddess Tārā* (<http://read.84000.co/translation/toh728.html>)). There are also Toh 705 and Toh 706, which focus on Avalokiteśvara, and Toh 727 (The Hundred and Eight Names of Tārā).
- n.2 Phangthangma 2003, p. 31.
- n.3 Denkarma folio 303.b; see also Herrmann-Pfandt 2008, p. 255.
- n.4 Herrmann-Pfandt dates the Phangthangma catalog to the year 806 and the Denkarma catalog to 812. See Herrmann-Pfandt 2008, p. xviii–xxvi.
- n.5 *Wenshushili yibai ba ming fan zan* 文殊師利一百八名梵讚 (*Mañjuśrīnāmāṣṭaśatakanāma*), Taishō 1197 (CBETA (<https://cbetaonline.dila.edu.tw/en/T1197>); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T1197.html>)).
- n.6 That attribution notwithstanding, we note that in the preface to his 1930 article “Laudatory Verses of Mañjuśrī” Ryūjō Kambayashi writes, “The laudatory verses of the hundred-and-eight names of Mañjuśrī seem to have begun with the Chinese transcription of Amogha (Fukū 705–744 A.D.),” a reference to Amoghavajra (705–74), the famous translator of Indian Buddhist tantric works into Chinese.
- n.7 *One Hundred and Eight Names of Youthful Mañjuśrī Accompanied by His Dhāraṇī-Mantra* (<http://read.84000.co/translation/toh639.html>) (*Mañjuśrīkumārabhūtāṣṭottaraśatakanāmadhāraṇīmantrasahita*, Toh 639).
- n.8 Kambayashi (1930) acknowledges that he consulted an earlier, partial restoration of the Sanskrit by Alexander von Staël-Holstein from Chinese transliteration in comparison with the Tibetan.

- n.9 In this line, “gloriously” renders the Tib. *dpal gyi*, and if Mañjuśrī (Tib. ‘*jam dpal*) were rendered literally, this line might read “Gentle glory, gloriously excellent.”
- n.10 Following H, N *sgom*. D reads *bsgom*s.
- n.11 D reads *sa rnams kun gyi bdag dang ldan*, and the reading in F is *sa rnams kun gyi bdag dang bla*. We also take into account K_o *sarvabhūmipatir vibhuh*.
- n.12 From here the text corresponding to the Tibetan does not appear in Kambayashi’s restored version of the Sanskrit.
- n.13 Here, “defiling passions” renders the Tib. *dul*, which we have emended to *rdul* (Skt. *rajas*). The Tib. *dul* means “to be tamed” or “to be disciplined,” and it is difficult to see how that makes sense in context. It should be noted, however, that there are no variants recorded in the Comparative Edition and no variant reading in the Phukdrak Kangyur version. And as noted above, unfortunately there is no Sanskrit reconstruction for this portion of the text.
- n.14 Reading D *grol zhing ‘jig rten grol mdzad pa*. F reads *grol zhing skye dgu sgrol bar mdzad* (“liberated and liberating all beings”).
- n.15 Tib. *mun dza*. This is a type of grass, and the reference here is likely to the practice of wearing clothing made from muñja grass. For a critical reference to this sort of practice among non-Buddhist ascetics, see *The Play in Full (Lalitavistara)*, 17.15 (<https://read.84000.co/translation/toh95.html#UT22084-046-001-1210>).
- n.16 Tib. *tshangs pa’i gnas na bzhugs*. This may be a reference to the four *brahmavihāra* (love, compassion, joy, and equanimity), in which case this would be rendered “abodes of Brahmā.”
- n.17 Following F *bgrang phreng*. D reads *bgrang nor*.
- n.18 Following C, H, and F *dag pa rnams*. D reads *dag cing dag la rnams dang ldan*.
- n.19 From here the corresponding Sanskrit in Kambayashi’s restored version resumes.
- n.20 Tib. ‘*jam pa’i dbyangs can*. Note that ‘*jam pa’i dbyangs* is the Tibetan translation of the Skt. *mañjuḥṣa*.
- n.21 This line is missing in F.

