

༄༅། །བསྐྱེད་པ་བཟང་པོ།

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## The Good Eon

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*Bhadrakalpika*

འཕགས་པ་བསྐལ་པ་བཟང་པོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*'phags pa bskal pa bzang po zhes bya ba theg pa chen po'i mdo*

The Noble Great Vehicle Sūtra “The Good Eon”

*Āryabhadrakalpikanāmamahāyānasūtra*

· Toh 94 ·

Degé Kangyur vol. 45 (mdo sde, ka), folios 1.b–340.a

TRANSLATED INTO TIBETAN BY

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## SUMMARY

s.1

While resting in a park outside the city of Vaiśālī, the Buddha is approached by the bodhisattva Prāmodyarāja, who requests meditation instruction. The Buddha proceeds to give a teaching on a meditative absorption called *elucidating the way of all phenomena* and subsequently delivers an elaborate discourse on the six perfections. Prāmodyarāja then learns that all the future buddhas of the Good Eon are now present in the Blessed One's audience of bodhisattvas. Responding to Prāmodyarāja's request to reveal the names under which these present bodhisattvas will be known as buddhas in the future, the Buddha first lists these names, and then goes on to describe the circumstances surrounding their birth, awakening, and teaching in the world. In the sūtra's final section, we learn how each of these great bodhisattvas who are on the path to buddhahood first developed the mind of awakening.

ac.

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i.

## INTRODUCTION

i.1

*The Good Eon* recounts the names and circumstances pertaining to all the one thousand and four buddhas<sup>1</sup> who will appear in our world during this current eon, which is commonly known among Mahāyāna Buddhists as the Good Eon.<sup>2</sup> Listed as the first scripture in the General Sūtra section of most Kangyur collections, it is among the longest of the Mahāyāna sūtras translated into Tibetan.<sup>3</sup> Besides occupying this place of honor in the Kangyur, *The Good Eon* was often copied or printed separately in Tibet, where it has long functioned as a special ceremonial scripture that is read aloud by lamas on special occasions to foster well-being and good fortune, and that is often kept on the family altar in Tibetan homes for this purpose.

i.2

The sūtra unfolds in a park outside the city of Vaiśālī. The Buddha is resting there on his way to Vaiśālī from the city of Śrāvastī, where his monastic community has recently completed the annual rainy season retreat. Within the vast retinue that surrounds the Buddha is the bodhisattva Prāmodyarāja, who after a period of fasting and meditation approaches the Buddha. With the benefit of beings in mind, the bodhisattva requests instruction based on a certain meditative absorption that will allow one to accomplish omniscience. The Buddha proceeds to deliver a teaching on an absorption called *elucidating the way of all phenomena*, explaining how in the distant past, because a monarch (a previous life of the Buddha Akṣobhya) enabled a teacher (a previous life of the Buddha Amitāyus) to expound that absorption, he and his thousand sons were subsequently able to serve three billion buddhas over eighty eons. As a result, the thousand sons became destined to be the thousand buddhas of the Good Eon. Upon hearing this teaching, innumerable beings are deeply moved and attain profound states of liberation and awakening. At the end of his teaching, the Buddha himself enters this meditative absorption, as does Prāmodyarāja.



- i.3 After seven days have elapsed, the citizens of Vaiśālī grow concerned and seek a way to rouse the Blessed One from his absorption for the benefit of gods and humans. Prāmodyarāja fulfils their wishes as he reemerges from meditation and requests the Buddha to explain the nature of the six perfections. The Buddha happily complies and delivers a remarkable and detailed long prose discourse (2.29–2.370) that elaborates one hundred and twenty-one different variations of the six perfections.
- i.4 Responding to further questions from Prāmodyarāja, the Buddha reveals that in fact all the future buddhas of the current Good Eon are already present in the audience of bodhisattvas surrounding him, having mastered the absorption that he taught before. Overjoyed by this auspicious news, Prāmodyarāja further requests that the Buddha, out of love for the world, explain the names and circumstances under which these bodhisattvas will awaken as buddhas. The rest of the text comprises the Buddha’s reply, in the form of three enumerations, each of which includes the names of all the buddhas of the Good Eon.
- i.5 In the first enumeration (2.A.6–2.A.99) the Buddha pronounces just the names of all the tathāgatas of the Good Eon, in a verse passage of ninety-three stanzas to which we have added the heading “the names” (although there are no headings in the source text). This list of names is followed by a few stanzas on the benefits of hearing and knowing them.
- i.6 In the second enumeration (2.B.2–2.B.2514), again at Prāmodyarāja’s request, the Buddha then delivers a very extensive account in mixed prose and verse—comprising the main bulk of the text—that details, for each of the tathāgatas he had named, their respective birthplaces, family lines, physical radiance, family members, and chief disciples; the extent of their monastic community; their lifespans and the general lifespan of humans at the time; the duration of their teachings; and the character of their relics. This second list we have designated “the lives.”
- i.7 In the third enumeration (2.C.4–2.C.997), again at Prāmodyarāja’s request, the Buddha proceeds to explain the circumstances under which each of these buddhas of the Good Eon was first inspired to develop the mind of awakening. Each buddha is covered in one stanza, in which we are told about their previous lives and occupations as they encountered buddhas of the past, and how they were moved to develop the compassionate resolve to attain awakening for the benefit of all. We have given this third list of 994 stanzas the heading “the engendering of the mind of awakening.”<sup>4</sup>
- i.8 The importance of giving rise to the mind set on awakening is underlined in a set of verses that follow, and the Buddha then tells another, different story of the previous lives of these thousand buddhas of the Good Eon when they were all the sons of a king who was another previous life of the Buddha

Amitāyus. He then adds a further story, that of a universal emperor (a previous life of the Buddha Dīpaṅkara) and his sons, ministers, and queens, the consequence of whose devotion and determination will mature in three separate eons in the distant future. One eon will see ten thousand buddhas appearing (the sons), another eighty thousand (the ministers), and the third eighty-four thousand (the queens). The sūtra thus ends with a powerful account of the wondrous merit that ensues from contact with this teaching on the meditative absorption known as *elucidating the way of all phenomena*.

· The Multiplicity of Buddhas and the Buddhas of the Good Eon ·

i.9 The theme for which *The Good Eon* is best known is its principal one, the detailed naming and descriptions of the thousand and four buddhas of the present Good Eon.<sup>5</sup>

i.10 The appearance of successive buddhas over time is a theme common to all Buddhist traditions. From a historical viewpoint, artifacts referencing past buddhas can be dated as early as the emperor Aśoka's time (third century BCE), and references to the well-known set of seven successive buddhas are frequent from at least the first century BCE onward. Mentions of multiple buddhas in both time and place are, of course, very widespread in the Mahāyāna sūtras.

i.11 The notion that buddhas have arisen and will arise one after another over time is the logical corollary of the idea that buddhas arise not as individuals in isolation but because they have, in previous lifetimes, been inspired and taught by previous buddhas. In this fundamental process through which the presence and teaching of buddhas inspire ordinary beings to themselves become further buddhas, the successive stages are seen as being spread over very long periods spanning many eons. The stages are defined in various different ways, but in essence the process begins with a period in which an individual accumulates merit independently, without necessarily involving the influence of a buddha. This is then followed by the first vow to attain awakening in the presence of a buddha, and at some subsequent point the prophecy of awakening made by another, later buddha. Next comes a long period of maturation during which the six (or more) perfections are practiced and the successive bodhisattva levels are traversed under the guidance of still more buddhas. During this period the bodhisattva will eventually reach a stage of irreversible progress after which awakening is inevitable. The process culminates in the bodhisattva being anointed by the preceding buddha as the next to come, taking birth in the Heaven of Joy, and being reborn in the final human lifetime in which awakening as a tathāgata will occur.<sup>6</sup>

- i.12 Each buddha during his dispensation will, in turn, inspire numerous disciples to make the aspirational vow to become awakened, will teach and guide others already on their path to that end, will prophesy the future awakening of many, and will anoint an immediate successor. The number of formal prophecies of awakenings made by the Buddha Śākyamuni alone throughout the canonical sūtras would account for a very large number of future buddhas. Most of these, however, are destined for awakening in a future eon rather than in the present one. The buddhas of the present fortunate eon, detailed in this text, are all understood to have been granted their prophecies in eons of the distant past, even if the text makes no mention of the prophecies themselves.<sup>7</sup>
- i.13 In the literature of different Buddhist traditions there are a number of sūtras and text passages that focus on detailing the lives of numerical sets of past buddhas, usually following a framework of standard features similar to that used in the second enumeration in this text, as described above (i.6). The archetype among the sūtras common to both the Pali Canon and the Chinese (and Sanskrit) āgamas is the *Mahāpadāna* or *Mahāvadāna*,<sup>8</sup> which gives details of the widely known series of seven successive buddhas. The later Pali *Buddhavaṃsa* includes twenty-five buddhas, from Dīpaṅkara to Śākyamuni. Two sūtras, both called *Bahubuddhaka* (“The Many Buddhas”), are incorporated in the *Mahāvastu* of the Lokottaravāda branch of the Mahāsaṅghika school<sup>9</sup> and mention a vast number of buddhas, many in sequences numbering millions of the same name. A similar passage on the same theme, probably related to these Mahāsaṅghika sūtras, is included in the introductory section of the sixth-century Chinese translation of the *Abhiṅṣkramaṇasūtra*, the *Foben xingji jing*.<sup>10</sup> Another fragmentary *Bahubuddhaka* text detailing fifteen buddhas from Dīpaṅkara to Maitreya has been identified among the Gāndhāran scrolls written in Kharoṣṭhī script, found in recent decades and dated to the first century BCE.<sup>11</sup>
- i.14 A comparable “many buddhas” survey of buddhas met by the Buddha Śākyamuni in his past lives is found in the literature of the Mūlasarvāstivādin vinaya, with corresponding versions in Sarvāstivādin and Saṃmitīya texts. It summarizes the succession of buddhas he met in each of the three “incalculably long eons” preceding the present one—seventy-five thousand, seventy-six thousand, and seventy-seven thousand respectively—and describes the offerings, other acts of veneration, and aspirations he made, with a final section (in some versions) naming some seventy among those buddhas. This passage is found embedded in the Chinese, Tibetan, and fragmentary Sanskrit versions of the *Bhaiṣajyavastu*, which, in the Tibetan Vinaya section, is chapter 6 of the *Vinayavastu* (Toh 1).<sup>12</sup>

- i.15 The scriptural accounts mentioned so far refer essentially to buddhas of the past, even if many of them also introduce Maitreya as the buddha who will succede Śākyamuni in the future. A much more extended future is outlined in a number of texts that contain the notion that our present eon is particularly “good” or fortunate in that a thousand (or in some texts five hundred) buddhas will appear in it, many of these texts not being of distinctly Mahāyāna allegiance.<sup>13</sup> *The Good Eon*, with its enumerations of only four past buddhas but one thousand still to come, is therefore by no means unique, even if the detail in which it sets out these buddhas’ names and other characteristics is unparalleled. Another feature of *The Good Eon*, origin stories (in fact two different origin stories) of the thousand buddhas as a group of practitioners whose collective inspiration to attain awakening arose on a specific, collectively experienced occasion, are also not confined to this text alone. The next most detailed account of the thousand buddhas’ origin story comes in the *Karuṇapūṇḍarīka* (*The White Lotus of Compassion*, Toh 112),<sup>14</sup> of which the third and fourth chapters contain a long narrative about a king called Araṇemin (a previous lifetime of Amitāyus), his priest Samudrareṇu, and the priest’s son, the Buddha Ratnagarbha, whose followers more generally are destined to become most of the best-known buddhas and bodhisattvas of the Mahāyāna. Among them, a thousand young brahmin disciples are prophesied to become the thousand buddhas of the Good Eon, and of these seven are named.<sup>15</sup>
- i.16 Similarly, a long narrative jātaka passage in the *Tathāgatācintyaḡuhyānirdeśa* (*The Teaching on the Unfathomable Secrets of the Tathāgatas*, Toh 47) describes how the thousand sons of a king called Dhṛtarāṣṭra (a previous incarnation of the Buddha Dīpaṅkara) are prophesied to become the thousand buddhas of the Good Eon; some twenty of those buddhas are named, but only the first six match the names in *The Good Eon*.<sup>16</sup>
- i.17 In the *Vimalakīrtinirdeśa* (*The Teaching of Vimalakīrti*, Toh 176), too, the Buddha recounts a jātaka story about the thousand sons of a king called Ratnacchattra (a previous lifetime of the Buddha Ratnārcis) who, under the Buddha Bhaiṣajyarāja, are prophesied to become the thousand buddhas.<sup>17</sup>
- i.18 That the names and other details related to the thousand buddhas do not all correlate perfectly across texts is no great surprise. Even the three lists of buddhas within this single text do not match with full precision. That does not mean, however, that the prolific detail of this text and others like it should be dismissed as unimportant. Indeed, as this sūtra itself makes clear, just to recite, hear, and honor these names forges deep connections and aspirations, generates immeasurable merit, and brings inconceivable blessings. Moreover, the plethora of detail presented in this scripture also serves to underline the importance of aspiration, to reinforce the idea that

countless buddhas can evolve from sentient beings, to illustrate the essential notion of lineage, and perhaps to delineate the past connections linking this set of successive buddhas destined to appear consecutively in a defined period of time in this particular universe. As a consequence of the merit and blessings associated with this powerful and intriguing theme of the thousand buddhas, it has found rich expression over the centuries not only in a wide range of literature but also in ritual,<sup>18</sup> in temple mural and thangka paintings, and in sets of sculpted images.

· *The Good Eon as a “samādhi sūtra”* ·

- i.19 A central theme of the sūtra—but one that can easily be overlooked, eclipsed as it is by the detailed accounts of the thousand buddhas themselves—is the meditative absorption that, the Buddha explains, has been the practice through which the buddhas Amitāyus and Akṣobhya attained buddhahood (1.87 and 2.3 respectively), and the practice through which the thousand princes destined to become the thousand buddhas first began to progress on the path (2.3–2.4).
- i.20 The meditative absorption (*samādhi*) in question, which he names as *elucidating the way of all phenomena*, is not so much the kind of concentrated state of mind that is often designated by the term *samādhi*, but more a wide-ranging ensemble of attitudes, behaviors, and practices. In all their diversity, what these elements have in common is that they are all based on the defining quality of bodhisattvas, the mind set on awakening for the sake of all beings.
- i.21 The sūtra contains a long list of almost five hundred different facets of this meditative absorption (1.19–1.34). This first list is followed (after a short verse description) by another list of ninety-seven qualities that are acquired by bodhisattvas who attain the absorption (1.49–1.53), culminating in the Buddha’s equating the absorption with its ultimate result, omniscience itself.
- i.22 Lists very similar to these are seen in several other important Mahāyāna sūtras belonging to the genre sometimes described collectively as the “samādhi sūtras.” Their Tibetan translations in many Kangyurs are mostly grouped together on the basis that their titles all contain the term *samādhi* (Tib. *ting nge ’dzin*),<sup>19</sup> but among texts with such titles a particular subset is formed by those containing long lists, like this one, of features attributed to a named samādhi, clearly referring to a diverse set of practices and attitudes that are not states of meditation, concentration, or visionary experience of the kind more usually designated by the term samādhi.<sup>20</sup> Texts in this group include *The King of Samādhis* (*Samādhirāja*, Toh 127),<sup>21</sup> *The Samādhi of Valiant Progress* (*Śūraṅgamasamādhi*, Toh 132), *The Samādhi in which the Buddhas of the*

*Present All Stand Before One* (*Pratyutpannabuddhasaṃmukhāvasthitasamādhi*, Toh 133), and *The Absorption that Encapsulates All Merit* (*Sarvaṇṇasamuccaya-samādhi*, Toh 134),<sup>22</sup> all of which appear to have been referred to as “samādhis” by Asaṅga as early as the fourth century CE in his *Mahāyāna-saṃgraha*.<sup>23</sup> To these texts can be added *The Absorption of the Miraculous Ascertainment of Peace* (*Praśāntaviniścaya-prātihāryasamādhi*, Toh 129).<sup>24</sup>

i.23 *The Good Eon*, perhaps because it is placed elsewhere in the Kangyur and because its samādhi is not seen as its principal topic, is not widely recognized as belonging to this group of texts. Nevertheless, the samādhi list it contains bears striking similarity to the lists in the other sūtras mentioned, all of which (with the possible exception of *The Absorption that Encapsulates All Merit*) are quite similar to each other and contain sequences of nearly identical phrasing. Further research would be required to determine the details of the relationships between the list in this text and those in the other samādhi sūtras.

i.24 The samādhi list in *The Good Eon* is matched particularly closely by a samādhi list in a little-explored sūtra that exists only in Chinese, 觀察諸法行經 (*Guancha zhufaxing jing*), which as Taishō 649 is placed at the end of a series of other samādhi sūtras in volume 15. It was translated in the late sixth century CE by Jñānagupta. Its title is also the name of the samādhi described in the text, which matches the name of the samādhi in *The Good Eon*. As a sūtra in its own right, it starts with a different introductory passage and is set on Vulture Peak in Rājagṛha,<sup>25</sup> but then focuses on the Buddha’s dialog with the bodhisattva Prāmodyarāja<sup>26</sup> concerning the samādhi and its description. It appears therefore to represent an independent sūtra centered on the same samādhi passage as is found here in *The Good Eon*, but without the content concerning the thousand buddhas.<sup>27</sup>

## · Sources and Translation ·

i.25 No complete version of *The Good Eon* is extant in any Indic language, and until recently the only known references to this scripture in Indian Buddhist literature were two brief citations included in two famed anthologies, the *Śikṣāsamuccaya* (Toh 3940) and the *Sūtrasamuccaya* (Toh 3934).<sup>28</sup> However, the recent discoveries of two manuscript fragments (one Gāndhāri and one Sanskrit) testify to a somewhat wider circulation of the text in India than was previously assumed.<sup>29</sup> Though no complete Indic version of *The Good Eon* survives, we can trace its textual history back to at least 300 CE when it was first translated into Chinese (Taishō 425). The translator, the monk Dharmarakṣa, was one of the most important translators of Mahāyāna Buddhist texts in China, responsible for the translation of around one

hundred and fifty texts, including the first Chinese version of the *Lotus Sūtra*.<sup>30</sup> In addition to this Chinese translation, two newly identified fragments of another Chinese translation of *The Good Eon* now support the theory that an additional Chinese translation was produced by the famed translator Kumārajīva (344–411) but, sadly, was subsequently lost.<sup>31</sup>

i.26 According to the colophon to the Tibetan translation, the sūtra was translated into Tibetan by the Indian scholar Vidyākarasimha and the Tibetan translator Palgyi Yang. It was subsequently revised and finalized by the famous Tibetan editor Paltsek. This suggests that the Tibetan translation was produced in the late eighth or early ninth century CE. This dating is also confirmed by the text's inclusion in the Denkarma catalog of the early ninth century.<sup>32</sup>

i.27 This English translation was prepared based on the Tibetan translation in the Degé Kangyur in consultation with the Comparative Edition (Tib. *dpe bsdur ma*) and the Stok Palace Kangyur.

i.28 Our translation benefited immensely from the previous research published on this sūtra. We are especially indebted to the highly informative article series published by Peter Skilling on *The Good Eon* (2010, 2011, 2012) and the joint publications by Skilling and Saerji on this sūtra (2014, 2016, 2017, 2018, 2019). Skilling and Saerji did meticulous research on the names of the many buddhas that appear in the text, and we have, in many cases, adopted their renderings of these epithets.<sup>33</sup> These scholars also translated the important section of the text that describes how these buddhas first developed the mind of awakening. Skilling and Saerji further published a careful study of the many references to the past lives of the Buddha that appear in the section on the perfections. We have referenced this research in the notes to our translation so that interested readers can easily consult it for further details. Finally, we also benefited from a complete translation of the Tibetan text that was published by Dharma Publishing several decades ago (*The Fortunate Aeon*, 1986). Considering the complexity and obscurity of many passages in this text, it is our hope that *The Good Eon* may continue to receive the sustained attention of scholars in the future. It is also our hope that this translation may be of benefit to those who wish to engage further with this beautiful sūtra.



