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The Hundred and Eight Names of Avalokiteśvara [2]

Avalokiteśvarasyanāmāṣṭaśatakam

འཕགས་པ་སྐྱེད་རས་གཟིགས་དབང་ལྷག་གི་མཚན་བརྒྱ་ཙུ་བརྒྱད་པ།

'phags pa spyan ras gzigs dbang phyug gi mtshan brgya rtsa brgyad pa

The Noble Hundred and Eight Names of Avalokiteśvara [2]

Āryāvalokiteśvarasyanāmāṣṭaśatakam

· Toh 706 ·

Degé Kangyur, vol. 93 (rgyud, rtsa), folios 173.a–175.a



First published 2025

Current version v 1.0.0 (2025)

Generated by 84000 Reading Room v2.26.1

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co.

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SUMMARY

s.

- s.1 This is one of two short texts with the same title, *The Noble Hundred and Eight Names of Avalokiteśvara*, each of which enumerates the hundred and eight “names” of Avalokiteśvara, which are more like descriptive epithets. The first part of the text describes his many excellent qualities. The second part of the text describes the benefits that result from praising Avalokiteśvara with these names.

ac.

ACKNOWLEDGEMENTS

ac.1 This publication was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

ac.2 The text was translated, edited, and introduced by the 84000 translation team. Catherine Dalton produced the translation and wrote the introduction. Torsten Gerloff edited the translation and the introduction, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.

i.

INTRODUCTION

i.1

The Noble Hundred and Eight Names of Avalokiteśvara [2] opens with the Blessed One residing at Avalokiteśvara’s palace, teaching the Dharma to a vast retinue. After the teaching, Brahmā and others extensively praise the bodhisattva Avalokiteśvara, enumerating his “names” in the form of descriptive qualities, including qualities specific to Avalokiteśvara, along with a number of qualities corresponding with more general lists of the major and minor marks of an awakened being. The text concludes by describing the benefits that result from praising Avalokiteśvara with these names, including protection from illness, rebirth in Sukhāvātī, and obtaining positive qualities, such as intelligence, heroism, fortune, and skill in the sciences.

i.2

The Noble Hundred and Eight Names of Avalokiteśvara [2] is one of several canonical texts that focus on Avalokiteśvara, the bodhisattva of compassion. It belongs to a genre of “Hundred and Eight Names” texts that extoll deities by listing their “names,” which are often more like descriptive epithets. Sixteen such “Hundred and Eight Names” works are included in the Kangyur and the present text is one of three such texts dedicated to Avalokiteśvara. One of these three, *The Dhāraṇī-Mantra of the One Hundred and Eight Names of Avalokiteśvara* (Toh 634/874), is a completely different text from the present one. However, the other, also titled *The Noble Hundred and Eight Names of Avalokiteśvara* [1] (Toh 705/900),¹ is essentially a different recension of the present text.

i.3

Toh 705/900 and Toh 706 are similar enough to be considered different versions of the “same” text. However, the differences between them are significant enough that the editors of the Degé Kangyur elected to include both works, side-by-side. We have likewise elected to translate them separately. These two works share a large percentage of their content, especially in the introductory and concluding narrative sections. The structure of the praise by way of the hundred and eight names, however, is

distinct in the two works. In Toh 705/900, the praise has been rendered into Tibetan in verse, while here in Toh 706 the praise is rendered in prose. There are also additional differences in some of the content in the praise section, suggesting that the two versions likely represent translations of different Sanskrit recensions of the work. The close relationship between Toh 705 and Toh 706 is further highlighted by the fact that the final colophons at the end of both versions append the additional title “*The Receptacle of the Precious Relics of all Victors,*” the only difference being that the attribute “precious” is missing here in Toh 706.

i.4 *The Noble Hundred and Eight Names of Avalokiteśvara* [2] does not appear to survive in Sanskrit. However, a text by the same name was translated into Chinese and is preserved in the Taishō canon as Taishō 1054, translated by Tian Xizai, who was active in the tenth century.² Although the Tibetan translation of *The Noble Hundred and Eight Names of Avalokiteśvara* [2] (Toh 706) lacks a translators’ colophon (as does Toh 705/900), we can date it to the imperial period, since the title is listed in both the Denkarma and Phangthangma imperial catalogs.³ It is also one of the texts that appears most frequently at Dunhuang.⁴ According to Dalton and van Schaik, the Dunhuang recensions do not correspond with the present recension, but rather with Toh 705.⁵

i.5 Like many dhāraṇī texts, *The Noble Hundred and Eight Names of Avalokiteśvara* [2] is found in the Tantra section of both the Tshalpa and Thempangma lineage Kangyurs, as a Kriyā tantra. In the Degé Kangyur and other Tshalpa lineage Kangyurs that have a Dhāraṇī section,⁶ the other recension of this work, Toh 705/900, is additionally found there. However, Toh 706 is exclusively contained in the Tantra section.

i.6 This English translation of *The Noble Hundred and Eight Names of Avalokiteśvara* [2] is based on the Degé Kangyur recension of the text, Toh 706. We also consulted the notes to the Comparative Edition (*dpe bsdur ma*) of the Kangyur and the Stok Palace Kangyur recension of the text in preparing this translation, as well as Toh 705/900, the largely parallel text discussed above.