- n.22 D *bsam dag zhi ba'i thugs dang ldan*. F reads *yang dag zhi ba'i thugs dang ldan*, which might be rendered “your mind perfectly at peace.”
- n.23 K_o *prajāpati*.
- n.24 Following F *khyod ni zhi ba sems can 'dul*. D reads *khyod ni zhi ba'i sems can rnams*. Cf. K_o *śivas tvaṃ sarvabhūtānāṃ / tvaṃ vibhur guṇasāgaraḥ*.
- n.25 Tib. *kun gyi mnga' bdag yon tan gtso*, K_o *tvaṃ vibhur guṇasāgaraḥ* (“you are the lord who is an ocean of virtue”).
- n.26 However, cf. K_o *ṛsis tvaṃ puṇyaḥ śreṣṭhaś ca*.
- n.27 Tib. *phur bu*. Generally, this renders the Skt. *bṛhaspati*, which is also the name of the chief priest (Skt. *purohita*) of the gods in Vedic traditions.
- n.28 D *rgyal po*. F *bdag po* (“lord”).
- n.29 D reads *skems byed*. C, H, J, K, Y, and N read *skem byed*, which accords with K_o *skandaḥ*, Skanda being the son of Śiva and commander of his hosts.
- n.30 Following F *gza' lhag pa* and K_o *budhaḥ*. D reads *gza' lag pa*.
- n.31 D and the versions in the Comparative Edition read *ba sangs*, and F reads *wa sangs*. We take these, per context, as spelling variants for the more familiar Tibetan *pa sangs*.
- n.32 Tib. *spen pa dpa' bo lha kun lags*. Here K_o, lacking reference to Saturn, reads *sarvadevamayo vīraḥ*.
- n.33 D *ye shes can gyi dam mchog pa*. F *ye shes rig can dam pa mchog*. It seems K_o *jātīnāṃ pravaro varaḥ* is perhaps better emended to *jñātṛṇām-*.
- n.34 D reads *dge ba'i bshes gnyen kun tu grags*, and F reads *dge ba'i bshes su kun tu grags*, which might be rendered “famed as a spiritual friend.”
- n.35 D *blo gros ldan zhing rtogs dang ldan*. This line is missing in F.
- n.36 Tib. *mkhas pa*, corresponding to K_o *vicakṣaṇaḥ*, has a range of meaning that includes cleverness, discernment, clear sightedness, and exceptional ability.
- n.37 The Tibetan witnesses read *byang chub yan lag*, presumably a reference to the seven factors of awakening (Skt. *saptabodhyaṅga*, Tib. *byang chub kyi yan lag bdun*).

- n.38 Reading *D lus can kun gyi mchog tu gyur*. F reads *lus can kun gyi gnas su gyur*, corresponding to K_o *āśrayaḥ sarvadehinām*.
- n.39 Taking our cue from K_o , we read this point as marking the end of the names, as there is a clear shift to the vocative case hereafter, which otherwise does not occur in the litany of the names. Alternative readings might be possible.
- n.40 Tib. *'byung po*, which generally renders the Skt. *bhūta*, might alternatively be glossed as, e.g., "spirits" or "ghosts." As this instance appears near the closing of the list of names, here the broadest gloss seems appropriate.
- n.41 Kambayashi's restored Sanskrit ends here.
- n.42 "Directly encounter" renders Tib. *thob par 'gyur*.

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 ādibuddha

dang po'i sangs rgyas

དང་པོའི་སངས་རྒྱལ།

ādibuddha

“Original” or “primordial” buddha, the personification of innate enlightenment. See Buswell and Lopez 2014, p. 17.

g.2 affliction

nyon mongs

ཉོན་མོངས།

kleśa

Definition from the 84000 Glossary of Terms:

The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind’s peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha’s teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of *√kliś* (“to harm,” “to afflict”). Both meanings are noted by Buddhist commentators.

g.3 Amoghavajra

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amoghavajra

705–74. A famous and prolific translator, he is particularly renowned for his Chinese translations of Indian Buddhist esoteric works. He is known to have sailed from South India to China via Sri Lanka between 741 and 746. Not to be confused with the eleventh century paṇḍita of the same name who translated texts into Tibetan. Disciple of the translator and missionary Vajrabodhi.

g.4 Ananta

klu yi rgyal po

ལྷ་ཡི་རྒྱལ་པོ།

ananta

One of the kings of the nāgas.

g.5 asura

lha min · lha ma yin

ལྷ་མིན། · 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.6 Avalokiteśvara

spyan ras gzigs

སྤྱན་རས་གཟིགས།

avalokiteśvara

Definition from the 84000 Glossary of Terms:

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

g.7 bodhisattva

byang chub sems dpa'

བྱང་ཆུབ་སེམས་དཔའ།

bodhisattva

Definition from the 84000 Glossary of Terms:

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the ten bodhisattva levels (*daśabhūmi, sa bcu*). Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize both the selflessness of persons and the selflessness of phenomena.

g.8 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.9 buddha

sangs rgyas

སངས་རྒྱས།

buddha

The Indic term *buddha* means “awakened one” and is used in Buddhism as an epithet for the historical Buddha Siddhārtha Gautama and other fully awakened beings in general. *Buddha* is a past participle from the Sanskrit root *budh*, meaning “to awaken,” “to understand,” or “to become aware.”

g.10 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Definition from the 84000 Glossary of Terms:

The term *dhāraṇī* has the sense of something that “holds” or “retains,” and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula that distills and “holds” essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.11 factors of awakening

byang chub yan lag

བྱང་ལྡན་ཡན་ལག

bodhyaṅga

A list of factors conducive to and forming the components of awakening, including the following: mindfulness (*smṛti*), analytic observation of things (*dharmapraṅvicaya*), heroic effort (*vīrya*), joy (*prīti*), tranquility (*praśrabdhi*), concentration (*samādhi*), and equanimity (*upekṣā*).