The Translation

**The Noble Great Vehicle Sūtra**  
**The Good Eon**



1.

## CHAPTER 1

[B1] [F.1.b]

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was residing at Śrāvastī, where he had observed the summer retreat. After the three months of summer had passed, he prepared his Dharma robes. Once he had prepared his Dharma robes, he put on the robes, took up his alms bowl, and, together with one hundred thousand monks and eight hundred million bodhisattvas, proceeded toward the city of Vaiśālī. On the way, the Blessed One entered a large forest, where he later arose from meditative seclusion.

1.3 The bodhisattva Prāmodyarāja, [F.2.a] who had also entered meditative seclusion, now likewise reemerged from this state. He and the whole assembly of monks, nuns, male lay practitioners, female lay practitioners, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahorāgas were now seated on their mats. All of the assembled bodhisattvas had attained illumination, dhāraṇī, and absorption. They were endowed with the five superknowledges, their words were engaging, and they were free from pretense, had no worldly ambitions, and were free from attachment. They taught the Dharma without any regard for material things. They had perfected acceptance of the profound Dharma, had accomplished fearlessness, and were beyond the actions of the māras. They had shed karmic obscurations, achieved the state free from any doubt about the nature of the Dharma, and accumulated aspirations throughout countless eons. They had smiles on their faces, spoke straightforwardly, and never frowned. They communicated in melodious voices, their minds were indomitable, and the flow of their eloquence was unbroken. They had achieved acceptance of equality. They were able to outshine infinite gatherings without any fear. They were adept at elaborating on a single word throughout ten million eons.

- 1.4 They were confident that all phenomena are just like illusions, a mirage, the moon in water, dreams, and echoes. Their minds were endowed with infinite fearlessness, and they were confident in knowing the most subtle movements in the minds of sentient beings, as well as every aspect of their conduct. They possessed vast virtue [F.2.b] and their minds were unimpeded. They were free from exaggerating pride and endowed with patience. Their virtues were genuinely comprehensive. Their aspirations encompassed infinite arrays of buddha realms. They constantly manifested the absorption of recollecting the buddhas of countless world systems. They were skilled in supplicating boundless buddhas. They were skilled in quelling differing views, as well as latent tendencies and the fetters of emotional defilements. They were skilled in accomplishing hundreds of thousands of displays through absorption. They included the bodhisattva Maitreya, as well as the youthful Mañjuśrī, Avalokiteśvara, Sound of Thunder,<sup>34</sup> Mind of Blooming Flowers of a Hundred Thousand Virtues, Possessor of the Mind of Infinite Practice and the Speech That Is Adorned with Flashes of Lightning, Possessor of the Mind of Complete Detachment, King of Renown, Perceiver of the Agreeable and the Disagreeable, King of the Splendid Light of Deep Accumulations of Gold, Seeing and Moving Across a Hundred Yojanas, Heaps of Eloquence, Mass of Wisdom, Amoghadarśin, Bhadrāpāla, the Eight Holy Beings,<sup>35</sup> Gandhastin, Jewel Treasury, Heaps of Insight, Array of Offerings, King of the Melodious Lion's Roar, Adorned with Arrays of Wisdom, Moving with the Gait of a Lion, Fearless in Limitless Mastery of Eloquence, the bodhisattva Prāmodyarāja, and others.
- 1.5 From the world systems of the great trichilocosm came the Four Great Kings, Śakra, Brahmā, Īśvara, Mahābrahmā, [F.3.a] nāga leaders, yakṣa leaders, asura leaders, garuḍa leaders, kinnara leaders, mahorāga leaders, and gandharva leaders, arriving in the presence of the Blessed One, scattering flowers before him, and then taking their places in the gathering.
- 1.6 At that time, the bodhisattva Prāmodyarāja observed seven days of fasting during which he would either stand or sit upright, practicing with unrelenting diligence, free from drowsiness and without sleep. It was then that the bodhisattva Prāmodyarāja spoke to the Blessed One: "Which quality must bodhisattvas perfect in order for them to know the thoughts and conduct of all sentient beings, to apply the words that have the intent of all the buddhas, to avoid teaching based on incorrect teachings, to follow knowledge grounded in truth as literally expressed, and to become free of any obscuration with respect to all the buddhas of the present? Through which quality may they be able to accompany and perceive the buddhas, achieve certainty through the Dharma, follow the ways of the world without

becoming stained by the world, abide in meditative attainments without taking birth in the corresponding realms, practice the Dharma of nirvāṇa without transcending suffering, and practice the Dharma of hearers and solitary buddhas in which the aspirations of buddhahood are not perfected, without achieving deliverance through those vehicles? Through which quality may their minds be unclouded in recollecting the buddhas, may they engage with the different dispositions and also be in accord with them all, not become overpowered by any question or eloquence, [F.3.b] apprehend all the infinite displays of the buddha realms, attain all forms of insight, bring sentient beings to maturation without adhering to the notion of 'sentient being,' teach the Dharma yet not fixate on any objective references, explain nirvāṇa yet not objectify this peacefulness in any way, act for the sake of awakening without fixation, and give up existence, as well as no existence, but aspire to what is vast? Blessed One, I do not ask in this way without any knowledge. Nevertheless, please explain."

1.7 Then the bodhisattva Prāmodyarāja spoke these verses:

"A large assembly of gods, humans, yakṣas, and gandharvas  
Have gathered here in accordance with their infinite aspirations.  
What is the practice of the bodhisattvas?  
You are the protector of the worlds, the Illuminator,

1.8 "Moon of Speech—as I beseech you,  
Please give the teaching in step-by-step fashion.  
When common people hear of the qualities of supreme awakening,  
They become inspired and endeavor for awakening.

1.9 "With faith in the supreme qualities of awakening,  
I ask you who have perfected all good qualities.  
Master of infinite renown, do you know my mind?  
Other than the Victorious One, who could be my witness?

1.10 "Gods and humans are thirsting for the qualities of the victorious ones.  
Please explain, delineating the practices of the ten powers.  
You possess the supreme qualities and have the qualities of awakening.  
You who know the great ways of renown and beauty, please explain!

1.11 "How do the brilliant light rays of wisdom  
Conquer the forces of darkness and their armies?  
How is the trichiliocosm quickly shaken?  
Well-Gone One, please explain about such activities of awakening.

1.12 "How does the flower of the buddha marks blossom?

- How does one come to possess an infinite voice? [F.4.a]  
 How does the absorption that resembles Sumeru arise?  
 Please explain such practices of the mind of awakening.
- 1.13 “Incomparable and unrivaled, you are without guile or pretense,  
 Selfless, worthy, and free from contamination of the three stains.  
 You are the supreme mendicant praised by throngs of the learned—  
 I ask you about the practices of supreme people.
- 1.14 “Your understanding is stable and mindful, and you have the flower of  
 speech.  
 Unconfused, you master excellent conduct and are the best of orators.  
 Good person free from stains, supreme leader and benefactor,  
 Please teach me how to become victorious.
- 1.15 “When I have heard these matters from you,  
 I shall pursue the true practices of awakening throughout day and night.  
 Without anything else occupying my mind,  
 I shall joyfully devote myself fully to these practices.
- 1.16 “How does one possess absorption and dhāraṇī?  
 How does one possess wisdom, insight, and eloquence?  
 How is one able to behold buddhas in infinite directions,  
 And to ask questions regarding what is right and what is not?
- 1.17 “How is unequaled wisdom realized?  
 How are the hundreds of avenues of virtue accomplished?  
 And how does the teaching become free from error?  
 This I ask of you, who practices the ten powers.
- 1.18 “I ask not out of attachment to the pleasures of existence,  
 Or because I am swayed by objects.  
 I cherish the elixir of the victorious ones.  
 So please, quickly, teach me about the practice of the ten powers!”
- 1.19 The Blessed One then spoke to the bodhisattva Prāmodyarāja: “Excellent,  
 Prāmodyarāja, excellent! I possess the absorption called *elucidating the way of  
 all phenomena*. When bodhisattvas possess that absorption, they attain those  
 qualities. Furthermore, they perfect one hundred and twenty-one  
 perfections. They attain eighty-four thousand absorptions and eighty-four  
 thousand dhāraṇīs. They realize expert ways of engaging in the conduct of  
 all sentient beings, [F.4.b] and they quickly awaken to unexcelled, complete,  
 and perfect buddhahood.<sup>36</sup>

1.20 “Prāmodyarāja, what is the absorption called *elucidating the way of all phenomena*? It is doing exactly what one says. It is saying exactly what one has done. It is purifying the body, purifying the speech, and purifying the mind. It is the wish to benefit. It is being endowed with love, not relinquishing compassion, not pursuing pleasures, pursuing the Dharma, ensuring that faith is not wasted, and practicing in accordance with one’s pledges. It is being expert regarding language. It is liberating sentient beings, practicing well-considered deeds, not having bodily cravings, and having an unwavering mind. It is easing those in pain, ennobling the happy, restraining the careless, improving the diligent, dispelling regrets regarding the Dharma, not harboring preconceptions regarding sentient beings, not harboring preconceptions regarding entities, cutting through grasping, and demolishing attributes. It is immutable equipoise, the constant pursuit of wisdom, giving up mundane conversation, seeking supramundane conversation, impeccable mindfulness, and freedom from discussing phenomena. It is correct engagement in actions, accomplishment in conduct, knowledge of the world, and firm conviction in karma. It is giving up lack of faith, being highly motivated, setting one’s mind on buddhas, teaching flourishing, rejoicing in merits, supplicating the buddhas, paying homage to those worthy of offerings, [F.5.a] and expressing praise.

1.21 “It is being free from pride, being insatiable regarding roots of virtue, being constantly diligent, not giving up on one’s pursuits but ensuring their completion, being magnanimous in the world with respect to deeds performed according to causes and conditions, and not forsaking the requisites. It is not postulating a single metaphysical ground and not clinging to the idea that ‘this alone is true.’ It is never calling the desire realm ‘home,’ not clinging to the form realm, not being of the nature of the formless realm, and having firm conviction about how results manifest in accordance with their conditioning. It is sharing one’s own means and being impartial, never tricking any being, not being deceptive regarding the buddhas, not disparaging bodhisattvas, and not speaking badly about the teachings.

1.22 “It is harboring no anger toward the rational or irrational, not relying on the wealth of other groups, never failing to fulfill wishes, giving up pride, giving up anger, and conquering ignorance. It is not enjoying wealth, being content with bare necessities, abandoning worldly pursuits, not being displeased with not getting wealth, not becoming conceited at getting wealth, sharing whatever one obtains, and not hoarding. It is accepting negative words from others, guarding one’s words, being clear minded, encouraging those who are rational, not following those who are irrational, and practicing sustained inquiry. It is not giving up meditative seclusion, not leaving the wilderness, always practicing the ascetic virtues, being inspired

by emptiness, not being satisfied with things, not fixating on the aggregates, subduing the elements, not reifying the sense sources, [F.5.b] not revering<sup>37</sup> objects, giving up error, attaining mental stability, abiding in the abodes of the noble ones, having a mind free from craving and yearning, attaining the level of being worthy of offerings, and completely purifying karmic conditioning.

1.23 “It is generosity whereby you do not take on karmic ripening, it is discipline whereby you have no arrogance, it is patience whereby you have no divisive thoughts, it is diligence in which your efforts are not squandered, it is concentration whereby you do not take rebirth, and it is insight whereby you do not squander life. It is equality as the perfection of progressing in the spiritual levels. It is not being conceited about one’s own qualities and not denigrating the good qualities of others. It is not remaining in saṃsāra, not objectifying nirvāṇa, mastering liberation, not being attached to nirvāṇa, and resting in certainty. It is having a smile on one’s face, not having an angry frown, and speaking with sincerity. It is praising novices, midlevel practitioners, and seniors due to their proper understanding. It is being free from animosity, pacifying disputes, praising peace, endeavoring in the accumulations, and having equal concern for those who are one’s friends and those who are not one’s friends.

1.24 “It is pursuing dhāraṇī. It is respectfully serving all beings as if they were one’s mother, respectfully serving all wise ones as if they were one’s father, respectfully serving all masters as if they were one’s own preceptor, venerating the bodhisattvas as if they were buddhas, worshiping the thus-gone ones, aspiring to virtue, and untiringly venerating the Three Jewels. It is joyfully persevering without being involved in worldly affairs, not having concern for the body, not being attached to one’s own life, maintaining a pure livelihood, not giving up the practice of making alms rounds, abandoning places where people gather, [F.6.a] not praising householders, and not conducting business among those who have gone forth. It is having no hypocrisy, not engaging in flattery, speaking pleasantly, adhering to the practices of awakening, being naturally undaunted, and engaging in what is appropriate. It is offering continuous praise for the Buddha, always being attentive to the Dharma, and always following the Saṅgha. It is constantly worshiping those endowed with knowledge, always relying on those who are erudite, always guarding those in meditation, always exhorting those endowed with reason, always relying on the teachings of the buddhas, always cultivating the Dharma teachings, always trusting in merit, always being generous to sentient beings, always caring for those who have faith, and bringing relief to those who suffer.

- 1.25 “It is having pure conduct, knowing shame and modesty, having a manner that demonstrates shame and fear, giving up unwholesome conduct, attending to proper conduct, and being inclined toward renunciation. It is seeking out the abodes of the noble ones, cultivating the applications of mindfulness, relying on the correct abandonments, taking hold of the faculties, accomplishing the powers, having special insight into the factors of awakening, and being unerring on the path. It is possessing vast calm abiding, rousing special insight, being free from forgetfulness, and having genuine joy in the Dharma. It is going beyond objective references, not fearing the lack of support, and not confusing the absence of objective references with carelessness. It is abiding by the conduct of the bodhisattvas, engaging in the infinite conduct of the buddhas, having scorn for unwholesome conduct, [F.6.b] being saddened by past karmic formations, purifying one’s own karma, and taking charge of what has not yet been tamed.
- 1.26 “It is never disparaging the teachings, not harboring doubts, acting in timely ways, giving up what is not timely, having skill in going and returning, knowing limits, being content regarding material things, having vast superknowledge, mastering absorption, having diverse modes of conduct, and having vast courage. It is the teachings of the thus-gone ones, being fully receptive through nonapprehension, satisfying the diligent, cultivation by the children of the buddhas, the wealth of the bodhisattvas, the abiding of the buddhas, and the practice of the learned, the domain of intelligent progress, and the domain of the teachers of the Dharma. It is inspiration for the highly motivated, the disposition to behold the protectors of the three worlds, a treasury for those in pursuit of wealth, and a field of those endowed with ripening. It is true happiness for the tormented, a park for those who have achieved dhāraṇī, a pool for those who have attained absorption, a mother for those endowed with virtuous qualities, a support for those inspired by speech, the cause of the major marks of the buddhas, the discernment of the minor marks, and the refuge of the buddha realms. It is the full attainment of dhāraṇī, mastery of attainment, and perfectly reasonable speech.
- 1.27 “It is transcendence of the realm of the māras, the realm of heroes, conquering the emotional defilements, demolishing unvirtuous actions, the adornment of those with aspirations, and invulnerability to the māras. It is the inexhaustible teachings, what is hard to fathom for non-Buddhist sectarians, what is dissimilar to the world, what transcends the Dharma of the hearers, and what is not the deliverance of the solitary buddhas. It is attaining omniscience, [F.7.a] entering the existences of sentient beings, and inspiration for the ultimate state of reality. It is delighting those wishing for

food, and satisfying those thirsting for drink. It is the essence of those who attain nirvāṇa, the chariot of those who attain nirvāṇa, the boat for sailing to the other shore, the boat for those wishing to cross, the lamp for the compassionate, the shooting star for the teachers of Dharma, the abode of those wishing for freedom from deception, wealth for those wishing to give, knowledge for those wishing for liberation, ennoblement for those in pursuit of amusements, an ocean for those wishing to learn, Mount Sumeru for those who accomplish absorption, a sense faculty for those who desire eyes, a display for those wishing to see, delight for those endowed with mind, the abode of nonregression, and the intention of those who have attained acceptance that phenomena are unborn.

1.28 “It is the cultivation of beginners, the banner of people with understanding, the awakening of those who revere calm abiding, and the Nārāyaṇa of those who teach the absence of self. It is the path of omniscience, the equality of birth for those with wisdom and liberation, what is praised by the gods, what is extolled by the nāgas, what is worshiped by humans, what inspires wonder in those in training, what is revered by those beyond training, what is applauded by the bodhisattvas, and what is cultivated by the lords of Dharma. It is the city of those who guard their faculties, the way of skillful ones, the attainment of the diligent, the dispelling of doubts, cutting through doubts, dispelling the defilements, and the dhāraṇīs of the bodhisattvas. It is a doctor for the sick, a remedy for error, and a reliever of pain. It is the contemplation for those wishing to persevere, [F.7.b] fearlessness for those wishing to proclaim, vast and genuine knowledge for those wishing to speak, miraculous abilities for those wishing to perform miracles, a journey for those wishing to hear, eyes for those wishing to see, the path to nirvāṇa, relinquishing the lower realms, transcending the realms of desire, form, and formlessness, and accomplishing the realms of the buddhas.

1.29 “It is embracing the vajra-like absorption, the lion throne for those in their final existence, the roots of virtue for those who pursue nondegeneracy, giving joy to the sad, uplifting the downtrodden, fortifying the diligent, and accomplishing the dispositions of conduct. It is contemplation for the idle, the declaration of the equality of the three vehicles, abandoning all grasping, perfecting omniscience, thoroughly attaining the infinite gateways of those who teach the ultimate, ensuring that the qualities of the teaching of emptiness are not wasted, and perfecting the strength of the gateways of aspiration. It is communication for those who are inspired toward the absence of marks, the equality of the three times for those who are inspired toward seeing and equanimity, skill in universal outreach, and teaching awakening. It is not being vulnerable to denigration by others.



1.30 “It is the Dharma teachers’ pursuit of freedom from delusion, following Dharma teachers who are free of materialistic concerns, and listening to the Dharma without distraction. It is the unblemished retinue, the absence of obstacles for giving the Dharma, causing amazement in those who ask questions with conviction, dispelling regret, continuous engagement, not abandoning the accumulation of wisdom, the liberation of those who grasp, the taming of those who are offensive, and shedding the defilements. It is practicing without supports, [F.8.a] being mindful of those wishing for mindfulness, uplifting the bodhisattvas, teaching the fourfold retinue, and the sweetest among delicious tastes. It is a declaration for those wishing for miraculous abilities, an open door for those wishing to turn back from existence, the liberation in nirvāṇa, a blissful body, a blissful mind, the joy of the wise, the nonabdication of firm commitments, and the undeterred attainment of the qualities of the thus-gone ones.

1.31 “It is the abode of the roots of virtue, the destruction of nonvirtue, training for those with misguided intelligence, the abode of those adhering to reason, the nondeceptive guide, the attainment of the light of the buddhas, the light of the mass of wisdom, and displaying the realms of the buddhas. It is the posing of millions of questions, thinking of virtuous qualities, a focal point for the weary, not forsaking those of poor intelligence, and delighting the knowledgeable. It is the cause of action for those wishing to teach, the protector of those who teach the Dharma, knowledge of all causes, and skill in means regarding all phenomena. It is accomplishing the means for contemplation, seeing in accord with reality, conveying meaning to oneself, truly satisfying others, cutting through the mesh, and dispelling ignorance. It is understanding the aggregates, understanding consciousness, comprehending name and form, seeing the six sense sources, understanding contact, knowing sensation, quelling craving, giving up grasping, halting becoming, uprooting birth, and transcending old age and death.<sup>38</sup> It is the purification of suffering, rejoicing in happiness, dispelling suffering and unhappiness, attaining the accomplishments, [F.8.b] satisfying the discerning, flawless light, and proclamations in accord with the Dharma. It is the power of beings who have gained fame, the cleansing of those who are stained, and overcoming the view that takes the aggregates to be a person.