**The Noble Hundred and Eight Names of
Avalokiteśvara [2]**

1.

The Translation

[F.173.a]

1.1 Homage to all the buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was residing at the noble Avalokiteśvara’s abode at the summit of Mount Potala, a place that was arrayed with many different fragrant flowers, shining like the excellent golden color of the Jambu River, and brilliant with a variety of jewels. [F.173.b] He was surrounded by many trillions of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and non-humans, who honored him, took him as their teacher, respected him, made offerings to him, and revered him. In front of this group, he taught the Dharma.

1.3 He perfectly taught the pure conduct—virtuous in the beginning, virtuous in the middle, and virtuous in the end, excellent in meaning, beautiful in expression, unmixed, complete, and completely refined. Thereafter, Brahmā and the others praised the bodhisattva great being, noble Avalokiteśvara, as follows.

1.4 “Ah, Blessed One! You have carried out your intention, done what is to be done, cast off the burden, achieved your own aims, and utterly cleared away the ties to existence; due to genuine wisdom, your mind is utterly free; you know everything; you are a great elephant; you have perfected the sublime power of all beings;⁷ you have completed the accumulation of wisdom; you have crossed the wilderness of existence; you benefit others; you have a mind suffused with compassion; you supremely please⁸ every being; you bestow bliss; you engage out of love; you are skilled in liberating countless beings; you are the son of the sugatas; you are the single friend of the three worlds; you have no desire; you have no anger; you have no delusion; you have abandoned the three stains; you are the perfection of the three knowledges; you have the six superknowledges; like the nyagrodha tree,⁹

you cover a vast area; you possess the thirty-two marks of a great being; you are adorned by the eighty minor marks; your skin is fine and golden; your body is tall and white; your body is fresh like a flowering tree; and you have a topknot like the rosy dawn;¹⁰ your crown is covered by many twisting locks; Amitābha shines light upon you; you are renowned for having a blazing aura a fathom in size, like a golden mountain; [F.174.a] you have great magnificence; you have an uṣṇīṣa like a mountain ridge at dawn; you wear a scarf blazing with gems as a sash across your body; you perfectly discern the bhūmis; you have the legs of the ten perfections; your moral conduct is uncorrupted; your moral conduct is unbroken; your breast is broad like a lion's; your body is smooth and handsome; you glance and move like the ruler of chieftains; your cheeks swirl to the right; your forehead is large and like the half-moon with a bindu; your hands reach your knees; your eyebrows are unbroken; your nose is high; your throat is like the neck of a vase; the fingers and joints on your hands are long; your fingernails are smooth and copper colored; your fingers are webbed; you are adorned with wheels at the palms of your hands and at the soles of your feet; like an autumn lotus, your body is smooth and vast; your voice is deep like Brahmā's; you are pleasing to bring to mind, a pleasure to see, and bring delight; you are radiant like a lotus; you are born from a lotus; you have arisen from a lotus; you sit upon a lotus seat; you hold a lotus in your hand; you hold a round anointing vase in your hand; you wear the skin of a black deer; you hold a staff; you hold a jewel rosary; you are pure through purity;¹¹ you speak sincerely; you shower down a rain of nectar; you are like a wish-fulfilling jewel; you are like a tree that is a delight to behold; you inspire all beings; you bring delight; you sustain all beings; you are an emanation of the buddhas; you possess the accoutrements of the sugatas; you bear the relics of the sugatas; with each bodily hair arisen, you are the essence of beings;¹² you bring about merit; you carry out virtue; you engage with certainty; you blaze with diligence; you have gone far beyond saṃsāra; you were empowered into the True Dharma as a regent; Tārā is present at your feet; Bhṛkuṭī carries out your commands; the Victors are with you; [F.174.b] you have moral conduct; you have good recall; you have gained great power; you have excellent qualities; you have loving kindness; you are peaceful; you have moral conduct; you have good fortune; you are purposeful; you understand things; you cut off doubts; you speak the Dharma; you are the teacher of worldly beings; the maṇḍala of your face is broad; the area around your waist is adorned with every gem; you are like a golden sacrificial post; your form surpasses a thousand suns; Brahmā and so forth bow before you."