g.12 four truths

bden pa bzhi

བདེན་པ་བཞི།

catuḥsatya

Definition from the 84000 Glossary of Terms:

The four truths that the Buddha transmitted in his first teaching: (1) suffering, (2) the origin of suffering, (3) the cessation of suffering, and (4) the path to the cessation of suffering.

g.13 god

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.14 immediate retribution

mtshams med

མཚམས་མེད།

—

Refers to the five acts of immediate retribution (*pañcānantarya*), for which one will be reborn in hell immediately after death, without any intervening stages: killing an arhat, killing one's father, killing one's mother, causing a schism in the monastic community, and maliciously drawing blood from a tathāgata.

g.15 Īśvara

dbang phyug

དབང་ཕྱུག

īśvara

The name applied to the supreme worldly god, whatever his identity. Literally “lord,” this term is often an epithet for the god Śiva.

g.16 Maheśvara

dbang phyug che

དབང་ཕྱུག་ཚེ།

maheśvara

“Great Lord,” an epithet of Śiva.

g.17 Mañjughoṣa

'jam pa'i dbyangs

འཇམ་པའི་དབྱངས།

mañjughoṣa

Common epithet of Mañjuśrī, meaning “one with a gentle voice.”

g.18 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name,

Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.19 Māra

bdud

མ་རྩ་

māra

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others’ Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha’s awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha’s activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra’s family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārthavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one’s life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.20 muñja

mun dza

མུན་ཇེ།

muñja

Tripidium bengalense, a plant species indigenous to Iran, Afghanistan, Pakistan, northern India, Nepal, Bangladesh, and Myanmar. Its fiber was commonly sourced for the manufacture of ropes.

g.21 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.22 *nirvāṇa*

mya ngan 'das

མྱ་ངན་འདས།

nirvāṇa

Definition from the 84000 Glossary of Terms:

In Sanskrit, the term *nirvāṇa* literally means “extinguishment” and the Tibetan *mya ngan las 'das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of *nirvāṇa* are identified. (1) The first type of *nirvāṇa*, called *nirvāṇa* with remainder (*sopadhīṣeṣanirvāṇa*), is when an arhat or buddha has attained awakening but is still dependent on the conditioned aggregates until their lifespan is exhausted. (2) At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called *nirvāṇa* without remainder (*anupadhīṣeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of *nirvāṇa* in which there is no remainder of the aggregates. (3) The Mahāyāna teachings distinguish the final *nirvāṇa* of buddhas from that of arhats, the latter of which is not considered ultimate. The buddhas attain what is called nonabiding *nirvāṇa* (*apratiṣṭhitanirvāṇa*), which transcends the extremes of saṃsāra and *nirvāṇa*, i.e., existence and peace. This is the *nirvāṇa* that is the goal of the Mahāyāna path.

g.23 *pratyekabuddha*

rang sangs rgyas

རང་སངས་རྒྱས།

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” (*khadgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.24 Śiva

zhi ba

ཞི་བ།

śiva

Major deity in the pantheon of the classical Indian religious traditions.

g.25 Skanda

skems byed

སྐེམས་བྱེད།

skanda

Son of Śiva and commander of his hosts.

g.26 states of misery

ngan 'gro

ངན་འགྲོ།

durgati

A collective name for the realms of animals, anguished spirits (*pretas*), and hell beings.

g.27 ten bhūmis

sa bcu

ས་བརྒྱ

daśabhūmi

The ten stations of spiritual realization to be attained by those on the bodhisattva path, prior to their attainment of buddhahood. These are also presented as seven, thirteen, or fifty-two.

g.28 three existences

srid pa gsum

སྲིད་པ་གསུམ།

tribhava

Usually synonymous with the three realms of desire, form, and formlessness. Sometimes it means the realm of gods above, humans on the ground, and nāgas below ground.

g.29 Vaiśravaṇa

rnam thos bu

རྣམ་ཐོས་བུ།

vaiśravaṇa

One of the Four Great Kings, he presides over the northern quarter and rules over the yakṣas. He is also known as Kubera and is regarded as a wealth deity.

g.30 Varuṇa

chu lha

ཚུ་ལྷ།

varuṇa

The name of one of the oldest of the Vedic gods, associated with the waters.

g.31 Vemacitra

thags zangs ris

ཐག་ས་ཟངས་རིས།

vemacitra

King of the asuras.

g.32 vidyāmantra

rig sngags

རིག་སྒྲགས།

vidyāmantra

A sacred utterance or spell made for the purpose of attaining either worldly or transcendent benefits. Although a technical term in its own right, *vidyāmantra* is often used interchangeably with terms such as *dhāraṇī*, *dhāraṇīmantra*, and *guhya mantra*.

g.33 Viṣṇu

khyab 'jug

འབྲུག་འཕྲུག་

viṣṇu

One of the principal deities in the Brahmanical pantheon.

g.34 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.35 Youthful Mañjuśrī

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrīkumārabhūta

A specific epithet of Mañjuśrī.