1.32 “It is retaining what is heard and retaining the teachings of the Dharma. It is unmistakable awakening, unceasing engagement with virtuous factors, vast accumulations of virtue, the basis for attaining wisdom, the Dharma way of the diligent, expanding the saṅgha of noble beings, eliminating the criticism of others, approving of those who teach the Dharma, and the conduct of bodhisattvas. It is the moon for those wishing to play, the sun for those who pursue livelihood, the treatise for those wishing to train, the king of those

who are respected, the guide of the learned, the seed of virtuous factors, the nectar of the ripened fruit, the basis for recollecting births, the attainment of birth, contempt for childish teachings, the authentic qualities of the teachings of the thus-gone ones, and the infinite ripening of those who teach and uphold the Dharma. It is a foundation of omniscience, attainment of the higher realms in teaching, abandoning all fears in posing questions, never turning back when crossing over, and a foundation for expressing realization. It is letting the entire world ponder the Dharma, the words of all the buddhas of the past, the treasure of the wisdom of all the buddhas of the present, and the perfection of the realization of all the buddhas of the future.

1.33 “It is quickly attaining unshakable true wisdom, the seal that emerges from the Buddha’s hand,<sup>39</sup> and the insatiability of those who wish to ask about the Buddhadharma. It is the quelling of aggressive cognitions, [F.9.a] the attainment of skillful means, cultivating the earth element, engaging with the water element, balancing the fire element, stabilizing the wind element, and attaining liberation in the space element. It is revealing the element of consciousness, dissatisfaction with conditioned factors, bringing an end to latent tendencies, dispelling anger, letting go in equanimity, skill regarding one’s own support, skill regarding the support of others, and words for those wishing to speak. It is freedom from clinging to accomplishments, relinquishing the idea of ‘I,’ relinquishing the idea of ‘mine,’ the basis for reversing inclinations, a cautious mind, attending to the mind like a guard dog, entering the vast, and comprehending the subtle.

1.34 “It is shade for the weary, traversing the river, being indomitable when under attack, the staff of good people, veneration for spiritual teachers, giving up dullness and sleep, going beyond agitation, giving up doubt, dispelling the wish for pleasure, and giving up laziness. It is not observing a self, not propounding the existence of a sentient being, not fixating on a life force, being free from forgetfulness regarding the Dharma, speaking flawless words, speaking with reason, properly contemplating the process of formation, the essence of mastery, the essence of being undeterred, inspiration toward generosity and wisdom, entering the retinue without timidity, not disparaging others, not proclaiming one’s own qualities, and constant commitment for the sake of awakening. It is diligent engagement, not staying for long in any location, giving up grasping, engaging in auspicious activities, not being of the body, an undaunted mind, [F.9.b] expertise regarding the supports, cultivating recollection, being unswerving and free from pride, pursuing liberation, the resolution of doubt, taking birth in the pure abodes, the mind of equal love, the compassionate embrace, the joyous experience of appreciating oneself, dispelling attachment and anger within impartiality, accepting others through discipline, entering the

attainment of absorption, and entering the liberation of all factors through insight. It is understanding the use of syllables, skill in etymology, mastering expressions, engaging with language, pursuit of the essence of expertise, and expressing the gift of Dharma without vested desires. It is having no zeal for single-minded certainty, not growing tired of a single approach, neither accepting nor rejecting what concerns awakening, not squandering any dharma, teaching correctly, and not deceiving any sentient being. It is the perfection of stable aspiration, continuous engagement throughout day and night, the conduct of the bodhisattvas, entering the realms of sentient beings, and accomplishing omniscience. Prāmodyarāja, this is the absorption that is known as *elucidating the way of all phenomena*.”

1.35 At that time, the Blessed One spoke these verses:

“The path of the noble ones that purifies conduct,  
The way of harmony that refines the mind,  
And the way of the branches of awakening, the essence of eloquence—  
This absorption is the treasure of the well-gone ones.

1.36 “Stainless subduer of the māras that alone eliminates anger,  
Insight that severs the craving for existence,  
Perfectly granting the qualities of fame and renown,  
Final deliverance from the three realms,

1.37 “It is the ground of wisdom and is also the path of virtue. [F.10.a]  
It is the family of the noble ones, the destroyer of māras,  
The liberator from existence, praised by the well-gone ones—  
This absorption is the wealth of the well-gone ones.

1.38 “The gate to ten million ways of entering perfect equality,  
The source of understanding, satisfaction, and severance,  
Destroyer of suffering and harbinger of happiness—  
This absorption is the conduct of the well-gone ones.

1.39 “Making us recollect and understand the flower of the branches of  
awakening;  
Amassing virtue, the excellent foundation, with a sense of modesty;  
Delighting the well-gone ones with garlands of the branches of  
awakening—  
This is the supreme absorption that is taught.

1.40 “Garland of the branches of awakening, liberation;  
Conqueror of birth, culminating in the buddhafiels;  
Granter of moonlight, illuminator, beyond the three realms—

This supreme Dharma is praised by the moon.

- 1.41 “Giving up distractions, pretenses, and the worldly aims,  
Adhering to a forest retreat,  
And purifying the three modes of engagement—  
Thus, one shall attain this absorption.
- 1.42 “Having relinquished the causes of attachments to others, deception, and  
profiteering,  
You do not proclaim your own qualities.  
May you don the three Dharma robes and live as a mendicant.  
Thereby you will not engage in hoarding wealth.
- 1.43 “Maintain the cheerful character of the noble ones,  
And if you wish to quickly attain absorption,  
Be wise and always ask questions.  
Once you have asked, you should also adhere to realization.
- 1.44 “Remaining far from gatherings and enjoying calm abiding,  
Being a caring friend to all beings,  
And always giving up fame, the basis for hypocrisy,  
You should pursue this peaceful absorption.
- 1.45 “Dress in modesty and savor the food of solitude.  
Resting in concentration within your home in solitude,  
If you take constant joy in the realization of selflessness,  
You will not wish for the pleasures of other experts.
- 1.46 “If you wish to quickly attain this absorption,  
Be patient when others speak with anger,  
Do not develop pride, let go of the sense of ‘I,’  
And have firm faith in the ripening of karma. [F.10.b]
- 1.47 “Without adhering to the paths and situations of the lower realms,  
And without adhering to places devoid of noble beings,  
Give rise to the power of diligence throughout day and night.  
Thus, you must obtain this absorption—there is no other way.
- 1.48 “Free from the unattractive paths of the two extremes,  
This true way is a path of equality.  
Whoever sees this uncreated and unborn Dharma  
Will delight the buddhas with their accomplishment.

- 1.49 “Prāmodyarāja, such is the absorption known as *elucidating the way of all phenomena*. Bodhisattvas who attain it comprehend all phenomena without error. They realize that all phenomena are unsupported. They realize all phenomena to be unborn. They realize all phenomena of the buddhas to be uncreated. They realize all phenomena to be hollow. They realize all phenomena to be fake. They realize all phenomena to be devoid of any essence. They become indomitable. They go beyond the five realms of wandering beings. They defeat the māras. They bring joy to all sentient beings. They receive the veneration of all the learned. They behold the whole nature of reality. They shine brightly like the moon. They know the movements in the minds of all sentient beings. They inspire everyone with pure intention. They know the whole trichilocosm. They attain the level of devoted conduct.<sup>40</sup>
- 1.50 “They delve into selflessness. They comprehend the elements that are to be left behind. They attain the spiritual level that transcends the arrogating pride of all sentient beings. They transcend obscurity. They comprehend the nature of name and form. They reflect on the teaching of the buddhas in terms of creative etymologies. They attain the thirty-two marks. They are unaffected by acquisition and lack of acquisition. They are unpolluted within the world. They are a support for all sentient beings. They open the door to nirvāṇa. [F.11.a] They are donors. They reveal deathlessness. They comprehend nirvāṇa. They dispel the torments of sentient beings. They cut through the doubts of sentient beings. They are not adulterated by the six faculties. They attain the dhāraṇī of engaging in the sixteen syllables. What are the sixteen syllables they attain the dhāraṇī of engaging in? They are *a, ra, pa, ca, na, da, sa, ka, tha, pa, ba, kṣa, cha, pa, ṭha*, and *ḍha*. By means of the dhāraṇī of engaging in these sixteen, they attain the spiritual level of accomplishment in infinite ways.
- 1.51 “They comprehend the voidness of all phenomena. They gain certainty. They develop knowledge of the intentions of all sentient beings. In this way, all emotional defilements cease to exist. They understand the true nature of everything grasped by immature beings. They make headway. They satisfy all sentient beings. They offer worship by means of excellent speech. They provide the offering of deathlessness. They know all the deeds of the buddhas. They attain full knowledge. They cut through doubts in themselves and others. They are always eager to dispel the regrets of sentient beings. They obtain the melodious voice of the kalaviṅka bird. They gain attainment through equality. They bring forth the lion’s roar. They are sincere. They practice the perfection of patience and perfect great compassion. They go beyond the sphere of the māras. They perfect the melodious voice.

1.52 “They achieve acceptance by having given up pride. They possess profound concentration. They teach the Dharma that conquers the world. They achieve depth. [F.11.b] They attain great strength and power with respect to all phenomena. They are full of knowledge, for they know in terms of all phenomena. They are mindful of the conduct of all sentient beings. Over countless eons they comprehend all things just as they are. They know all attacks. They attain the relinquishment of all thoughts of weariness. They quickly attain awakening. They are praised by the gods. They attend to all phenomena by means of knowledge. They are skilled in the achievement of meaningful objectives. All phenomena appear as they truly are to them. They partake of elixir as their food.

1.53 “They cut through all doubts. They discard all connections created by habitual tendencies. They are enveloped by great compassion. They recollect the true intent. They cultivate recollections of past lives. They swiftly comprehend the activities associated with the qualities of nirvāṇa. They attain the level of being worshiped by great gatherings. They destroy all pride. They accomplish the level of power. They engage with the manifold. They know accomplishment. They know all ripening. They expand the realms of the buddhas. They conquer the māra of the aggregates. They quickly comprehend the teaching of realization. Thereby, they quickly destroy the māras. They quickly subdue the attacks of others. They see buddhas in innumerable realms of the world. They also listen to their Dharma. They do not forget the sacred Dharma. They accomplish the perfection of reveling in absorption according to will. Thus, as the bodhisattvas who attain this absorption are careful, they should be declared omniscient. Why is that? Because, depending entirely on their wishes, they may within just one single life, or within two lives, or three lives, or four, or after eons, awaken to perfect buddhahood. And why is that? Because this absorption is omniscience.”

1.54 Then the Blessed One spoke these verses: [F.12.a]

“Those who uphold this way of practicing the ten powers  
Are free from delusion, unshakable, and unparalleled.  
They attain the nectar of immortality and strive,  
With matchless glory, in the realms of gods and humans.

1.55 “Those who uphold these ways of praise through the ten powers  
Bring joy in overcoming the dirt and sod of the defilements,  
And delight gods and humans with clear words.  
Worthy of the qualities of the victors, they dispel the darkness of existence.

1.56 “Those who engage in this practice to attain the ten powers

- Destroy the lower realms and are expert about the lower realms.  
They dispel the unwholesome orientations of gods and humans and bring  
them joy.  
They are wise path masters who discern the conduct of others.
- 1.57 “Engaging in this practice, they relinquish the vast realms of existence  
And inspire the mistaken who have strayed there.  
While they act in accordance with the wishes of gods and humans,  
Such beings of power bring them vision, like unshrouded moons.
- 1.58 “This practice is unequaled and gives constant joy to gods and humans.  
The wise who are displeased with the realms of existence,  
Yet not confused by objects,  
Reveal to their retinues hundreds of ways of proclaiming the teachings.
- 1.59 “Those who obtain the nectar from the city of the victors’ qualities,  
Such benefactors who adopt it and reveal it,  
Attain the thirty-two marks of beauty  
And bring joy to gods and humans.
- 1.60 “This practice dispels the barbarian hordes.  
It subdues myriad beings and reveals magnificent qualities.  
With swift skill regarding the māras, objects, and existences,  
You are a supreme mendicant, praised by gods and humans for your  
qualities.
- 1.61 “If you wish to attain the supreme wealth of immortality,  
Then engage in this practice and you will soon be victorious.  
With the sweet fragrance of the renowned, supreme qualities,  
You will free gods and humans from fear and peacefully liberate their cities.
- 1.62 “Those who practice in this way find joy in immortality.  
Applying themselves correctly, they praise the well-gone ones of the ten  
directions.  
They deliver discourses and delight gods and humans.  
They beautifully explain the way of benefiting, taming, and achieving  
equipoise.
- 1.63 “Helping the gods and asuras who live on earth reach nirvāṇa,  
And destroying the armies of the māras,  
They have come to worship the victors and are skilled in states of existence.  
[F.12.b]  
With mindfulness they abandon existence and have qualities of expert  
understanding.

- 1.64 “When you apprehend the supreme peace of this absorption,  
Your faculties will be serene, you will embrace supreme wisdom,  
And you will practice the conduct of a rhinoceros<sup>41</sup> and be free from  
grasping a self.  
This is the ever-blazing comet of the Dharma.
- 1.65 “Those who teach this ocean of wisdom  
Realize the momentary nature of things.  
In the three realms they are like lofty parasols,  
Receiving the praises of the kings of the gods.
- 1.66 “Those who exert themselves in this peace that is hard to find  
Dispel the painful emotional defilements.  
In the worlds of the well-gone ones they explain cessation,  
Interrupting the defilements and taming the three realms.
- 1.67 “Those who attain this supreme absorption  
Are mindful of the conduct of others but also attend to their own deeds.  
They develop abundant knowledge of the well-gone ones’ wisdom,  
And adhere to it in all its aspects.
- 1.68 “Those who accomplish this belong to the family of the buddhas,  
Perfecting many millions of attainments.  
They always alleviate painful interactions  
And are teachers of immortality.
- 1.69 “Exalted due to their beauty, delightful words, and renowned qualities,  
They are in all regards adorned with the beauty of excellent qualities.  
As they enter their assemblies  
They shine like the full moon in the final month of autumn.
- 1.70 “Those who adhere to this meditative absorption  
Will, even within saṃsāra, have a retinue, enjoyments,  
Family line, fame, and the recognition of the well-gone ones.  
Their eloquent acumen will be as vast as the sea.
- 1.71 “Those who practice this wondrous discourse  
Will soon realize and teach  
The selfless nature of all things,  
Quickly becoming the doctor for the trichiliocosm.
- 1.72 “Finding attainment beyond death, they pass beyond  
All of humanity and all the realms of sentient beings in the trichiliocosm,  
As numerous the sand grains in the river Gaṅgā,



- And so they attain the gateways of wisdom.
- 1.73 “Whoever engages in this practice with superior intent  
Becomes immune to poison, weapons, and fire,  
And will not fear being arrested and punished<sup>42</sup> by the king. [F.13.a]  
They know no fear of kings or rākṣasas.
- 1.74 “As they retain the four words,<sup>43</sup>  
They leave the household and do not waste the wealth of immortality.  
They are not affected by fire, famine, or evil influence.  
They do not become blind, deaf, or confused.
- 1.75 “Those who practice this peaceful absorption  
Will receive the treasure of dhāraṇī.  
Whoever practices this receives at that point  
The attention of six hundred and twenty million well-gone ones.
- 1.76 “If you wish to quickly reach awakening,  
And if you wish for the supreme field of qualities,  
Practice the way of this supreme discourse,  
And omniscience will be in the palm of your hand.
- 1.77 “Therefore, any sentient being who listens to this  
And delights in virtue for the sake of awakening  
Will attain the treasure of the ten powers  
By applying themselves to this for four days.
- 1.78 “Those who enter this supreme absorption  
Will receive the constant attention  
Of eight hundred million of the supreme among the two-legged,  
As well as six hundred billion other victorious ones.<sup>44</sup>
- 1.79 “Those who listen to this teaching, obtain it well,  
And become inspired by listening  
Will give up uncertainty and achieve awakening;  
They will no longer have doubts or meet with saṃsāra.
- 1.80 “Those who listen to and correctly practice this discourse  
With diligence and appreciation for its qualities,  
Who write this discourse down and bear it,  
Are certain to find omniscience in the palms of their hands.
- 1.81 “With superknowledge I see that one hundred eons ago  
There appeared a victorious one known as Crest Ornament of Eloquence.  
He taught this supreme absorption

- And the prince, Moon of Glory, listened.
- 1.82 “The prince abandoned his kingdom and soon went forth,  
Listening keenly throughout day and night.  
In his final session, he passed away  
And then took miraculous birth in a different realm.
- 1.83 “There he worshiped the incomparable one for more days  
Than there are grains of sand in the Gaṅgā.  
And for the sake of realizing awakening  
He immersed himself in listening to this absorption for an eon. [F.13.b]
- 1.84 “As prophesied by the victorious Dīpaṅkara,  
He became the victor known as Jewel Crown Ornament.  
Hence, since the effects of hearing this are great,  
Do not be lazy once you have heard it.
- 1.85 “With beautiful melodies, bring gods and humans  
To clear understanding and veneration.  
Remember my explanation of this precious treasure.  
Retain this jewel of the ten powers.
- 1.86 “Prāmodyarāja, in the past—innumerable, uncountable eons before—there  
appeared a thus-gone one, a worthy one, a complete and perfect buddha  
known as Proclaimer of the Melodious Thundering Roar of the Ornamental  
Beauty of Eloquence. Among the propagators of his Dharma teachings was a  
teacher known as Crest of the Banner of the Qualities of Infinite Eloquence.  
When he taught this absorption, a prince known as Teaching the Dharma to  
Many as the Pure Ripening of Merit offered a precious and priceless  
garment, and at the same time aroused the attitude of thinking ‘May all  
sentient beings achieve this absorption!’
- 1.87 “By the roots of virtue ensuing from this, he delighted thus-gone ones  
more numerous than the grains of sand found in eighty Gaṅgā Rivers. From  
all those blessed ones he received this absorption, and Dharma teachings  
that had not been taught before appeared. He then recollected his  
continuous miraculous births. This prince, Teaching the Dharma to Many as  
the Pure Ripening of Merit, attained perfect awakening and, in the buddha  
realm known as Aparimitaguṇavyūha, became known as the buddha  
Amitāyus.<sup>45</sup> The monk and Dharma teacher called Crest of the Banner of the  
Qualities of Infinite Eloquence became the thus-gone one known as Great  
Eye.

- 1.88 “When the prince had heard this absorption, he relinquished the karmic obscurations created during seven million eons. In all his lives he never parted—even for just as long as it takes to snap one’s fingers—from the dhāraṇī accomplished through the differentiating sections and infinite gateways. [F.14.a]
- 1.89 “There was also a thus-gone one known as Bright Countenance Like the Stainless Moon of the Essence of Glorious Splendor who taught and explained this absorption. When the son of a merchant, Vast Beauty and Fine Shape, listened to this teaching with his mind, he went forth from the household, abandoning seventy wives, a treasury that covered a league, and one thousand eight hundred gardens. He never again set his foot on ground covered with fabric. For ten thousand years after he had gone forth, he never wore footwear except in the latrine, but kept diligently on the move, free from drowsiness and sleep. When ten thousand years had passed, he obtained the dhāraṇī known as *embodiment of the teachings, statements, and voices of all the buddhas*, and he accomplished the absorption known as *comprehending the use of all language*. Receiving the veneration of six hundred thousand gods, he kept endeavoring. Now that he has accomplished virtue by body and mind, he resides in a world to the south that is adorned with all excellent qualities. There he has now truly awakened as a buddha and he is known as the thus-gone Reasoning Mind.” [B2]
- 1.90 At that time the Blessed One spoke these verses:  
  
“I recollect eons more numerous, by comparison,  
Than the sands in the river Gaṅgā.  
There once was a protector of the world  
Who was known by the name of Melodious Eloquence.
- 1.91 “A monk who was a skilled holder  
Of that buddha’s teachings  
Explained this absorption,  
And a prince listened.
- 1.92 “He offered his garments to the monk,  
And made a dedication. [F.14.b]  
Thus, he beheld the protectors, the buddhas,  
And achieved awakening as Amitāyus.
- 1.93 “The ripening of the karma  
Committed in the past  
Is all brought to exhaustion  
Upon hearing this mass of wisdom.