- 1.5 Whoever accomplishes this praise of the one hundred and eight names of noble Avalokiteśvara will purify the karmic obscuration of the five actions of immediate consequence. They will enter into all maṇḍalas. Therein, they will accomplish all mantras. They will not go to the lower realms for many trillions of eons. They will not engage in the actions of immediate consequence.
- 1.6 Whoever rises at dawn and recites this, or reads this aloud, or chants it, will not have leprosy, foot sores, phlegm, or difficulty breathing, and will be freed from all illnesses. They will remember all of their previous lives. They will become like the children of the gods. At the time of death, they will be reborn in the realm of Sukhāvātī. In all of their lives, they will never be separated from noble Avalokiteśvara. If they recite this constantly, they will become intelligent. They will become heroic. They will become sweet voiced. They will become fortunate. They will become fearless with respect to all treatises. They will become someone who speaks nobly.
- 1.7 If one offers praise with this practice of praise, it will be just the same, not at all different, from making offerings to blessed buddhas equal in number to the grains of sand in sixty-two Ganges River. [F.175.a]
- 1.8 *This completes “The Noble Hundred and Eight Names of Avalokiteśvara,” called “The Receptacle of the Relics of all Victors.”*

n.

NOTES

- n.1 *Avalokiteśvarasyanāmāṣṭaśatakam* (<http://read.84000.co/translation/toh705.html>), (Toh 705).
- n.2 See http://www.acmuller.net/descriptive_catalogue/index.html (http://www.acmuller.net/descriptive_catalogue/index.html) for an online catalog of the Taishō Canon, including text titles, translators, as well as corresponding texts from the Tibetan canon.
- n.3 Denkarma, folio 304.b; Herrmann-Pfandt 2008, pp. 254-55; Phangthangma 2003, p. 31.
- n.4 Dalton and van Schaik 2006, p. 79. The most complete recension found at Dunhuang is IOL Tib J 351/3.
- n.5 That is, they note that IOL Tib J 351/3, the most complete of the many versions of the work found among the Dunhuang manuscripts, is “very similar to the canonical edition,” which they identify as Q 381 (Dalton and van Schaik 2006, p. 79). Q 381 corresponds with Toh 705, rather than Toh 706. Scans of IOL Tib J 351/3 were not available to view on the International Dunhuang Project website at the time of our research. Therefore, we were unable to independently verify this identification.
- n.6 Regarding this topic, see the 84000 Knowledge Base article, “[Compendium of Dhāraṇīs \(Kangyur Section\)](https://84000.co/kb-articles/compendium-of-dharanis-kangyur-section) (<https://84000.co/kb-articles/compendium-of-dharanis-kangyur-section>).”
- n.7 Tib. *sems can thams cad kyi dbang dam pa'i pha rol tu byon pa*. We suspect that this line may be a corrupted form of a version of a common phrase used to describe advanced practitioners. In that context, it would mean something like “you have perfected all mental powers” (**sems kyi dbang dam pa thams cad pha rol tu byon pa*). However, since this reading would require emending the

Tibetan significantly, we have not made the change. See, for example, *The Perfection of Wisdom in Twenty-Five Thousand Lines* (Toh 9), 1.2, where a similar phrase is translated with a meaning closer to our conjecture, appearing alongside many of the other epithets that are also found in the present text.

- n.8 We emend to *mnyes bzhin*. D reads *mnyes gshin*.
- n.9 The nyagrodha tree is commonly identified either as the Indian fig tree (*Ficus Indica*) or the Banyan tree (*Ficus benghalensis*). Regarding it, see Pandanus Database of Plants. The simile of the nyagrodha tree can be found in a number of sources, e.g. in *The Stem Array* ((14.3, 20.5, 43.98), in *The Question of Maitreya* (1.35), and in *The Play in Full* (26.157).
- n.10 Read *dmar ring lta bu* as *dmar rengs lta bu*.
- n.11 Tib. *gtsang ba stsangs pa*. This formulation remains unclear. The form *bstsangs pa* is attested as an archaic form of *bsangs pa*. The parallel in Toh 705 reads *bkra shis dag gis gtsang mar 'gyur* ("due to auspiciousness, you are pure").
- n.12 Tib. *spu re re skyes pa/sems can gyi snying po*. The first part of this phrase remains unclear. Toh 705 here reads *ba spu nyag ma re re yang/sems can kun gyi gtso bor 'gyur*, "Each and every bodily hair of yours / Is the sovereign of all beings."