- 1.94 “Also, when the buddha Stainless Moon  
Taught this meditative absorption,  
A merchant son listened,  
Abandoned his household, and went forth.
- 1.95 “Relinquishing sleep and pleasures,  
He refrained from wearing shoes,  
And cultivated this absorption  
For ten thousand years.
- 1.96 “Just by hearing this,  
He immediately attained supreme awakening,  
Never looking back at the household, wealth, or pleasures,  
And having no fondness for enjoyments.
- 1.97 “He beheld infinite buddhas  
And received teachings from them all.  
Entering all the ways of the teachings,  
He quickly realized them all.
- 1.98 “Practicing this absorption,  
He has become known as Reasoning Mind.  
Perfecting all intentions,  
He has attained swift awakening.
- 1.99 “When in future times  
People listen to this seal of wisdom,  
They may feel no enjoyment or happiness,  
Nor any wish to go forth.
- 1.100 “They may revile,  
Abuse, threaten,  
And disparage one another,  
Yet still they will declare, ‘I shall become a buddha.’
- 1.101 “Those who have thousands of miseries in their home,  
Yet still accept this as they consider the conditions of desire,  
Are slaves of their own negative emotions,  
And still they declare, ‘I shall become a buddha.’
- 1.102 “In their dreams they will behold  
Buddhas and receive assurance.  
They will thereby become filled with arrogating pride  
And think, ‘There is no doubt that I am awakened.’

- 1.103 “Yet when such mistaken people  
Merely hear the words of this discourse,  
They will receive joyous relief  
And understand, ‘Soon I will attain awakening.’
- 1.104 “Upon hearing and listening correctly  
To this genuine way,  
They become free from grasping and attachment,  
Like the wind that moves in the sky. [F.15.a]
- 1.105 “There are many others  
Who may go forth for the sake of awakening,  
Yet engage in arguments with each other  
And thereby develop flaws.
- 1.106 “Destitute and with poor understanding,  
Based on hearing alone, they grow arrogant.  
Feeling superior to others,  
They think, ‘I have reached perfect awakening.’
- 1.107 “They discover relics, behold lights,  
And with their hair standing on end worship the victors.  
With meager knowledge about the attainment of awakening,  
They nonetheless provoke great astonishment.
- 1.108 “Such people are exceedingly far from awakening,  
And through their deceptions,  
They will suffer further decline—  
They are exceedingly far from victory.
- 1.109 “As they hear this discourse,  
They come to know of those who will attain awakening,  
And consequently they may think, ‘I should behold Amitāyus,’  
Or ‘I must soon see a buddha.’
- 1.110 “Mired in such apprehensions,  
They are exceedingly far from awakening.  
Those who do not strive toward the limit of reality  
Do not receive any prophecy.
- 1.111 “This merchant son  
Gave up his lucrative business,  
And having gone forth,  
He thenceforth adhered to the homes of almsgivers.

- 1.112 “Absorptions such as this  
I have heard of from Dīpaṅkara.  
Those lacking knowledge of reality  
Will achieve nothing at all.
- 1.113 “Like someone who carries a load of hemp to sea,  
Wishing for a priceless jewel,  
Such fools may have gone forth,  
But they only resort to the highest form of exploitation.
- 1.114 “Here learning, discipline, and going forth  
Are not sufficient for purification.  
To accomplish the path of awakening,  
One must remain careful.
- 1.115 “In the future there will be people  
Who will listen to such explanations,  
But they will use them for making profits  
And will speak offensively.
- 1.116 “There will be people who publicly  
Offer prostrations and donations they call ‘auspicious,’  
As well as dharma robes,  
But who nevertheless speak offensively.
- 1.117 “They may shed tears  
And humble themselves,  
But later they will gossip  
That there are evildoers within the saṅgha. [F.15.b]
- 1.118 “They will not pay respect to their teachers  
Or venerate their masters.  
They will grow angry at the slightest provocation  
And destroy even their own homes.
- 1.119 “They will have no faith in the merits of others  
And pay no attention to their own faults.  
When they come to know of the offerings received by others,  
It will cause them terrible envy.
- 1.120 “They will say, ‘By worshiping physical remains  
With parasols, banners,  
Dharma robes, and flowers,  
I shall attain awakening.’

- 1.121 “Yet it is those who upon hearing these discourses  
Give up all pleasures  
And adhere to the practices  
That offer me true worship.
- 1.122 “For example, it is like the worship of Subhūti:  
Having renounced his own aggregates,  
He worshiped the natural state—  
What is the point of worshiping physical remains?
- 1.123 “When you meditate on this discourse  
You should give up fondness for your own life,  
Always adhere to solitude,  
And be done with the world of livelihood.
- 1.124 “Prāmodyarāja, once you have heard  
Of these accomplishments explained by me,  
You should never place your trust in people  
As you move among them.
- 1.125 “When these people proclaim a self,  
Saying, ‘this is true, that is untrue,’  
They enjoy saying such unpleasant things,  
But on these occasions, they just debase themselves.
- 1.126 “Those who have no concern for supreme awakening,  
Except as a means of exploitation,  
May seem respectful of awakening,  
But they are exceedingly far from liberation.
- 1.127 “The attainments I have accomplished through vows,  
My great true subjectivity,  
And any miraculous abilities—  
Are all these things seen here?
- 1.128 “Give up worldly profits and wealth  
And remain in meditative seclusion  
In the forest hermitage, like a deer.  
Engage in the spiritual levels, disciplines, and dhāraṇīs.
- 1.129 “I do not proclaim what is untrue,  
But I give you spiritual blessings,  
So that in the terrible times of the future  
This discourse will be there for you.

- 1.130 “As in the case of Amitāyus, Lokanātha,  
And Akṣobhya, who all shine with light,  
Have you seen all the six hundred million  
Buddhas with their retinues?”
- 1.131 “Those teachers and their retinues [F.16.a]  
Will uphold the Dharma in the future.  
This discourse is the seal of Dharma.  
In the future it will be accomplished.
- 1.132 “When the teaching was entrusted and received  
The trichiliocosm shook,  
The gods called out ‘Bravo!’  
And let a rain of flowers fall.”
- 1.133 At that point the bodhisattva Prāmodyarāja, along with thirty thousand other bodhisattvas, rose from their seats, trembling, tearful, frightened, and with sweat emerging from their armpits. They rose, joined their palms in veneration, and facing in the direction of the Blessed One, they all spoke with one voice: “In the future time of repression—when Dharma teachers are disparaged and the wisdom of omniscience is denied, when the teachings are destroyed and the vision of wisdom is slight, when virtuous factors disintegrate and the means of livelihood vanish—we shall relinquish concern for our own body and life, and cut through all that is held to be pleasurable, as if with a sword. The path of the thus-gone ones, the seal of the flawless rich treasures of eloquence, the ocean that brings together the roots of virtue, and the dhāraṇīs that subdue the māras and accomplish omniscience are conveyed in discourses such as this one. We hereby pledge to write them down, carry them, and teach them at that time. Blessed One, even if it means living in hell, we shall do so happily for the sake of this precious absorption.”
- 1.134 The bodhisattva Prāmodyarāja then offered these verses:  
  
“Except for the world’s protector  
I have no other witness.  
I aspire to awakening with whatever it takes—  
Are you aware of my intention?”
- 1.135 “Victorious One, even if  
In the future time of terror  
I must fully relinquish my body and life, [F.16.b]  
I shall uphold this absorption.



- 1.136 “Even if my mind must remain in hell  
Throughout infinite eons,  
I shall always do so happily  
If I hold to this absorption.
- 1.137 “For the sake of all beings  
I shall teach the Dharma free from materialistic concerns.  
Giving up all acts of gathering,  
I shall accomplish the objectives of living beings.
- 1.138 “In times to come  
I will sacrifice my body and life,  
My bones, flesh, and veins,  
Rather than succumbing to laziness.
- 1.139 “Leaving behind all friends and acquaintances  
I shall stay in the wilderness,  
Embrace all beings with love,  
And dispense the medicine that cures all ills.
- 1.140 “I shall avoid training  
In any mistaken domains,  
And instead correctly engage  
In this discourse by all means.
- 1.141 “As the buddhas know,  
I shall remain careful.  
Firstly, wherever I<sup>46</sup> may be,  
I shall delight sentient beings.
- 1.142 “Even if I must jump into masses of fire  
I shall keep pursuing the Dharma that cures all terror.  
Yet never will I teach about supreme awakening  
For the sake of fame and veneration.”
- 1.143 When this teaching of the Dharma was given, as many sentient beings as there are grains of sand in seventy Gaṅgās, who had arrived from innumerable world realms, all proceeded irreversibly to unexcelled and perfect awakening. The thousands of bodhisattvas likewise all attained this absorption. The teaching brought delight to one million gods, future teachers of the Dharma, who thus proceeded irreversibly to awakening. Seven billion gods purified the Dharma eye that regards all phenomena. One hundred and eighty million members of the fourfold retinue of humans attained the Dharma eye that regards all phenomena. [F.17.a] All of the three

lower realms were thoroughly pacified. The light of the Blessed One lit up as many world realms in the ten directions as there are grains of sand in the Gaṅgā. At that moment happiness came to all sentient beings, from the summit of existence down to the Hell of Ultimate Torment. Out of the Blessed One's light appeared trillions of lotuses, each with a hundred thousand petals and adorned with infinite jewels. Upon each of those flowers was a thus-gone one, just like the blessed Śākyamuni, surrounded by his retinue. Each of them received the supplication of Prāmodyarāja, and each one consequently taught this absorption, allowing innumerable sentient beings to proceed irreversibly to unexcelled and perfect awakening.

1.144 *This was the first chapter, titled "Purifying Activity: The Teaching on Taking Up the Activities of the Bodhisattvas."*

2.

## CHAPTER 2

2.1 The Blessed One then said this to the bodhisattva Prāmodyarāja: “Prāmodyarāja, in this way you must devote yourself to generosity and make offerings to the Dharma. Prāmodyarāja, long ago, many incalculable eons in the past, there was a thus-gone one, a worthy one, a complete and perfect buddha known as Golden Beauty, King of the Splendid Light of Ascertainment. His lifespan was unfathomable, the features of his buddhaheld were infinite, and his retinue was beyond count.

2.2 “Later, during the final five hundred years of the teachings, there appeared a Dharma teacher by the name of Treasury of Engagement with the Infinite Jewel Body of Renown. When he taught this absorption all the other monks had completely strayed from the teachings. Nevertheless, this Dharma teacher was undeterred. Without concern for his own body and life, [F.17.b] he inhabited charnel grounds, living from roots and fruits, and thus he taught this absorption. At that point, the gods from the Heaven of the Four Great Kings through to the Unexcelled Heaven came to listen to his teachings. At that time there was also a universal monarch known as Roar That Causes Widespread Happiness and Freedom from Pain, who came to listen to that Dharma teacher’s explanation of this absorption. When he had received the teaching, he gave the gift of freedom from terror as he said to the Dharma teacher, ‘Monk, please teach this absorption, which the buddhas have genuinely bestowed. I shall protect and take care of you.’

2.3 “The monarch arranged for one thousand of his sons to be the teacher’s guards, and with his boundless attitude he arranged for thirty thousand people to provide pleasant living conditions. Thus, living comfortably, the teacher taught this absorption for half an eon. Due to the roots of virtue resulting from this, the Dharma teacher, the king, his sons, and all the other people involved came together to please three billion buddhas over a period of eighty eons, and they received this absorption from each of them. In accordance with their wishes, they also took up residence in buddha realms.

- Prāmodyarāja, you may believe that teacher was someone else, but you should not think so. He was none other than the thus-gone Amitāyus. The universal monarch was the thus-gone Akṣobhya, and the one thousand princes are the thousand buddhas of the Good Eon. And, Prāmodyarāja, all the other thirty thousand bodhisattvas were the beings who provided for, protected, and sustained the Dharma teacher in accordance with his wishes.
- 2.4 “Prāmodyarāja, since this is the absorption of the bodhisattvas, [F.18.a] you must genuinely accomplish it. You must respectfully uphold this absorption of the bodhisattvas. You must gather it, write it down, and teach it.”
- 2.5 At that time the Blessed One spoke these verses:
- “Were one to bring happiness to all sentient beings  
Throughout ten billion eons,  
The merit of doing so would not withstand comparison  
To but a single instance of cultivating the mind of awakening.
- 2.6 “Even if all sentient beings in the ten directions  
Were solitary buddhas  
And one were to venerate them with all manner of pleasures for an eon,  
The merit would be no match for that of supreme awakening.
- 2.7 “Even if all sentient beings in the world were buddhas  
And one were to worship<sup>47</sup> them according to their wishes for an eon,  
The merit of doing so would not withstand comparison  
To but a single instance of cultivating the mind of awakening.
- 2.8 “The merit of someone who venerates a four-lined stanza  
In order to protect the teachings of the Buddha  
Is not like that of someone who gives rise to the mind of awakening  
In order to protect awakening.
- 2.9 “The merit of establishing all beings of this world  
In great awakening  
Is surpassed by the one who listens without fear  
When it is said that the aggregates do not exist.
- 2.10 “The merit of the bodhisattva who fills all realms  
With gifts of precious wealth  
For as many eons as there are sand grains in the Gaṅgā  
Is outshone by the one who protects awakening.
- 2.11 “The merit of one four-lined stanza

Of this protection of awakening granted by the victorious ones—  
This inconceivable treasure of absorption—  
Cannot be put into words.

- 2.12 “Those who write down and maintain this absorption  
Will at the time of their passing behold great assemblies of buddhas.  
Mindful and never obscured, [F.18.b]  
They will take birth wherever they wish.
- 2.13 “Those who delight in this king of absorption  
Will enjoy physical pleasure until the attainment of awakening.  
They will have happiness of mind and proceed to the higher realms.  
They will meet noble beings and never experience suffering.
- 2.14 “Here I have taught the treasury of the victorious ones,  
The application of ten thousand gateways of infinite light,  
The abode of supreme power—  
Therefore, practice this absorption of awakening.
- 2.15 “This is as much as I can say in words,  
And this is what you must pursue in action.  
Apply yourselves constantly to this practice,  
And you will not suffer later.
- 2.16 “Take my explanation, as if placed in your hand,  
And employ it in practice with superior intent.  
I have performed many loving deeds,  
So treat this as a father’s guidance to his child.”
- 2.17 When the Blessed One had taught this absorption, he entered it. Likewise,  
the bodhisattva Prāmodyarāja entered equipoise, and for a period of seven  
days he discerned the phenomena associated with this absorption by means  
of careful investigation.
- 2.18 Then eighty-four thousand Licchavis who were gathered inside Vaiśālī and  
another eighty-four thousand Licchavis who had assembled outside Vaiśālī  
thought to themselves, “In order to benefit many beings, in order to bring  
happiness to many beings, and out of love for the world, the thus-gone,  
worthy, complete and perfect Buddha has appeared in the world in order to  
help gods and humans and bring them happiness. But now the thus-gone,  
worthy, complete and perfect Buddha has entered meditative seclusion. Who  
among us should now request that he rise from the absorption of the thus-  
gone ones?”

- 2.19 The Licchavis who were assembled inside Vaiśālī went before the venerable Śāriputra and said, [F.19.a] “Venerable Śāriputra, at the time when the lifespan is short, the appearance of a buddha is rare, and faith is also rare. Now the thus-gone, worthy, complete and perfect Buddha has entered equipoise. Please request the thus-gone, worthy, complete and perfect Buddha to consider us with a loving heart and to kindly reemerge from his meditative absorption.”
- 2.20 Upon hearing those words, the venerable Śāriputra went to the place where the Blessed One was residing. Yet, although Śāriputra searched for the Blessed One’s dwelling by entering meditative concentration and absorption, he could not discover the abode of the Thus-Gone One.
- 2.21 The venerable Śāriputra then went to see the venerable Mahāmaudgalyāyana, explaining to him about the intents and wishes of the Licchavis. In response, the venerable Mahāmaudgalyāyana applied his miraculous abilities, thus causing the entire trichiliocosm to tremble and shake, and his voice reverberated through the whole world below the Realm of Brahmā, requesting the Thus-Gone One to reemerge from absorption. Yet the Blessed One did not emerge.
- 2.22 At that time the venerable Śāriputra, the venerable Mahāmaudgalyāyana, Ājñātakauṇḍinya, Bhadra, Subāhu, Mahānāma, Gavāmpati, Rāhula, Pūrṇa, Subhūti, Kātyāyana, Kāśyapa, Ānanda, Pūrṇāvāra, Mahākapphiṇa, Upāli, and the bodhisattva Maitreya, along with five thousand other bodhisattvas, proceeded to the place where the Blessed One resided. Encircling the Blessed One, they took their seats. The Four Great Kings, Śakra who rules the gods, and innumerable gods of the desire realm arriving from the Heaven Free from Strife, [F.19.b] the Heaven of Joy, the Heaven of Delighting in Emanations, and the Heaven of Making Use of Others’ Emanations likewise reached where the Blessed One resided. They bowed their heads before the Blessed One’s feet and then stood to one side. Likewise, from the heavens of Brahmā, Luminosity, Perfected Virtue, Great Fruition, and all the way up to the pure abodes, innumerable gods arrived. They all paid respect to the Blessed One and took their places.
- 2.23 By then the bodhisattva Prāmodyarāja had dwelt undistractedly in meditative seclusion for seven days. When that period of seven days had passed, he began to discern and arose from meditative seclusion. Arriving at the courtyard where the Blessed One resided, he entered among the masterful bodhisattvas, bowed down, and then took his seat with his palms joined, facing the Blessed One.
- 2.24 Fully aware, the Blessed One now reemerged from his absorption. With the gaze of an elephant, he silently gazed upon the whole gathering.

- 2.25 The bodhisattva Prāmodyarāja at that point made this request to the Blessed One: “It is time for the Blessed One to deliver a Dharma discourse. If the Blessed One will grant me the occasion, I would like to request that certain matters be explained.”
- 2.26 The Blessed One then said to the bodhisattva Prāmodyarāja, [F.20.a] “Noble son, you may ask the Thus-Gone One whatever you wish. I shall respond to all your questions. I shall satisfy you in this way.”
- 2.27 The bodhisattva Prāmodyarāja now made the following request to the Blessed One: “Blessed One, while I resided alone in the forest in meditative seclusion, I thought, ‘These bodhisattvas gain true accomplishment for the sake of awakening. By means of the perfections they accumulate roots of virtue for the sake of awakening.’ But I wonder, Blessed One, do the perfections benefit sentient beings or are they beneficial for awakening—are the perfections defiled or are they undefiled? I request the Blessed One to please explain these matters at length so that the perfections may develop in the bodhisattvas; so that the Dharma ways of the bodhisattvas may be engendered and upheld in the beginning, middle, and end; and so that such skillful practices may become the source of abundant, supreme joy.”
- 2.28 The Blessed One replied, “Excellent, excellent, Prāmodyarāja! It is very good that you wish to question the Thus-Gone One about these matters, Prāmodyarāja. Indeed, you have posed this question to nine hundred million buddhas in the past. Therefore, Prāmodyarāja, listen very well and keep my words correctly in mind; I shall explain it to you.”
- “Blessed One, I shall do just as you say.”
- 2.29 Addressing the bodhisattva Prāmodyarāja, the Blessed One then continued: [F.20.b] “Prāmodyarāja, there are six purifying perfections. There are six illuminating perfections. There are six mundane perfections. There are six perfections focused on sentient beings. There are six perfections of abiding. There are six perfections for saṃsāra. There are six perfections of defilement. There are six perfections of benefiting others. There are six perfections having supports. There are six perfections of awakening. There are six perfections of wisdom. There are six perfections that benefit oneself. There are six perfections of attainment. There are six perfections of hope. There are six perfections of the threefold view. There are six perfections with respect to the performance of action. There are six perfections of purification via the path. There are six perfections of untiring endeavor. There are six perfections of reasoning.
- 2.30 “There are six perfections based on what should be done. There are six perfections based on what should not be done. There are six perfections based on conceit. There are six perfections of application. There are six perfections of virtue. There are six perfections of sharpness. There are six

perfections of profundity. There are six perfections of variety. There are six perfections of displaying. There are six perfections of being unconquerable. There are six perfections focused on sentient beings. There are six perfections focused on phenomena. There are six perfections focused on calm abiding. There are six perfections focused on special insight. There are six perfections of universality. There are six perfections of partiality. There are six incorruptible perfections. [F.21.a] There are six uncontrived perfections. There are six perfections for freedom from poverty. There are six irreversible perfections. There are six perfections of accomplishment. There are six perfections of purity. There are six perfections of stability. There are six perfections of exertion. There are six perfections of satisfaction. There are six mundane perfections.<sup>48</sup> There are six transmundane perfections. There are six unsurpassable perfections. There are six perfections free from distraction. There are six perfections of not cycling in saṃsāra. There are six perfections for saṃsāra.<sup>49</sup>

2.31 There are six shared perfections. There are six unshared perfections. There are six perfections of sharing. There are six perfections without ripening. There are six perfections pertaining to essence. There are six perfections of nonentity. There are six perfections of vastness. There are six perfections of flourishing. There are six infinite perfections. There are six perfections of searching. There are six perfections for crossing over. There are six perfections of joyfulness. There are six perfections of joylessness. There are six perfections for the retention of learning. There are six perfections for a long stay in saṃsāra. There are six perfections without interruption. There are six perfections that are dedicated to ripening as sense pleasures. There are six perfections dedicated through concentration. There are six perfections of superknowledge. There are six perfections for mundane fields of artistry. There are six perfections dedicated through loving kindness. [F.21.b] There are six perfections dedicated through compassion. There are six perfections dedicated through joy. There are six perfections dedicated through equanimity.

2.32 “There are six perfections dedicated through wrong view. There are six perfections dedicated through correct view. There are six perfections dedicated through the view having supports. There are six perfections dedicated through the view having no supports. There are six perfections dedicated without support. There are six perfections concerning pride. There are six perfections arising from patience. There are six perfections of benefiting. There are six perfections without benefit. There are six perfections with remainder. There are six perfections without remainder. There are six perfections of intelligence.<sup>50</sup> There are six perfections of abiding by distinctive intelligence. There are six perfections of the excellent



appearance of a buddha. There are six perfections that maintain recollection. There are six perfections of abiding in the household that are receptive to a buddha's appearance. There are six perfections of accomplishing deliverance. There are six perfections of accomplishing extensive learning. There are six perfections of continuously maintaining the appearance of having gone forth. There are six perfections of abiding in superknowledges. There are six perfections of uninterrupted superknowledge. There are six perfections of wishing for a body.

2.33 "There are six perfections of abiding. There are six perfections of endowment. There are six perfections of myriad forms of ripening. [F.22.a] There are six perfections beyond ripening. There are six perfections without hankering. There are six perfections associated with timely generosity. There are six perfections of light. There are six perfections of limitless light. There are six perfections of delightful ripening. There are six perfections of irreversibility. There are six perfections of delight. There are six perfections of purification. There are six perfections that transcend worldly phenomena. There are six perfections of manifestation by birth. There are six perfections of a perfect family. There are six perfections conducive to a perfect retinue. There are six perfections conducive to an undivided retinue. There are six perfections that give rise to pure ripening. There are six perfections of seeing in all directions. There are six perfections of the proclamation of knowledge. There are six perfections of carefulness. There are six perfections of being unharmed. There are six perfections of nirvāṇa. There are six perfections of the proclamation of great mastery. There are six perfections of encouragement. There are six perfections of freedom from forgetfulness.

2.34 "There are six perfections correlated with the thirty-two marks and the signs. There are six perfections of the departure. There are six perfections based on time. There are six perfections based on knowledge of time. There are six perfections of discernment. There are six perfections for harmonizing with the world. There are six perfections of realization. There are six perfections of relinquishment. There are six vajra-like perfections. [F.22.b] There are six perfections of freedom from darkness. There are six perfections of being indomitable. There are six perfections that conquer the hordes of the māras. There are six perfections of immutability. There are six perfections of the single unique moment. There are six perfections without equipoise. There are six perfections of equipoise. There are six perfections of ripening. There are six perfections of the buddhas. There are six perfections of omniscience. There are six perfections without remainder.<sup>51</sup> There are six perfections with remainder. There are six perfections of joyful acceptance.

There are six perfections that foster realization. There are six perfections of vastness.<sup>52</sup> There are six perfections of disenchantment. There are six perfections yielding virtue for others. There are six perfections of others.

2.35 “Likewise, there are six perfections for each of the correct abandonments. There are also six perfections for each of the bases of miraculous power. There are also six perfections of the four concentrations. There are also six perfections of the four applications of mindfulness. There are also six perfections of the four truths. There are also six perfections for each of the five faculties. There are also six perfections for each of the five powers. There are also six perfections of the seven factors of awakening. There are also six perfections of the eight limbs of the noble path. There are six perfections focused on calm abiding. There are six perfections focused on special insight. There are six perfections focused on knowledge. There are six perfections of accomplishing liberation. [F.23.a] There are six perfections that gather the assembly of<sup>53</sup> a monk. There are six perfections of the four types of correct knowledge. There are six perfections of freedom from weariness. There are six perfections of deliverance through generosity. There are six perfections of deliverance through discipline. There are six perfections of deliverance through patience. There are six perfections of deliverance through diligence. There are six perfections of deliverance through concentration. There are six perfections of deliverance through insight.

2.36 “There are six perfections of the eye, ear, nose, tongue, body, and mind. There are six perfections of material things dedicated to benefiting others. There are six perfections of material things dedicated to benefiting oneself. There are six perfections of the Dharma. There are six perfections of the objectives. There are six perfections of realization.<sup>54</sup> There are six perfections of happiness. There are six perfections of emptiness. There are six perfections of signlessness. There are six perfections of wishlessness. There are six perfections that are additional. There are six perfections of additional ripening. There are six perfections of application.<sup>55</sup> There are six perfections of the ten powers of the thus-gone ones. There are six perfections of the four types of fearlessness. There are six perfections of great compassion. There are six perfections of the physical eye. There are six perfections of the divine eye. There are six perfections of the eye of insight. There are six perfections of the Dharma eye. There are six perfections of the buddha eye.

2.37 “There are six perfections of the self-existent. There are six perfections of playfulness. There are six perfections that are hard to fathom. [F.23.b] There are six perfections for each of the eighteen unique qualities of the buddhas. There are six perfections of expertise. There are six perfections of how things are. There are six perfections of seeing the nature of things. There are six perfections of the actions of the desire realm. There are six perfections of the

actions of the form realm. There are six perfections of the actions of the formless realm. There are six perfections of the level of seeing the virtuous. There are six perfections of the qualities of the level of the spiritual potential. There are six perfections of the qualities of the eighth. There are six perfections of the qualities of a stream enterer. There are six perfections of the qualities of a once-returner. There are six perfections of the qualities of a non-returner. There are six perfections of the qualities of a worthy one. There are six perfections of a solitary buddha. There are six perfections of a bodhisattva. There are six perfections of discerning the knowledge of exhaustion. There are six perfections of discerning the knowledge of nonarising. There are six perfections of blessings. There are six perfections of the continuation of the sacred Dharma. There are six perfections of superknowledge.<sup>56</sup> There are six perfections of conduct. There are six perfections of wishing to benefit. There are six perfections of the absence of defilement. There are six perfections of abandonment. There are six perfections of mastering the relinquishment of the factors for staying alive. There are six perfections of nirvāṇa.<sup>57</sup> There are six perfections of miraculous display. There are six perfections of delivering teachings. There are six perfections of bringing forth relics.

2.38 “Thus, Prāmodyarāja, bodhisattvas reflect on one hundred and twenty-one perfections. Thereby bodhisattva great beings achieve distinction with respect to all phenomena. [F.24.a] They achieve the unequaled. They achieve knowledge that does not depend on others. They overpower all conditioned phenomena and genuinely accomplish existence. They accomplish the severance of all doubts. They genuinely accomplish the attainment of omniscience. Thus, perfecting these perfections, they attain eighty thousand absorptions. They accomplish eighty thousand gateways of dhāraṇī. They accomplish five hundred playful displays of the buddhas. They become expert regarding the domains of all sentient beings.”

2.39 When the Blessed One had said this, the bodhisattva Prāmodyarāja made this request: “Blessed One, you have explained in brief the Dharma teaching known as ‘Elucidating the Objects of the Buddhas.’ Yet, since you have not elaborated on its meaning, I fail to comprehend it. Therefore, in order to benefit many beings, to bring happiness to many beings, and to regard many beings with your loving mind, I request the Blessed One to please explain in detail these matters that are meaningful, beneficial, and joyful for gods and humans.”

2.40 In response to the bodhisattva Prāmodyarāja, the Blessed One then said, “Prāmodyarāja, listen well and keep my teaching in mind. I shall explain in detail.”

- 2.41 “Blessed One, I shall do just as you say,” said the bodhisattva Prāmodyarāja, and he proceeded to listen in just that way to the words of the Blessed One. [F.24.b]
- 2.42 The Blessed One continued: “Prāmodyarāja, what are the six purifying perfections? They are the six perfections of those who have not yet developed the mind of awakening but who delight in the nature of generosity, discipline, patience, diligence, concentration, and insight for the sake of awakening. Although they have not previously pronounced ‘awakening’ before any complete and perfect buddha or to any sentient being, they do possess the mind.
- 2.43 “What are the six illuminating perfections? They are the six perfections of those who have given rise to the qualities of the perfections and the mind of awakening such that they examine whether the development of the mind of awakening is preceded by generosity, discipline, patience, diligence, concentration, or insight.
- 2.44 “What are the six mundane perfections? They are generosity, discipline, patience, diligence, concentration, and insight that are focused on sentient beings.
- 2.45 “What are the six perfections focused on sentient beings? Generosity focused on sentient beings occurs when in the process of gathering sentient beings by means of generosity one does not give instructions for the sake of awakening but instead forms the wish that these beings may be happy. Discipline focused on sentient beings is the process of making sentient beings happy through discipline. Patience focused on sentient beings means being patient with all sentient beings while not knowing emptiness. Diligence focused on sentient beings is diligence for the sake of the liberation of all sentient beings. [F.25.a] Concentration focused on sentient beings is the abandonment of all mental grasping in the form of concentration that apprehends a self in order to make the mind devoid of grasping. The six perfections focused on sentient beings is the dedication to awakening and accomplishing complete and perfect buddhahood in order to protect all sentient beings through insight that involves notions based on apprehension.
- 2.46 “What are the six perfections of abiding? The perfection of generosity of abiding for the sake of awakening is to dedicate to awakening what is given, with firm resolve and superior intention. The perfection of discipline of abiding for the sake of awakening is nonconceptual discipline that is dedicated to awakening and does not conceal anything. The perfection of patience of abiding for the sake of awakening is the firm aspiration that until one attains awakening one will accept all sufferings. The perfection of diligence of abiding for the sake of awakening is to so conduct oneself

throughout incalculable eons until one achieves omniscience. The perfection of concentration of abiding for the sake of awakening is the perfection of concentration in which the comprehension of awakening is not constituted by any notion of phenomena but is constituted by the absence of any apprehending. The perfection of insight of abiding for the sake of awakening is that until one attains awakening, regarding all phenomena just as they are one will have the realization that consists in their being inconceivable and not subject to examination. Such are the six perfections of abiding.

2.47 “What are the six perfections for saṃsāra? The perfection of generosity dedicated to saṃsāra is the inexhaustible perfection of generosity that delivers vast enjoyments within saṃsāra right up to awakening. [F.25.b] The perfection of discipline dedicated to saṃsāra is that which endures within saṃsāra for the full duration of one’s lifespan. The perfection of patience dedicated to saṃsāra is to be free from animosity and to engage with others out of love. The perfection of diligence dedicated to saṃsāra is untiring engagement with the phenomena of virtue through incalculable eons. The perfection of concentration dedicated to saṃsāra is concentration focused on birth. The perfection of insight dedicated to saṃsāra consists of dedication directed at awakening in order to gain special insight into these perfections, as well as genuine knowledge of crafts and arts.

2.48 “What are the six perfections of defilement? The perfection of generosity focused on defilements is the ripening of sentient beings that is preceded by sense pleasures—just as in the example of the lion prince who established his eighty-four thousand consorts in human life and refuge in the Three Jewels until their attainment of omniscient awakening. The perfection of discipline focused on defilements is that which is dedicated with love—like in the example of the discipline focused on sentient beings, which was practiced at the pond of Ekaśṛṅga. The perfection of patience focused on defilements is that which aims to be in harmony with others and therefore does not despise sense pleasures. The perfection of diligence focused on defilements is to frighten others with diligence, just as can be learned in detail from the account of Prince Kuśa.<sup>58</sup> [F.26.a] The perfection of concentration focused on defilements is concentration that apprehends a self and arises from a view that regards a self. The perfection of insight focused on defilements is to delight in gambling, gaming, and dice playing by means of insight, while being dedicated to awakening by means of the perfection of wisdom that involves observations.

2.49 “What are the six perfections of benefiting others? The perfection of generosity that benefits others is to ripen sentient beings by means of sense pleasures. The perfection of discipline that benefits others is discipline that,

out of love, avoids harming others. The perfection of patience that benefits others is that of accepting the Dharma and not despising it. The perfection of diligence that is dedicated through acts of help refers to diligence that accomplishes perfect circumstances in the realms of gods and humans—for example, the way the great brahmin Kintu brought sentient beings to birth in the higher realms at the request of Śakra. The perfection of concentration that benefits others is mental engagement with the Dharma. The perfection of insight that benefits others is engagement for the sake of awakening and satisfying sentient beings through those conditions. [B3]

2.50 “What are the six perfections having supports? The perfection of generosity having supports is generosity that strays into apprehension so that one distributes things while putting hope in such allocations. The perfection of discipline having supports is discipline that is based on entities. [F.26.b] The perfection of patience having supports is patience focused on sentient beings. The perfection of diligence having supports is diligence that involves conceptual thought. The perfection of concentration having supports is concentration that adheres to a self. The perfection of insight having supports is insight that discriminates by conceptualizing phenomena that are quelled or not quelled, and that thus remains entangled. Such are the six perfections having supports.

2.51 “What are the six perfections of awakening? The perfection of generosity is generosity that is endowed with the acceptance that phenomena are nonarising for the sake of awakening. The perfection of discipline is discipline focused on neither body nor mind. The perfection of patience is patience that accepts phenomena just as they are. The perfection of diligence is diligence that remains free from focusing on body or mind. The perfection of concentration is a mind of equality with respect to all phenomena. The perfection of insight is correct knowledge with respect to all phenomena. Such are the six perfections that are dedicated to awakening.

2.52 “What are the six perfections of wisdom? The perfection of generosity based on wisdom is skillful giving in order to continuously ripen sentient beings. The perfection of discipline based on wisdom is to clearly distinguish by adopting the five hundred verses and abandoning the ninety-six heretics,<sup>59</sup> to clearly distinguish by abandoning suffering and not abandoning the correct view, and to thus attain the higher realms. [F.27.a] The perfection of patience based on wisdom is the employment of wisdom to ripen others by accepting suffering and not reviling the desirous. The perfection of diligence based on wisdom is like the king of horses, Keśin,<sup>60</sup> who gladly accepted suffering for himself in order to bring welfare and happiness to both himself and others, thus delivering five hundred travelers, or like the lion, king of beasts, who saved the travelers.<sup>61</sup> The perfection of

concentration based on wisdom gives rise to the concentrations, formless states, and the qualities of the hearers, but without this resulting in one trying to escape. The perfection of insight based on wisdom is the great medicine that correctly apprehends phenomena by means of wisdom, moves toward awakening by relinquishing unvirtuous phenomena, and is beyond the domain of any sentient being.

2.53 “What are the six perfections that benefit oneself? The perfection of generosity that benefits oneself is generosity dedicated to the accomplishment of great enjoyments for oneself. The perfection of discipline that benefits oneself is discipline that results in life within the higher realms, as a human or a god. The perfection of patience that benefits oneself is the accomplishment of patience that ripens as an attractive physique and complexion, charisma, and renown. The perfection of diligence that benefits oneself is one’s independent and diligent practice for the sake of awakening and one’s own diligent discernment. The perfection of concentration that benefits oneself is to develop concentration so that one avoids taking birth in this world during the sevenfold eons of destruction and formation.<sup>62</sup> [F.27.b] The perfection of insight that benefits oneself is to pursue physical, verbal, and mental actions in accord with the truth and without regard for the opinions of others. Such are the six perfections that benefit oneself.

2.54 “What are the six perfections of attainment? The perfection of generosity based on attainment is generosity that ripens as the attainment of vast enjoyments and is dedicated to awakening. The perfection of discipline based on attainment is discipline that is dedicated to awakening and free from mental defilement aimed at attaining wealth. The perfection of patience based on attainment is directed toward awakening and avoids bringing harm to others or giving up the sacred Dharma. The perfection of diligence based on attainment consists in boundless diligent exertion. The perfection of concentration based on attainment is an attainment of the absorption that allows the accomplishment of all activities. The perfection of insight based on attainment is the realization of the equality of all phenomena. Such are the six perfections of attainment.

2.55 “What are the six perfections of hope? The perfection of generosity based on hope is generosity that is generated by apprehension and is dedicated entirely to awakening. The perfection of discipline based on hope is the ripening discipline that involves apprehending body and speech and is carried out for the sake of awakening. The perfection of patience based on hope is correct perception and acceptance of phenomena based on analysis. The perfection of diligence based on hope is being diligent and industrious in the various teachings through knowledge of what is undetermined. [F.28.a] The perfection of concentration based on developing the intention of



hope is not grasping any marks with respect to the relinquishments because of having trained in the perfection of concentration. The perfection of insight based on hope is to think, in order to fathom what is undetermined, 'Is it possible to reach the pinnacle of the perfection of insight or not? How long does it take? Who might accomplish that?' Such are the six perfections of hope.