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 accumulation of wisdom

ye shes kyi tshogs

ཡེ་ཤེས་ཀྱི་ཚོགས་པ།

jñānasambhāra

g.2 Amitābha

'od dpag med

འོད་དཔག་མེད།

amitābha

Definition from the 84000 Glossary of Terms:

The buddha of the western buddhafiield of Sukhāvātī, where fortunate beings are reborn to make further progress toward spiritual maturity. Amitābha made his great vows to create such a realm when he was a bodhisattva called Dharmākara. In the Pure Land Buddhist tradition, popular in East Asia, aspiring to be reborn in his buddha realm is the main emphasis; in other Mahāyāna traditions, too, it is a widespread practice. For a detailed description of the realm, see *The Display of the Pure Land of Sukhāvātī*, Toh 115. In some tantras that make reference to the five families he is the tathāgata associated with the lotus family.

Amitābha, “Infinite Light,” is also known in many Indian Buddhist works as Amitāyus, “Infinite Life.” In both East Asian and Tibetan Buddhist traditions he is often conflated with another buddha named “Infinite Life,” Aparimitāyus, or “Infinite Life and Wisdom,” Aparimitāyurjñāna, the shorter version of whose name has also been back-translated from Tibetan into Sanskrit as Amitāyus but who presides over a realm in the zenith. For details on the relation between these buddhas and their names, see *The Aparimitāyurjñāna Sūtra* (1) Toh 674, i.9.

g.3 anger

zhe sdang

ཞེ་སྣང།

dveṣa

g.4 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

Definition from the 84000 Glossary of Terms:

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature

prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.5 Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

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.6 Bhṛkuṭī

khro gnyer can

ཁྲོ་གཉེར་ཅན།

bhṛkuṭī

g.7 bhūmi

sa

ས།

bhūmi

g.8 Blessed One

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavat

Definition from the 84000 Glossary of Terms:

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

the four m̄aras.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root $\sqrt{bhañj}$ (“to break”).

g.9 bodhisattva

byang chub sems dpa'

བྱང་ལྷན་སེམས་དཔལ།

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.10 Brahmā

tshangs pa

ཚངས་པ།

brahman

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 (*mahābrahman*).

g.11 buddha

sangs rgyas

སངས་རྒྱས།

buddha

g.12 compassion

thugs rje

ཐུགས་ཇི།

karuṇā · karuṇa

g.13 delusion

gti mug

གཉི་ལྷུག།

moha

Definition from the 84000 Glossary of Terms:

One of the three poisons (*dug gsum*) along with aversion, or hatred, and attachment, or desire, which perpetuate the sufferings of cyclic existence. It is the obfuscating mental state which obstructs an individual from generating knowledge or insight, and it is said to be the dominant characteristic of the animal world in general. Commonly rendered as confusion, delusion, and ignorance, or bewilderment.

g.14 desire

'dod chags

འདོད་ཆགས།

rāga

g.15 Dharma

chos

ཚོས།

dharma

Definition from the 84000 Glossary of Terms:

The term *dharma* conveys ten different meanings, according to Vasubandhu's *Vyākhyāyukti*. The primary meanings are as follows: the doctrine taught by the Buddha (Dharma); the ultimate reality underlying and expressed through the Buddha's teaching (Dharma); the trainings that the Buddha's teaching stipulates (dharmas); the various awakened qualities or attainments acquired through practicing and realizing the Buddha's teaching (dharmas); qualities or aspects more generally, i.e., phenomena or phenomenal attributes (dharmas); and mental objects (dharmas).

g.16 diligence

brtson 'grus

བརྩོན་འགྲུས།

vīrya

g.17 eighty minor marks

dpe byad bzang po brgyad cu

དཔེ་བྱད་བཟང་པོ་བརྒྱད་ཅུ།

aśītyanuṣyañjana

g.18 five actions of immediate consequence

mtshams med pa lnga

མཚམས་མེད་པ་ལྔ།

pañcānantarya

The five extremely negative actions that, once those who have committed them die, result in immediate rebirth in the hells without the experience of the intermediate state. They are killing an arhat, killing one's mother, killing one's father, creating a schism in the Saṅgha, and maliciously drawing blood from a tathāgata's body.

g.19 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 ruled by 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.20 Ganges River

gang gA'i klung

གང་གཞུང་ལྔ།

gaṅgānadī

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī,

and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

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

g.21 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗོངས།

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.22 god

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

In the most general sense the devas—the term is cognate with the English *divine*—are 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 the Buddha 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.23 Jambu River