2.56 "What are the six perfections of the threefold view? The perfection of generosity based on the threefold view is a giving consisting in unceasing conditioned means but with a fruition that is unconditioned. The perfection of discipline based on the threefold view is the discipline of someone who has embarked on the path. The perfection of patience based on the threefold view is that which discerns and accepts that all outer and inner phenomena are impermanent, painful, and devoid of self. The perfection of diligence based on the threefold view is a mind free from emotional defilements that is endowed with the apprehension of unimpeded wisdom and preceded by special insight. The perfection of concentration based on the threefold view is abiding in order to quell these defilements by not being separated from concentration and special insight. The perfection of insight based on the threefold view is to be endowed with knowledge of things as they are, but not as something static, and with the timely ripening of aspirations, in order to relinquish defilements by being taken hold of by expertise in skillful means and insight that are not in conflict with dependent origination. Such are the six perfections of the threefold view. [F.28.b]

2.57 "What are the six perfections with respect to the performance of action? The perfection of generosity based on the performance of action is giving to sentient beings while practicing the four means of attracting disciples. The perfection of discipline based on the performance of action is discipline that ripens many beings. An example of this is the extinguishing of fire and the rescue of many beings that occurred in the Bodhisattva's<sup>63</sup> previous life as a quail.<sup>64</sup> Why should that be regarded in such a way? Because here one uses pleasant speech for the sake of attracting disciples. The perfection of patience based on the performance of action is the perfection of patience employed to ripen many beings. For example, this is the type of austerity performed when the King of Kalinga had the Bodhisattva's body cut up into eight pieces, and the Bodhisattva did not forsake patience but accepted the pain even as he was decapitated.<sup>65</sup> Why should that be regarded in such a way? Because here one accomplishes the objectives of others in order to attract disciples. The perfection of diligence based on the performance of action is diligence that is timely and inspired by compassion, such that it ripens and inspires sentient beings. Why should that be regarded in such a way? Because here one acts in harmony with one's words in order to attract



disciples. The perfection of concentration based on the performance of action is when one has not completed the training in concentration but is endowed with the perfection of insight such that there is no impediment with respect to any phenomenon. Why should that be regarded in such a way? Because of the liberation gate of emptiness. The perfection of insight based on the performance of action is to remain free from delusion about any virtuous factors by means of insight, so that one accepts numerous beings for the sake of awakening. One has a lesser form of the correct understanding of things, and one embraces the liberation gate of wishlessness. Such are the six perfections based on the performance of action. [F.29.a]

2.58 “What are the six perfections of purification via the path? The perfection of generosity based on purification via the path is generosity that is dedicated to engaging with the true view while not abandoning signs and marks of virtue. The perfection of discipline based on purification via the path is discipline that is endowed with correct speech, correct livelihood, and correct action. The perfection of patience based on purification via the path is patience that does not give up the acceptance that phenomena are unborn. The perfection of diligence based on purification via the path is diligence that does not apprehend body or mind. The perfection of concentration based on purification via the path is concentration that is not distracted from absorption beyond apprehending. The perfection of insight based on purification via the path is endowed with the insight of the correct view due to the absence of any grasping at marks and by engendering correct mindfulness. One thereby perfects the singular aspect of awakening and becomes irreversible from that state. Such are the six perfections of purification via the path.

2.59 “What are the six perfections of untiring endeavor? The perfection of generosity based on untiring endeavor is to relinquish all things while skillfully dedicating this to awakening. The perfection of discipline based on untiring endeavor is to observe flawless discipline preceded by an absence of apprehension and undertaken so all beings can attain the higher realms. This is the case when, for example, a bodhisattva dies in the Heaven of Joy, and the trichilocosm trembles as he takes birth in a pure and exquisite buddha realm. The perfection of patience based on untiring endeavor is to patiently cultivate the roots of virtue of others in a way that does not become stained by the eight worldly concerns. [F.29.b] The perfection of diligence based on untiring endeavor is to diligently take hold of omniscient wisdom that is dedicated to all sentient beings with love. The perfection of concentration based on untiring endeavor is to take hold of boundless concentration that accomplishes all aspects of meditative attainment. The

perfection of insight based on untiring endeavor is to abide in insight that is dedicated to a wish to attain expertise in all matters and deliverance by means of superknowledge. Such are the six perfections of untiring endeavor.

2.60 “What are the six perfections of reasoning? The perfection of generosity based on reasoning is generosity imbued with nirvāṇa. The perfection of discipline based on reasoning is discipline dedicated in a way that is free of desire. The perfection of patience based on reasoning is patience that is dedicated to cessation. The perfection of diligence based on reasoning is diligence that engages in pacification. The perfection of concentration based on reasoning is concentration that quells views and conquers emotional defilements. The perfection of insight based on reasoning is to have the perfection of insight that is free from attachment in order to maintain the knowledge pertaining to mantras, medicines, sciences, earthquakes, seasons, years, letters, superknowledges, great compassion, and the actions associated with the higher and lower realms, and thus to be omniscient. [F.30.a] Such are the six perfections of reasoning, which are to be regarded in terms of the four types of fearlessness.

2.61 “What are the six perfections based on what should be done? The perfection of generosity based on what should be done is generosity that is dedicated to benefiting others, as one both gives to others and causes others to practice generosity. The perfection of discipline based on what should be done is the cultivation of love focused on sentient beings. The perfection of patience based on what should be done is the patient reliance on the ripening of karma. The perfection of diligence based on what should be done is diligence endowed with the ten virtues. The perfection of concentration based on what should be done is concentration focused on impermanence, suffering, and the absence of self. The perfection of insight based on what should be done is insight that skillfully benefits numerous beings, ensuring that virtuous factors are not wasted and unvirtuous factors are relinquished. Such are the six perfections based on what should be done.

2.62 “What are the six perfections based on what should not be done? The perfection of generosity based on what should not be done is the practice of ripening sentient beings by means of sense pleasures. The perfection of discipline concerning what should not be done is discipline that involves what should not be done. The perfection of patience based on what should not be done is to tolerate objects that ripen sentient beings and make dedications with craving. The perfection of diligence based on what should not be done is to ripen sentient beings by means of mundane jokes, enjoyment, play, mantra, speech, expressions, dice games, gambling, and material goods. [F.30.b] The perfection of concentration based on what should not be done is concentration that is distinguished in terms of

neutrality and the factors of awakening. The perfection of insight based on what should not be done is insight that has become extremely disturbed, as in the case of a prince who was dull and mute.<sup>66</sup> Such are the six perfections based on what should not be done.

2.63 “What are the six perfections based on conceit? The perfection of generosity based on conceit is giving that lacks dedication. The perfection of discipline based on conceit is the dedication of one’s own discipline to awakening. The perfection of patience based on conceit is a proud patience. The perfection of diligence based on conceit is an endeavor to elaborate. The perfection of concentration based on conceit is concentration that is sporadic. The perfection of insight based on conceit is learning dedicated to awakening. Such are the six perfections based on conceit. From which perspective are those to be regarded? From the perspective of someone listening to the Dharma.

2.64 “What are the six perfections of application? The perfection of generosity based on application is an unreserved giving of everything, as when, for example, a hero sacrificed his life in the ocean for the sake of sentient beings.<sup>67</sup> The perfection of discipline based on application is discipline that has given up views and agitation. The perfection of patience based on application is undeterred acceptance even if one’s head is cut off. The perfection of diligence based on application is to endeavor in ways that are greater than all other pursuits, like the endeavor to dry up the ocean, for example. [F.31.a] The perfection of concentration based on application is concentration that is not wasted even if one remains within a harem. The perfection of insight based on application is unobscured insight that sees all conditioned things to be like illusions and is endowed with profound nonapprehension. Such are the six perfections of application, which are to be regarded from the perspective of the four bases of miraculous power.

2.65 “What are the six perfections of virtue? The perfection of generosity based on virtue is generosity that destroys the chain links of karmic imprints. The perfection of discipline based on virtue relinquishes everything for the sake of the discipline of noble beings, purifies carelessness, and eliminates the lower realms. The perfection of patience based on virtue accepts everything and does not dispute any virtuous factor. The perfection of diligence based on virtue is unrelenting diligence based on all that is to be done. The perfection of concentration based on virtue is to practice the essence of concentration within the sphere of equality in order to discipline the mind so it accords with one’s intentions. An example of this is the way the great king Sudarśana transcended thoughts of desire, malice, and harm.<sup>68</sup> The

perfection of insight based on virtue is insight that does not fixate on anything. Such are the six perfections of virtue, which should be considered from the perspective of great compassion.

2.66 “What are the six perfections of sharpness? The perfection of generosity based on sharpness is generosity that abides by nonapprehension. [F.31.b] The perfection of discipline based on sharpness is unpretentious discipline that does not conceal anything. The perfection of patience based on sharpness accepts all phenomena just as they are and is engendered by means of freedom from error. The perfection of diligence based on sharpness is an irreversible endeavor in accordance with one’s aspirations. The perfection of concentration based on sharpness is the perfection of concentration embraced by the perfection of insight. The perfection of insight based on sharpness consists in a bodhisattva knowing all the perfections of the hearers and solitary buddhas but not becoming dispassionate or being an ordinary person or a recipient of donations, and not having any attachments with respect to the process of taking birth by means of aspiration prayers. Such are the six perfections of sharpness.

2.67 “What are the six perfections of profundity? Profound perfection of generosity is generosity free from objective references. Profound perfection of discipline is discipline free from clinging that remains in harmony with sentient beings and is praised for its detachment by the wise. From which perspective is this to be regarded? From that of the initial engendering of the mind of awakening and the practice of superior intent. Profound perfection of patience is the perfection of patience based on no self that does not conceive of ripening, no ripening, or involvement with ripening. From which perspective is that to be understood? From that of a person engaged in investigating the teachings. Profound perfection of diligence is diligence that is free from clinging to any of the three realms and that does not conceptualize nirvāṇa. From which perspective is that to be regarded? [F.32.a] From the context of overpowering the non-Buddhist mindset. Profound perfection of concentration is the path combined with extremely profound concentration. Profound perfection of insight is the perfection of insight that maintains an absence of mental constructs without conflicting with any factors that are called virtuous. It is distinguished in terms of its being unimpeded and is in causal accordance with quelling. Such are the six perfections of profundity.

2.68 “What are the six perfections of variety? The perfection of generosity based on variety is the perfection of generosity that ripens as the diverse marks of distinction in the body and brings perfect acumen. The perfection of discipline based on variety is committed to upholding buddha realms and the fulfillment of wishes. The perfection of patience based on variety is

dedicated with the wish, 'May this flawless buddha realm eradicate ill will in all beings.' The perfection of diligence based on variety is diligence that ripens the retinues of hearers, solitary buddhas, and bodhisattvas. The perfection of concentration based on variety is a mind dedicated to recollection and mindfulness even if one is surrounded by passionate and desirous people. The perfection of insight based on variety is insight embraced by skillful means, such that one teaches the profound Dharma without forgetfulness and without having to depend on others. Such are the six perfections of variety.

2.69 "What are the six perfections of displaying? The perfection of generosity based on displaying refers to distributing exquisite food and drink within buddha realms by means of the mind. [F.32.b] The perfection of discipline based on displaying is to be irreproachable within all gatherings. The perfection of patience based on displaying is to bring forth a buddha realm that is level like the palm of a hand, soft to the touch like kacalindika cloth, and studded with numerous kinds of jewels. The perfection of diligence based on displaying is a boundless retinue. The perfection of concentration based on displaying is to possess light and perfect features while being free from flawed thinking, ripening, passion, and emotional defilement. The perfection of insight based on displaying is to be free from forgetfulness and to thus teach the Dharma even to beings born in the animal realm, based on having accomplished illusion-like absorption. Such are the six perfections of displaying.

2.70 "What are the six perfections of being unconquerable? The perfection of generosity based on being unconquerable is giving with a mind free from obscurations. The perfection of discipline based on being unconquerable is discipline that dispels the defilements. The perfection of patience based on being unconquerable is distinguished in terms of an absence of reservations and fear with respect to the vast and endless notions of sentient beings. The perfection of diligence based on being unconquerable is to subdue others by means of an apprehending wisdom. The perfection of concentration based on being unconquerable is concentration that is free from forgetfulness in maintaining the acceptance of no self while experiencing objects. The perfection of insight based on being unconquerable is the perfection of insight that is endowed with perfect eloquence, whereby one can teach in a way that is utterly unhindered while maintaining unimpeded concentrations, liberations, absorptions, [F.33.a] and attainments. Such are the six perfections of being unconquerable.

2.71 "What are the six perfections focused on sentient beings? The perfection of generosity focused on sentient beings is preceded by love whereby the realms of starving spirits are purified. The perfection of discipline focused on

sentient beings is discipline that purifies the realms of animals. The perfection of patience focused on sentient beings patiently accepts any number of flaws and purifies the realms of hell beings. The perfection of diligence focused on sentient beings overcomes others in accord with the four means of attracting disciples and purifies the realms of asuras. The perfection of concentration focused on sentient beings accomplishes happiness for sentient beings by first taking hold of oneself. For example, from the commitments of Akṣobhya one is to be nourished for the sake of others and engage in the ten commitments.<sup>69</sup> This also purifies the realms of humans. The perfection of insight focused on sentient beings presents and teaches the Dharma on a vast scale to sentient beings based on the relative truth, and it purifies the defilements. Such are the six perfections focused on sentient beings.

2.72 “What are the six perfections focused on phenomena? The perfection of generosity focused on phenomena is generosity performed with a wish for the eighteen unique qualities of a buddha. The perfection of discipline focused on phenomena comprises the vows of body, speech, and mind that have arisen as the liberation gate of the absorption of wishlessness. [F.33.b] The perfection of patience focused on phenomena is the perfection of patience focused on great compassion. The perfection of diligence focused on phenomena is diligence that overpowers others and is effectuated by means of the four bases of miraculous power. The perfection of concentration focused on phenomena is concentration that is preceded by the application of mindfulness. The perfection of insight focused on phenomena has arisen from correct knowledge. Therefore, one comprehends the words that are contained in all dhāraṇīs, whereby one swiftly masters all languages and becomes able to teach in them. One will teach in a manner that upholds the four types of fearlessness and makes one progress irreversibly with respect to these. Such are the six perfections focused on phenomena.

2.73 “What are the six perfections focused on calm abiding? As the perfection of generosity is a mind without grasping, the perfection of generosity focused on calm abiding is dedication by means of intention grounded in truth because the mind is without grasping. The perfection of discipline focused on calm abiding is that which relinquishes the five obscurations. The perfection of patience focused on calm abiding is the expression of acceptance based on the knowledge that realizes impermanence and suffering. The perfection of diligence focused on calm abiding is the endeavor to investigate the Dharma of emptiness, signlessness, and wishlessness. The perfection of concentration focused on calm abiding is absorption that quells the defilements by adopting the factors of awakening.

The perfection of insight focused on calm abiding is to delight in, focus on, cultivate, immerse oneself in, and prepare for calm abiding so that one attains the eight liberations, without being taught by others, [F.34.a] and do not regress to the levels of hearers and solitary buddhas. Such are the six perfections focused on calm abiding.

2.74 “What are the six perfections focused on special insight? The perfection of generosity focused on special insight is generosity free from concepts about ownership, time, and recipients. The perfection of discipline focused on special insight is the commitment to attain certainty through nonapprehension by gaining a deeper vision of the past and the future. The perfection of patience focused on special insight is the patience of an unfettered mind that has special insight into the equality of all phenomena and is free of any view of a sentient being, life force, person, or living being. The perfection of diligence focused on special insight is diligence that focuses on and engenders special insight. The perfection of concentration focused on special insight is the skillful appropriation of all types of concentration in a way that is preceded and controlled by special insight. The perfection of insight focused on special insight is unhindered knowledge for the sake of awakening that is unimpeded by desire, not of the nature of concentration, and free of delusion with respect to all phenomena. This is an engagement that is free of contaminants and endowed with the formation of great compassion, thus ripening both oneself and all beings without wavering from its own level. Such are the six perfections focused on special insight. [F.34.b]

2.75 “What are the six perfections of universality? The perfection of generosity based on universality is generosity that is dedicated for the sake of attaining freedom from poverty with respect to all phenomena. The perfection of discipline based on universality is dedicated to the happiness of all sentient beings by means of great compassion. It is a concordant cause for attaining perfect wisdom and ensures that the roots of freedom from regrets will ripen. The perfection of patience based on universality is the accomplishment of the qualities of irreversibility and adherence to firm resolve. The perfection of diligence based on universality is an endeavor that is embraced by insight preceded by faith. The perfection of concentration based on universality is an infinite practice of the perfection of concentration that emerges from correct analysis, has boundless engagement and unimpeded observation, and is endowed with nonapprehension. The perfection of insight based on universality is the perfection of insight that adheres to the appropriate factors and—due to faith, diligence, mindfulness, and absorption—displays mastery of skillful means in a way that is firm and unaffected by regrets. It

arises from the knowledge of all phenomena, be they of the world, training, no training, the knowledge of solitary buddhas, or those of unexcelled and perfect awakening. Such are the six perfections of universality.

2.76 “What are the six perfections of partiality? The perfection of generosity based on partiality is the giving bodhisattvas do on their own and according to their own mind. The perfection of discipline based on partiality is when a teaching is conceived of as a discipline for some people but as a violation of discipline for other people. The perfection of patience based on partiality is the patience based on apprehensions. [F.35.a] The perfection of diligence based on partiality is a diligence that discriminates. The perfection of concentration based on partiality is concentration focused on entities. The perfection of insight based on partiality is insight that conceives in terms of analysis and eliminative reasoning.<sup>70</sup> Such are the six perfections of partiality.

2.77 “What are the six incorruptible perfections? Incorruptible perfection of generosity is giving with a mind of equality toward objects of veneration and ordinary beings. Incorruptible perfection of discipline is the vow of nonabiding. Incorruptible perfection of patience is patience that cannot be swayed by the eight worldly concerns. Incorruptible perfection of diligence is diligence that is based on understanding the powers of the māras and consequently not giving up no matter how hard it may be. Incorruptible perfection of concentration is the perfection of concentration that is inspired by the qualities of being free from obscurations and has achieved equanimity with respect to objects. Incorruptible perfection of insight is insight that is unimpeded with respect to both mundane and supramundane phenomena. Such are the six incorruptible perfections.

2.78 “What are the six uncontrived perfections? Uncontrived perfection of generosity is giving the Dharma and material things on a grand scale. Uncontrived perfection of discipline is discipline free from laziness. Uncontrived perfection of patience is the perfection of patience with a truly noble intent. Uncontrived perfection of diligence [F.35.b] is the perfection of diligence that does not strive for the sake of material things. Uncontrived perfection of concentration is the perfection of concentration free from clinging. Uncontrived perfection of insight is the perfection of insight that benefits others without having anything to safeguard. Such are the six uncontrived perfections.

2.79 “What are the six perfections for freedom from poverty? The perfection of generosity for freedom from poverty is generosity that is dedicated to helping others who are poor and does not harbor any personal expectation of a gratifying ripening. The perfection of discipline for freedom from poverty is an observance of vows that is not dedicated only to higher realms.



The perfection of patience for freedom from poverty is patience for the sake of material things. The perfection of diligence for freedom from poverty is physical and mental effort linked to material things. The perfection of concentration for freedom from poverty is to arouse a concentration that is dedicated to birth as Brahmā. The perfection of insight for freedom from poverty is ample involvement in defilements without giving them up or criticizing them although one understands their flawed nature. Such are the six perfections for freedom from poverty.

2.80 “What are the six irreversible perfections? Irreversible perfection of generosity is giving that is not based on hearers and solitary buddhas but is irreversible with respect to awakening. Irreversible perfection of discipline is discipline that remains uninterrupted right up to awakening. Irreversible perfection of patience is patience beyond the mundane levels and the levels of hearers and solitary buddhas. [F.36.a] Irreversible perfection of diligence is diligence embraced by skillful means that remains unimpeded right up to the attainment of omniscience. Irreversible perfection of concentration is the activity of the bodhisattvas as they enjoy sense pleasures while constantly practicing skillful insight. Irreversible perfection of insight is vast insight supported by great compassion that cannot be swayed by monks, brahmins, hearers, or solitary buddhas and has arisen from the genuine view beyond the world. Such are the six irreversible perfections.

2.81 “What are the six perfections of accomplishment? The perfection of generosity based on accomplishment is the perfection of generosity free from weariness. The perfection of discipline based on accomplishment is the perfection of discipline based on minimal study. The perfection of patience based on accomplishment is the perfection of patience that prevails regardless of whether there is anger. The perfection of diligence based on accomplishment is the perfection of diligence applied for the sake of relishing experiences. The perfection of concentration based on accomplishment is the transcendent acceptance deriving from selflessness that pertains to the perfection of concentration. The perfection of insight based on accomplishment is the perfection of insight that pursues mundane activities. Such are the six perfections of accomplishment.

2.82 “What are the six perfections of purity? The perfection of generosity based on purity is the perfection of generosity without any expectation of ripening. [F.36.b] The perfection of discipline based on purity is the perfection of discipline free from laziness. The perfection of patience based on purity is patience endowed with the qualities of nonapprehension. The perfection of diligence based on purity is the perfection of diligence that harms neither oneself nor others. The perfection of concentration based on purity is the perfection of concentration consisting in attainment that generates the

power of the absence of entities and the absence of apprehensions. The perfection of insight based on purity is meditation that dispels all obscurations and is free from error. Such are the six perfections of purity.