'dzam bu chu bo

འཛམ་བུ་ཚུ་བོ།

jambunadī

g.24 kinnara

mi'am ci

མི་འམ་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.25 love

byams

བྱམས།

maitrī

g.26 lower realms

ngan 'gro

ངན་འགྲོ།

durgati

g.27 mahoraga

lto 'phye chen po

ལྷོ་འཕྱི་ཆེན་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.28 maṇḍala

dkyil 'khor

དཀྱིལ་འཁོར།

maṇḍala

g.29 mantra

sngags

སྔགས།

mantra

Definition from the 84000 Glossary of Terms:

A formula of words or syllables that are recited aloud or mentally in order to bring about a magical or soteriological effect or result. The term has been interpretively etymologized to mean “that which protects (*trā*) the mind (*man*)”.

g.30 merit

bsod nams

བསོད་ནམས།

punya

Definition from the 84000 Glossary of Terms:

In Buddhism more generally, merit refers to the wholesome karmic potential accumulated by someone as a result of positive and altruistic thoughts, words, and actions, which will ripen in the current or future lifetimes as the experience of happiness and well-being. According to the Mahāyāna, it is important to dedicate the merit of one’s wholesome actions to the awakening of oneself and to the ultimate and temporary benefit of all sentient beings. Doing so ensures that others also experience the results of the positive actions generated and that the merit is not wasted by ripening in temporary happiness for oneself alone.

g.31 moral conduct

tshul khrims

སྤྱི་སྤྱི་སྤྱི་སྤྱི་

śīla

Definition from the 84000 Glossary of Terms:

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

g.32 Mount Potala

ri gru 'dzin

འཇིག་རྒྱུ་ལྷོ་རྒྱུ་

poṭala

g.33 nāga

klu

སྤྱི་

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.34 nyagrodha

n+ya gro d+ha

ཉྱེ་རྒྱུ་

nyagrodha

The nyagrodha tree is commonly identified either as the Indian fig tree (*Ficus Indica*) or the Banyan tree (*Ficus benghalensis*). Regarding it, see [Pandanus Database of Plants](#).

g.35 praise

bstod pa

བསྟོད་པ།

stotra · stuti

g.36 sacrificial post

mchod sdong

མཚོད་སྟོང་།

yūpa · yaṣṭi

g.37 saṃsāra

'khor ba

འཁོར་བ།

saṃsāra

Definition from the 84000 Glossary of Terms:

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

g.38 six superknowledges

mngon par shes pa drug

མཛོད་པར་ཤེས་པ་དྲུག་།

ṣaḍabhijñā

g.39 sugata

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

Definition from the 84000 Glossary of Terms:

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

g.40 Sukhāvātī

bde ba can

བདེ་བ་ཅན།

sukhāvātī

g.41 Tārā

sgrol ma

སྒྲོལ་མ།

tārā

g.42 ten perfections

pha rol tu phyin pa bcu

ཕ་རོལ་ཏུ་ཕྱིན་པ་བརྒྱ།

daśapāramitā

g.43 thirty-two marks of a great being

skyes bu chen po'i mtshan sum cu rtsa gnyis

སྐྱེས་བུ་ཚེན་པོའི་མཚན་སྲུང་རྩ་བ་གཉིས།

dvātriṅśanmahāpuruṣalakṣaṇa

g.44 three knowledges

rig pa gsum

རིག་པ་གསུམ།

trividya

These comprise (1) knowledge through recollecting past lives (*sngon gyi gnas rjes su dran pa'i rig pa*); (2) knowledge of beings' death and rebirth (*tshe 'pho ba dang skye ba shes pa'i rig pa*), in some definitions expressed as knowledge through clairvoyance (*lha'i mig gi shes pa*); and (3) knowledge of the cessation of contaminants (*zag pa zad pa shes pa'i rig pa*).

g.45 True Dharma

dam pa'i chos

དམ་པའི་ཚོས།

saddharma

g.46 uṣṇīṣa

gtsug tor

གུམྱི་ལྷ་

uṣṇīṣa

Definition from the 84000 Glossary of Terms:

One of the thirty-two signs, or major marks, of a great being. In its simplest form it is a pointed shape of the head like a turban (the Sanskrit term, *uṣṇīṣa*, in fact means “turban”), or more elaborately a dome-shaped extension. The extension is described as having various extraordinary attributes such as emitting and absorbing rays of light or reaching an immense height.

g.47 Victors

rgyal ba

ཉལ་བ།

jina

An epithet for the buddhas, signifying their victory over the māras.

g.48 virtue

dge ba

དགེ་བ།

kuśala · kalyāṇa · śubha

g.49 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 rule 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.