2.83 “What are the six perfections of stability? The perfection of generosity based on stability occurs when bodhisattvas practice generosity such that they cannot be disturbed by the emanations of the māras and become able to relinquish all possessions without any anxiety. The perfection of discipline based on stability is the perfection of discipline that is not based on rites and rituals but dedicated wholly to awakening. The perfection of patience based on stability is the extraordinary perfection of patience that is free of attachment and anger. The perfection of diligence based on stability is the absence of weariness that is free of conceit based on learning and causes the perfection of diligence. The perfection of concentration based on stability is the perfection of concentration that is dedicated to the processes of ripening and practiced for the sake of stabilizing masteries and meditative attainments. The perfection of insight based on stability is insight that gains emancipation and remains in all regards free of confusion through acceptance that clearly comprehends the Dharma. [F.37.a] Such are the six perfections of stability.

2.84 “What are the six perfections of exertion? The perfection of generosity based on exertion is the perfection of generosity that abides by nonapprehension. The perfection of discipline based on exertion is the perfection of discipline free of conceit. The perfection of patience based on exertion is patience that focuses on the abandonment of attachment and anger. The perfection of diligence based on exertion is the harmonizing with emptiness that occurs when one has abandoned one’s own discomfort in order to relinquish and denounce ego-clinging and the various forms of suffering. The perfection of concentration based on exertion is an uninterrupted understanding caused by sadness due to impermanence and mastery of dependent origination. The perfection of insight based on exertion is insight distinguished by nondual immersion in freedom from desire. Such are the six perfections of exertion.

2.85 “What are the six perfections of satisfaction? The perfection of generosity based on satisfaction is the perfection of generosity that is dedicated to liberation and not to saṃsāra. The perfection of discipline based on satisfaction is the perfection of discipline that is uncontaminated. There is also such a thing as a bodhisattva’s perfection of discipline based on satisfaction that is contaminated, namely the discipline that aspires to the levels of hearers or solitary buddhas. The perfection of patience based on satisfaction is the perfection of patience that accomplishes the immeasurable array of buddha qualities and aims for unsurpassable prayers. The perfection

of diligence based on satisfaction is the perfection of diligence free from attachment to conditioned phenomena. [F.37.b] The perfection of concentration based on satisfaction is the perfection of concentration that distinguishes what is conducive from what is not conducive. The perfection of insight based on satisfaction is the perfection of insight focused on the three gateways to liberation. Such are the six perfections of satisfaction.

2.86 “What are the six mundane perfections? Mundane perfection of generosity is generosity that is not dedicated to awakening. Mundane perfection of discipline consists of the seven types of discipline. Mundane perfection of patience is fueled by analysis. Mundane perfection of diligence is socializing related to the mundane perfection of diligence. Mundane perfection of concentration is concentration dedicated to birth. Mundane perfection of insight is the perfection of insight that is accustomed to the phenomena of the world. Such are the bodhisattvas’ six mundane perfections.

2.87 “What are the six supramundane perfections? Supramundane perfection of generosity is what the Blessed One has explained as follows: ‘The ripening of the merit that is achieved through giving the Dharma and material things for the sake of awakening fulfills one’s wishes and soon brings the supreme peace of nirvāṇa.’ Supramundane perfection of discipline is the dispelling of the vows of hearers and solitary buddhas and the cessation of the linkages of karmic imprints. [F.38.a] Supramundane perfection of patience is acceptance in terms of unadulterated phenomena. Supramundane perfection of diligence consists in efforts for the sake of ripening sentient beings—efforts that continue through to spiritual awakening and are based on having attained acceptance that phenomena are nonarising. Supramundane perfection of concentration is to remain in absorption for the sake of perfecting the faculties and wisdom that are based on bodhisattva qualities. Supramundane perfection of insight is the perfection of the wisdom of omniscience, the single factor of awakening that is not shared with hearers and solitary buddhas. Such are the six supramundane perfections. [B4]

2.88 “What are the six unsurpassable perfections? The unsurpassable perfection of generosity consists of infinite displays that empower bodhisattvas within buddha realms as well as the continuous process of ripening proud sentient beings throughout incalculable eons. Unsurpassable perfection of discipline is to maintain the perception of the Dharma such that the three lower realms are relinquished, and the buddha realms are occupied. Unsurpassable perfection of patience is the universal decrease of animosity that gives the circle of bodhisattvas their golden hue. Unsurpassable perfection of diligence is not letting go of the bodhisattva’s

unshakable commitment. Unsurpassable perfection of concentration is ensuring that the four concentrations are not wasted even if one is to dwell as a householder within a harem, and this ripens as a retinue with few defilements within a buddha realm. [F.38.b] Unsurpassable perfection of insight is to maintain buddha realms with limitless life, limitless arrays, and eloquence amidst a limitless audience. Such are the six unsurpassable perfections.

2.89 “What are the six perfections free from distraction? The perfection of generosity free from distraction is the bodhisattva’s perfection of generosity that swiftly gains superknowledge through the ripening by way of dedication. The perfection of discipline free from distraction is the perfection of discipline that continuously adheres to noble qualities pertaining to the various spiritual levels. The perfection of patience free from distraction is the accomplishment of virtuous qualities. The perfection of diligence free from distraction is produced through disillusionment, *nirvāṇa*, and freedom from desire. It is undertaken due to recollection of those who lack faith and the buddhas’ roots of virtue. The perfection of concentration free from distraction is the understanding of the perfection of insight while remaining in concentration. Although one clearly recognizes the phenomena of the desire realm, one does not relinquish them but correctly distinguishes between the presence and absence of flaws. The perfection of insight free from distraction is to practice the six perfections while correctly distinguishing between the presence and absence of flaws in relation to all the phenomena of the world and the qualities of the bodhisattvas. Such are the six perfections free from distraction.

2.90 “What are the six perfections of not cycling in *saṃsāra*? [F.39.a] The perfection of generosity of not cycling in *saṃsāra* is the generosity of a bodhisattva who abides by nonapprehension. The perfection of discipline of not cycling in *saṃsāra* is to not regress from the qualities of hearers, solitary buddhas, and buddhas. The perfection of patience of not cycling in *saṃsāra* is to cut through grasping in terms of ‘I’ and ‘mine’ and to stay clear of attachment and anger. The perfection of diligence of not cycling in *saṃsāra* is to show concern for others, remain with wisdom, and subdue adversaries. The perfection of concentration of not cycling in *saṃsāra* is to maintain concentration for the sake of fully understanding that which is seen, heard, and recollected. The perfection of insight of not cycling in *saṃsāra* is the superior insight that conquers all doubt and is distinguished by the absence of marks—the omniscient wisdom that is the single factor of awakening. Such are the six perfections of not cycling in *saṃsāra*.

2.91 “What are the six perfections for saṃsāra? The perfection of generosity related to saṃsāra is the perfection of generosity that engages with sentient beings for as long as the sacred Dharma has not yet disappeared. The perfection of discipline related to saṃsāra is auspicious abiding in order to relinquish all engagements, from the time of dwelling in the Heaven of Joy right up to nirvāṇa. The perfection of patience related to saṃsāra is patience in harmony with saṃsāra that coexists with the true nature of reality, is present in order to ripen many beings, and maintains constant dedication. The perfection of diligence related to saṃsāra is diligence in the aspiration of the bodhisattva Avalokiteśvara dedicated to helping numerous beings, as in the case of the aspiration prayer to the glory of the bodhisattva Avalokiteśvara, as well as the appeasement of Kalmāṣapada. [F.39.b] The perfection of concentration related to saṃsāra is the bodhisattva’s meditative attainment within the absorption that displays freedom from obscurations, thus causing numerous sentient beings to attain happiness. The perfection of insight related to saṃsāra is the perfection of insight that understands all aims in terms of the body of awakening that benefits oneself, as well as numerous inclinations. Such are the six perfections for saṃsāra.

2.92 “What are the six shared perfections? The shared perfection of generosity is generosity developed through aspiration prayers. The shared perfection of discipline is discipline that involves appropriation that is employed to engage with sentient beings. The shared perfection of patience is patience that employs blessings. The shared perfection of diligence is diligence associated with compassion. The shared perfection of concentration is concentration that is dedicated for the sake of timely ripening for the benefit of many beings. The shared perfection of insight is the perfection of insight free from any delusion with respect to the links of habitual tendencies. Such are the six shared perfections.

2.93 “What are the six unshared perfections? The unshared perfection of generosity is the perfection of generosity that is practiced in order to master self-confidence and to produce various aspects of self-confidence. The unshared perfection of discipline is the discipline of a bodhisattva who is displeased with the householder’s life. [F.40.a] The unshared perfection of patience is the extraordinary reliance on acceptance of the profound Dharma. The unshared perfection of diligence is diligence that manifests boundlessly. The unshared perfection of concentration is meditation concerning sentient beings, meditation by means of superior intent concerning the Dharma, and concentration on the aspects of emptiness. The unshared perfection of insight is comprehension that accords with correct knowledge of meaning,

definitions, and the Dharma; that arises from comprehending the twofold Dharma;<sup>71</sup> and that consists in the full understanding of the two deeds of nobility.<sup>72</sup> Such are the six unshared perfections.

2.94 “What are the six perfections of sharing? The perfection of generosity based on sharing is that which arises from the perfection of generosity as well as the accomplishment of the perfection of generosity. The perfection of discipline based on sharing is the perfection of discipline that brings the major and minor parts of the body to perfection. The perfection of patience based on sharing is the perfection of patience that allows one to maintain a noble demeanor within a gathering. The perfection of diligence based on sharing is the perfection of diligence that accomplishes all aims. The perfection of concentration based on sharing is the perfection of concentration absorbed in understanding in order to attain perception of past lives. The perfection of insight based on sharing is the perfection of insight that realizes what is the truth. Such are the six perfections of sharing. [F.40.b]

2.95 “What are the six perfections without ripening? The perfection of generosity without ripening is the blessing of the display of ascetic practices on the banks of the Nairañjanā although having obtained food. The perfection of discipline without ripening is to send forth emanations among the two thousand five hundred heavenly bodies while remaining free from apprehensions on the banks of the Gaṅgā. The perfection of patience without ripening is the perfection of patience that is distinguished in terms of nonapprehension of body, speech, and mind. The perfection of diligence without ripening is effort without prior discernment. The perfection of concentration without ripening is the concentration of abiding within cessation. The perfection of insight without ripening is the knowledge of inexhaustible special insight. Such are the six perfections without ripening.

2.96 “What are the six perfections pertaining to essence? The perfection of generosity based on essence is generosity free from conceitedness. The perfection of discipline based on essence is discipline free from conceited thoughts. The perfection of patience based on essence is acceptance of the absence of self. The perfection of diligence based on essence is diligence focused on the absence of self. The perfection of concentration based on essence is concentration that dwells neither on the external nor the internal. The perfection of insight based on essence is remaining neutral and free from error with respect to all phenomena. Such are the six perfections pertaining to essence. [F.41.a]

2.97 “What are the six perfections of nonentity? The perfection of generosity based on nonentity is generosity without the intention to give in the future. The perfection of discipline based on nonentity is a commitment that

discerns by elimination. The perfection of patience based on nonentity is without conceptual elaborations having notions of the virtuous or the unvirtuous. The perfection of diligence based on nonentity is effort on the path. The perfection of concentration based on nonentity is a mind that is free of attachment to the three realms and adheres correctly. The perfection of insight based on nonentity is practiced without having notions of the conditioned or the unconditioned. Such are the bodhisattvas' six perfections of nonentity.

2.98 "What are the six perfections of vastness? The perfection of generosity based on vastness is generosity that is dedicated for the sake of limitless beings. The perfection of discipline based on vastness is discipline that is universal. The perfection of patience based on vastness is patience that is not dependent on motivation. The perfection of diligence based on vastness is diligence that emerges through the application of mindfulness. The perfection of concentration based on vastness is the perfection of concentration that accomplishes eighty thousand absorptions. The perfection of insight based on vastness comprehends the defilement and purification of all sentient beings and forms aspirations and promises. Such are the six perfections of vastness.

2.99 "What are the six perfections of flourishing? [F.41.b] The perfection of generosity based on flourishing is generosity endowed with sixteen features that accomplish the qualities of irreversibility. The perfection of discipline based on flourishing is committed to regarding even the most minute unvirtuous factor as something frightening. The perfection of patience based on flourishing is patience that has abandoned attachment and anger. The perfection of diligence based on flourishing is diligent engagement free from unvirtuous factors. The perfection of concentration based on flourishing is concentration associated with great compassion. The perfection of insight based on flourishing is insight that teaches without impediment. Such are the six perfections of flourishing.

2.100 "What are the six infinite perfections? Infinite perfection of generosity is perfection of generosity conjoined with insight. Infinite perfection of discipline is discipline in association with altruistic qualities. Infinite perfection of patience is acceptance of the three gateways to liberation. Infinite perfection of diligence is diligence with respect to the basis of genuine pliability. Infinite perfection of concentration is the concentration of training in loving kindness while observing the factors of awakening. Infinite perfection of insight is the insight of correct knowledge. Such are the six infinite perfections.

- 2.101        “What are the six perfections of searching? The perfection of generosity based on searching is the renunciant’s sharing all that they receive in their alms bowl. The perfection of discipline based on searching is the discipline of ascetic virtues. [F.42.a] The perfection of patience based on searching is an acceptance that is based on correct analysis. Thus, due to the bases of learning and the bases of virtue, one becomes unintimidated by suffering, as when for example a king relinquishes his own head and his queen. The perfection of diligence based on searching is an absence of weariness when accomplishing virtue, just as in the past Dīpaṅkara did while suffering. The perfection of concentration based on searching is concentration that involves analysis and is strengthened by special insight. The perfection of insight based on searching is pursuit of the meaning of emptiness by means of logical arguments from dependent origination. Such are the six perfections of searching.
- 2.102        “What are the six perfections for crossing over? The perfection of generosity for crossing over is the perfection of generosity that is practiced by the precious householder who eliminates poverty. The perfection of discipline for crossing over is the discipline with power over the ripening of other people that is observed through the path of the ten kinds of virtuous action. The perfection of patience for crossing over is an undeterred acceptance that is due to the strength of analysis. The perfection of diligence for crossing over consists of thoughts of deliverance aimed at giving up desirous thoughts. The perfection of concentration for crossing over is concentration free from conceit that is aimed at giving up harm. The perfection of insight for crossing over is deliverance by understanding the characteristics of suffering throughout the three realms as well as the absence of self. Such are the six perfections for crossing over. [F.42.b]
- 2.103        “What are the six perfections of joyfulness? The perfection of generosity based on joyfulness is the perfection of generosity aimed at obtaining all pleasures and ripens within the realms of gods and humans. The perfection of discipline based on joyfulness is discipline that leads to longevity within the realms of gods and humans. The perfection of patience based on joyfulness is acceptance that phenomena are nonarising. The perfection of diligence based on joyfulness is diligence that involves effort and bears fruit. The perfection of concentration based on joyfulness is concentration aimed at attaining excellent qualities, or a ripening that benefits both oneself and others, or the results of aspiration prayers, or a correct understanding. The perfection of insight based on joyfulness is to listen to the Dharma in order to comprehend all the practices of the thus-gone ones. Such are the six perfections of joyfulness.



2.104 “What are the six perfections of joylessness? The perfection of generosity based on joylessness is to be detached from wealth, food, clothing, and so forth, thus giving freely without any expectation of reward. The perfection of discipline based on joylessness is the discipline of a renunciant who dwells within a household. The perfection of patience based on joylessness is the acceptance of regret. The perfection of diligence based on joylessness is to endeavor for the sake of relinquishing suffering. The perfection of concentration based on joylessness is concentration that is characterized by conflicting factors and the manifestation of suffering, [F.43.a] as well as thoughts of attachment and anger. The perfection of insight based on joylessness is the insight of a bodhisattva who maintains focal points and has no fondness for the three realms. Such are the six perfections of joylessness.

2.105 “What are the six perfections for the retention of learning? The perfection of generosity based on the retention of learning is giving the gift of Dharma to a person through teaching and causing that person to recite and retain the Dharma. The perfection of discipline based on the retention of learning is to encourage others to practice and retain the physical, verbal, and mental discipline associated with the seven Dharma topics on the roots of virtue.<sup>73</sup> The perfection of patience based on the retention of learning is an undaunted acceptance of suffering for the sake of even a single word of the well-spoken teachings. This is how, when the Bodhisattva was a brahmin, he served an outcaste for twelve years for the sake of listening to teachings from him in order to comprehend the succession of births. The perfection of diligence based on the retention of learning is diligence focused on deliverance. The perfection of concentration based on the retention of learning is a mind that is focused on impermanence. The perfection of insight based on the retention of learning is to equally encourage friends and foes to virtuous practice, since one is not a teacher who holds back on teaching. Such are the six perfections for the retention of learning.

2.106 “What are the six perfections for a long stay in saṃsāra? The perfection of generosity for a long stay in saṃsāra is generosity that is dedicated to the acceptance that phenomena are nonarising. [F.43.b] The perfection of discipline for a long stay in saṃsāra is the perfection of discipline that is free from harming others due to great compassion. The perfection of patience for a long stay in saṃsāra is patience that is developed through aspiration prayers. The perfection of diligence for a long stay in saṃsāra is diligence that is dedicated to hearing the Dharma. The perfection of concentration for a long stay in saṃsāra is concentration that is focused on the absence of self. The perfection of insight for a long stay in saṃsāra is the insight on the level of irreversibility. Such are the six perfections for a long stay in saṃsāra.

2.107 “What are the six perfections without interruption? The perfection of generosity without interruption is generosity through the four means of attracting disciples. The perfection of discipline without interruption is the perfection of discipline in terms of the three modes of perfect conduct. The perfection of patience without interruption is patience of four kinds: patience relating to the body, patience relating to mind, patience based on analysis, and patient acceptance of phenomena. The perfection of diligence without interruption is being unimpeded and imperturbable by means of the four bases of miraculous power. The perfection of concentration without interruption is the perfection of concentration by means of the four applications of mindfulness. The perfection of insight without interruption is full knowledge of the four truths. [F.44.a] Such are the six perfections without interruption.

2.108 “What are the six perfections that are dedicated to ripening as sense pleasures? The perfection of generosity that is dedicated to ripening as sense pleasures is generosity that relinquishes all possessions. Although it is regarded as the emptiness gateway to liberation it is still the perfection of generosity that is dedicated to ripening as sense pleasures. The perfection of discipline that is dedicated to ripening as sense pleasures is discipline that is benevolently dedicated to taking birth and living in the desire realm in order to ripen sentient beings. The perfection of patience that is dedicated to ripening as sense pleasures is acceptance of conducive objects in the context of training. The perfection of diligence that is dedicated to ripening as sense pleasures is diligence that is made to ripen in accordance with the wishes of the mundane mind. The perfection of concentration that is dedicated to ripening as sense pleasures is the process of making others who suffer happy by means of love and compassion, and an understanding of the right time. The perfection of insight that is dedicated to ripening as sense pleasures is love and compassion that are discerning and assisted by an understanding of what is, and what is not, the right time. Such are the six perfections that are dedicated to ripening as sense pleasures.

2.109 “What are the six perfections dedicated through concentration? The perfection of generosity dedicated through concentration is the giving of whatever is desired by means of blessings. The perfection of discipline based on concentration is discipline that is fully attentive. [F.44.b] The perfection of patience based on concentration is patience that is based on the comprehension of the essential equality of all things. The perfection of diligence based on concentration is diligently dispelling the fetters of the mind. The perfection of concentration based on concentration is insightful

concentration that is of the nature of learning. The perfection of insight based on concentration is insightful concentration that quells desire. Such are the six perfections dedicated through concentration.

2.110 “What are the six perfections of superknowledge? The perfection of generosity based on superknowledge is the accomplishment of the divine eye through the offering of butter lamps. The perfection of discipline based on superknowledge is the unbroken perfection of discipline that accomplishes the divine ear. The perfection of patience based on superknowledge is patience that accomplishes the recollection of past lives and is dedicated to nondual wisdom. The perfection of diligence based on superknowledge is diligence that is focused on sentient beings and that accomplishes mundane roots of virtue. The perfection of concentration based on superknowledge is concentration that accomplishes miraculous feats, unfolds the knowledge of cessation, and adheres to meditative attainment. From that emerges the perfection of insight based on superknowledge—superknowledge of the categories of the mind, superknowledge of the exhaustion of contaminants, and insight emerging from the meditative attainment of cessation. Such are the six perfections of superknowledge. [F.45.a]

2.111 “What are the six perfections for mundane fields of artistry? The ripening of generosity is what becomes most excellent among such other mundane fields of artistry. The ripening of discipline is to become delighted in multitudes of people. The ripening of patience yields a comprehensive knowledge of all crafts and sciences. The ripening of diligence consists in swift actualization. The ripening of concentration is accomplishment according to one’s wishes. The ripening of insight is knowing how not to cycle in saṃsāra. Such are the six perfections for mundane fields of artistry.

2.112 “What are the six perfections dedicated through loving kindness? The perfection of generosity dedicated through loving kindness is to mentally give for the sake of protecting all sentient beings. For example, it is like the hare that sacrificed himself, saying, ‘Stay here and eat me.’<sup>74</sup> The perfection of discipline dedicated through loving kindness is to take birth in a dark age by the power of aspirations and thereby cause beings to embrace and become established in the ten avenues of virtuous action. As examples, this is like the Bodhisattva’s previous births as a quail and a parrot.<sup>75</sup> The perfection of patience dedicated through loving kindness is associated with the knowledge of time. For example, this is like the King of Kāśī who remained unperturbed even as his head was cut off. The perfection of diligence dedicated through loving kindness is what leads many beings to the higher realms. For example, when the brahmin Subhadra and the vagrant Intelligent One accepted blame, they were practicing the perfection of

diligence dedicated through loving kindness. [F.45.b] The perfection of concentration that is dedicated through loving kindness is concentration that accomplishes the immeasurable states. The perfection of insight dedicated through loving kindness is insight aimed at ripening many beings. For example, this is like Janaka and Mahauṣadha, who defeated his king's father-in-law without causing any harm and without entering the river.<sup>76</sup> Such are the six perfections dedicated through loving kindness.

2.113 “What are the six perfections dedicated through compassion? The perfection of generosity that arises from compassion is giving to make sentient beings happy. The perfection of discipline that arises from compassion is to remain free from even a speck of unwholesomeness while also untiringly teaching others. The perfection of patience that arises from compassion is willingness to accept abusive words oneself while also encouraging others to be patient. The perfection of diligence that arises from compassion is to diligently and untiringly pursue the cultivation of virtuous factors, liberate numerous beings, and encourage others to embrace deliverance. The perfection of concentration that arises from compassion is the concentration that brings joy to those weary of the lower realms. The perfection of insight that arises from compassion is to work untiringly to purify the lower realms, give the gift of the Dharma, and ripen sentient beings. Such are the six perfections dedicated through compassion. [F.46.a]

2.114 “What are the six perfections dedicated through joy? The perfection of generosity based on joy is generosity that is preceded by supreme joy. The perfection of discipline based on joy is discipline that accomplishes pliancy. The perfection of patience focused on joy is patience that emerges from reticence and modesty. The perfection of diligence focused on joy is to be free from animosity and to give happiness to both oneself and others. Without thinking in flawed ways, one instead thinks in wholesome ways and is free from both regret and yearning. The perfection of concentration focused on joy is pacification of displeasure, purification of the mind, overcoming the fetters, and giving up desire. The perfection of insight that arises from joy is to uphold the factor of awakening based on equanimity and to be endowed with the factor of awakening that discerns phenomena. Through the blessing from the gateway to liberation pertaining to the wishlessness, this is the unmistakable and unimpeded abode of peace. Such are the bodhisattvas' six perfections dedicated through joy.

2.115 “What are the six perfections dedicated through equanimity? The perfection of generosity dedicated through equanimity is generosity that has an inexhaustible mind and that reaches the end<sup>77</sup> of the path of ripening into the equality of phenomena. The perfection of discipline dedicated through equanimity is the perfection of discipline that is free from yearning, purified

through a loving mind, and associated with the factors of awakening. [F.46.b] The perfection of patience dedicated through equanimity is patience that is free from mental craving, accomplishes signlessness, and has given up the spectacle of analyzing outer and inner phenomena. The perfection of diligence dedicated through equanimity is equanimity endowed with understanding of the essence of conditioned things. The perfection of concentration dedicated through equanimity is initiated by calm abiding and gives rise to the power of special insight. The perfection of insight dedicated through equanimity is the insight that consists in purification on the path to the final goal that is focused on great compassion. Such are the six perfections dedicated through equanimity.

2.116 “What are the six perfections dedicated through wrong view? The perfection of generosity dedicated through wrong view is like the offerings made by the Brahmin Velāma in an open area by the riverbanks in order to bring others to maturity. The perfection of discipline dedicated through wrong view is discipline that involves objective references and is practiced while apprehending a self. The perfection of patience dedicated through wrong view is the untiring practice that is undertaken in large forests where people practice yogic discipline. The perfection of diligence dedicated through wrong view is to perform mundane actives and master the Vedas in order to ripen others. The perfection of concentration dedicated through wrong view is to develop concentration and rest in that essential state such that one experiences joy. [F.47.a] The perfection of insight dedicated through wrong view is to assume the demeanor of a brahmin in order to ripen others and be in a way that accords with them. Such are the six perfections dedicated through wrong view.

2.117 “What are the six perfections dedicated through correct view? The perfection of generosity dedicated through correct view is generous engagement in mundane actions, accompanied by thoughts such as, ‘There is generosity, there is offering, there is fire offering; the effects of ripened wholesome and unwholesome actions do exist.’ The perfection of discipline dedicated through correct view is when bodhisattvas do not engage in unwholesome actions encouraged by unwholesome companions—even when no buddha has appeared. The perfection of patience dedicated through correct view is as demonstrated by the Bodhisattva when he was a parrot living in the lofty snow mountains that chose not to leave a withered tree because he recollected how he had previously been happy there.<sup>78</sup> The perfection of diligence dedicated through correct view is the view by which one refrains from bringing harm upon oneself and others, as exemplified by the merchant Aśula. The perfection of concentration dedicated through correct view is the attainment of the four concentrations purified by means of

insight. The perfection of insight dedicated through correct view is the employment of insight for the sake of benefiting many beings, as exemplified by the wandering Bodhisattva, who on his own, composed eighty-four thousand praises. Such are the six perfections dedicated through correct view.

2.118 “What are the six perfections dedicated through the view having support? The perfection of generosity dedicated through the view having support refers to the fact that during a time when no buddha has appeared bodhisattvas will not even develop stinginess in their dreams, [F.47.b] and so obviously also not while they are awake. The perfection of discipline dedicated through the view having support means to avoid even the most minute negative action, even at the cost of one’s life. The perfection of patience dedicated through the view having support means to remain patient and tolerant, even if one is repeatedly born as a king. The perfection of diligence dedicated through the view having support is to teach, throughout one’s lives, both what others have taught before and what no one else has taught. The perfection of concentration dedicated through the view having support is to maintain wholesome thoughts and mind throughout all one’s lives, engaging in positive actions and developing a most gentle nature. The perfection of insight dedicated through the view having support is to comprehend mundane and supramundane pursuits even without being taught, and so to act harmoniously within groups of sentient beings who lack such wisdom. Such are the six perfections dedicated through the view having support.

2.119 “What are the six perfections dedicated through the view having no support? The perfection of generosity dedicated through the view having no support is generosity embraced by the perfection of insight and skillful means. The perfection of discipline dedicated through the view having no support is mental giving without any observation of body or mind. The perfection of patience dedicated through the view having no support is patience at the level of irreversibility. [F.48.a] The perfection of diligence dedicated through the view having no support is effort that is undertaken beyond all formations and fetters. The perfection of concentration dedicated through the view having no support is concentration that is beyond any notions of self or no self, and that is beyond being supported by outer or inner phenomena. The perfection of insight dedicated through the view having no support is insight that is not mixed with the Dharma of hearers and solitary buddhas and does not cling to omniscience. Such are the six perfections dedicated through the view having no support.

2.120 “What are the six perfections dedicated without support? The perfection of generosity dedicated without support is the perfection of generosity without any fondness for the three realms, as exemplified by Dīpaṅkara. Discipline without support is discipline that does not omit anything. Patience without support is patience that is free from conceptualizing any phenomenon. Diligence without support is diligent practice beyond observation. Concentration without support is the unerring concentration of bodhisattvas who have attained the level of seeing. The perfection of insight without support is insight that brings the defilements to exhaustion. Such are the six perfections dedicated without support.

2.121 “What are the six perfections concerning pride? The perfection of generosity concerning pride is the generosity that is performed by bodhisattvas who vanquish the demon of pride and accomplish a complete buddha realm. The perfection of discipline concerning pride is discipline that purifies the three lower realms. [F.48.b] The perfection of patience concerning pride is the patience that ripens the marks of a buddha and attains beauty. The perfection of diligence concerning pride is a willingness to dry up an ocean for the sake of a precious jewel. It is a diligence that manifests one’s own qualities. The perfection of concentration concerning pride is concentration that overcomes the defilements and gives rise to wisdom in accordance with one’s wishes. The perfection of insight concerning pride is insight that conquers pride and views. Such are the six perfections concerning pride.

2.122 “What are the six perfections arising from patience? The perfection of generosity arising from patience is the generous mind that proceeds to the limit of awakening. This can be understood, for example, from the way Māra in the past tried to stop the Bodhisattva’s practice of generosity by demonstrating the hell realms, but was unsuccessful.<sup>79</sup> The perfection of discipline arising from patience is discipline that has become free from regression. The perfection of patience arising from patience is, for example, like the prince Puṇyaraśmi, who was drawn to spiritual practice and became a master of generosity, thus giving away, in a single day, his chariots, horses, mounts, oxen, and elephants; his parasols that covered an entire league; his hundreds of pearl garlands, garments, jewel-studded crowns, priceless boots, eighty thousand maidens, and cymbals; his royal palace with its surrounding areas and parks; and even his own eyes, head, and legs.<sup>80</sup> The perfection of diligence is nonabiding diligence, as exemplified by the king of horses called Keśin who freed sentient beings. [F.49.a] The perfection of concentration arising from patience is concentration that arises from the purification of the physical marks, which are pure in color. The perfection of insight arising from patience is insight that involves an attitude of equality

that does not make distinctions, as exemplified by the monk Supreme Wisdom as he entered the city. This can also be understood from the account of the Bodhisattva's life as a parrot.<sup>81</sup> Such are the six perfections arising from patience.

2.123 “What are the six perfections of benefiting? The perfection of generosity dedicated through benefiting is, for example, like the brahmin Jyotiṣprabhāpāla who practiced pure conduct under the Buddha Kāśyapa. He dedicated his practice with the wish, ‘May all my wealth and veneration serve to ensure the continuous presence of the sacred Dharma.’ He also shielded the Buddha Kāśyapa with his own clothing and five fresh and five withered flowers. The resultant ripening ensured the splendid presence of the sacred Dharma for five hundred years and of its mere reflection for another five hundred years. The perfection of discipline dedicated through benefiting is discipline that dispels corrupted discipline, such as abandoning imperfect dwellings. The perfection of patience dedicated through benefiting is patience that remains undeterred despite suffering. For example, it is like the being who approached a makara sea monster and dove a hundred fathoms into the depth of the sea to assist travelers. The perfection of diligence dedicated through benefiting is diligence that accomplishes excellent circumstances in the realms of gods and humans, as exemplified by Kintu, the great brahmin, who at the request of Śakra delivered sentient beings to the higher realms. [F.49.b] The perfection of concentration dedicated through benefiting is a buddha's concentration that communicates to the bodhisattvas without any grasping. For example, having become a teacher, the Bodhisattva manifested this concentration for the bodhisattvas in the Realm of Brahmā, and from the realm of Luminosity through to the sense field free from conception. The perfection of insight dedicated through benefiting is insight that for the benefit of sentient beings propounds the mundane and supramundane Dharma, as well as the ten virtuous courses of action, as exemplified by the kings Love Attainment and Sunetra, and also by Prince Dharmachanda. This can be understood from a great many accounts of the Bodhisattva's former lives. Such are the six perfections of benefiting. [B5]

2.124 “What are the six perfections without benefit? The perfection of generosity without benefit is generosity that involves apprehension as well as a preceding mental engagement in sense pleasures. This is what happened, for example, when five blue lotuses were offered to Dīpaṅkara—they were not in bloom, and so the sacred Dharma faded away.<sup>82</sup> The perfection of discipline without benefit is the perfection of discipline that lacks skillful means and involves notions of entities. The perfection of patience without benefit is acceptance of suffering for the sake of even trivial enjoyment. The



perfection of diligence without benefit is diligence that is laden with mundane concerns. [F.50.a] The perfection of concentration without benefit is the concentration that endures only for as long as one lives in the Realm of Brahmā. The perfection of insight without benefit is the perfection of insight that is not made known. For example, when a thus-gone one teaches and explains, the teaching may be lost without being further transmitted. Such are the six perfections without benefit. These must all be regarded as the fading of the sacred Dharma of nirvāṇa.

2.125 “What are the six perfections with remainder? The perfection of generosity with remainder is generosity of the kind that the Bodhisattva offered to Dīpaṅkara in the past. The perfection of discipline with remainder is discipline that involves remainders of body and speech, great disinterest, and the observation of self. The perfection of patience with remainder is the patience of deliverance through the power of analysis. The perfection of diligence with remainder is diligence that remains both interrupted and uninterrupted. The perfection of concentration with remainder is concentration that rests on objective references. The perfection of insight with remainder is insight based on hearing and contemplating. Why are these called ‘perfections with remainder’? Because they are oriented outward, lack the ripening of the qualities of the hearers and solitary buddhas, and do not lead to awakening. Hence, they should be known as factors that are averse to the ten spiritual levels. Such are the six perfections with remainder.

2.126 “What are the six perfections without remainder? [F.50.b] The perfection of generosity without remainder is generosity wherein ripening is dedicated to saṃsāra just as, for example, when offerings were made to seven hundred solitary buddhas. The perfection of discipline without remainder is discipline that is not separate from the perfection of insight. The perfection of patience without remainder is patience that involves fear of birth in the lower realms. The perfection of diligence without remainder is diligence in the midst of the māras’ activities. The perfection of concentration without remainder is concentration that prevails as long as one is alive. The perfection of insight without remainder precedes any view and is motivated by the wish to give up suffering. Why are these classified as perfections? Because they are practices for the attainment of awakening and because they accord with the world. Such are the six perfections without remainder.

2.127 “What are the bodhisattvas’ six perfections of intelligence? The perfection of generosity dedicated to intelligence is generosity to masters without any expectation of reward. The ripening of such generosity provides mundane material goods for a thousand eons, and with respect to support, one’s physical strength will not degenerate. The perfection of discipline dedicated

to intelligence is discipline that is free from regrets about any quality because one attains the true and supreme seat of awakening. This perfects the awakening to omniscience. The perfection of patience dedicated to intelligence is patience that is focused on omniscience and that accepts phenomena as nonapprehendable. The perfection of diligence dedicated to intelligence is diligence that quells the five obscurations in the context of being on the path. [F.51.a] The perfection of concentration dedicated to intelligence is concentration that attains the divine eye and knowledge of past lives through awakening to complete buddhahood. The perfection of insight dedicated to intelligence is insight that brings all contaminants to exhaustion and attains the buddha eye such that all phenomena are constantly evident. Such are the bodhisattvas' six perfections of intelligence.

2.128 "What are the six perfections of abiding by distinctive intelligence? The perfection of generosity based on abiding by distinctive intelligence is generosity that causes the sacred Dharma to endure and stabilizes the factors for engaging with the teachings. Discipline is the thus-gone ones' freedom from connections due to karmic imprints, and their not even having thoughts of a body or thoughts of speech. Patience is the absence of thinking about worldly matters. Diligence is the endeavor that is constant through to nirvāṇa without becoming swayed by hearers or solitary buddhas. The perfection of concentration is knowledge of the categories of the minds of sentient beings and the understanding of their languages. The perfection of insight based on abiding by distinctive intelligence is insight that remains aware of time and liberates one's self. Such are the six perfections of abiding by distinctive intelligence.

2.129 "What are the six perfections of the excellent appearance of a buddha? The perfection of generosity of the excellent appearance of a buddha is the giving done by noble beings at the time they become buddhas in order that there may be great wealth and so that they may uphold the immeasurable qualities. [F.51.b] The perfection of discipline is the discipline that brings forth a buddha. Patience is the untiring acceptance of the ascetic virtues when the teacher is present, as exemplified by Mahākāśyapa. Diligence is diligence combined with aspiration prayers, as exemplified by the king Superior Merit. Concentration is concentration that focuses on the recollection of the Buddha. Insight is insight dedicated to discernment, as exemplified by the five during the life of the Buddha Kāśyapa. Such are the six perfections of the excellent appearance of a buddha.

2.130 "What are the six perfections that maintain recollection? Generosity is giving in perfect accord with the wishes of others. Discipline is the discipline of being guarded in body and speech. Patience is the acceptance of deliverance that occurs from accepting the profound and relying on one's

commitment at a time when the sacred Dharma is fading. Diligence is the diligence of endeavoring in accomplishment. Concentration is concentration taken up with aspects of emptiness. Insight is insight that discriminates through what displeases the mind. Such are the six perfections that maintain recollection.

2.131 “What are the six perfections of abiding in the household that are receptive to a buddha’s appearance? Generosity consists of the five perfect aspects of giving: the giving of a perfect seat, perfect place, perfect retinue, perfect desirable objects, and perfect objects of attachment. [F.52.a] Discipline is discipline without clinging. Patience is the patience of giving up the notion of a sentient being. Diligence is the diligence of seeing things in terms of equality. Concentration is the concentration of the mind that comprehends equality and apprehends the wishlessness. Insight is the insight of deliverance by way of the truths of the noble ones. Such are the six perfections of abiding in the household that are receptive to a buddha’s appearance.

2.132 “What are the six perfections of accomplishing deliverance? Generosity is giving in a mind not yet associated with undefiled giving. Discipline is discipline imbued with nirvāṇa. Patience is the patience of growing weary of the three realms. Diligence is the diligence of deliverance through the applications of mindfulness. Concentration is the concentration of abiding by love while disparaging existence. Insight is insight that has fully separated from mental displeasure. Such are the six perfections of accomplishing deliverance.

2.133 “What are the six perfections of accomplishing extensive learning? Generosity is giving endowed with practical instruction. Discipline is the discipline of giving up life and limb for the sake of embracing the Dharma. Patience is the patience of the bodhisattvas who at the time of the Dharma’s fading sacrifice themselves for the sake of comprehending the Dharma. Diligence is diligence endowed with dhāraṇī. Concentration is concentration that fully distinguishes dependent origination. [F.52.b] Insight is insight that fully distinguishes correct understanding. Such are the six perfections of accomplishing extensive learning.

2.134 “What are the six perfections of continuously maintaining the appearance of having gone forth? Generosity is the generosity that is practiced by Dharma teachers who inspire others to adopt the teachings in accordance with each of their wishes. Discipline is discipline imbued with great compassion. Patience is patience free from exaggerating pride. Diligence is diligence imbued with the power of cultivation. Concentration is concentration that is associated with the factors of awakening. Insight is

insight endowed with the acceptance that phenomena are unborn. Such are the six perfections of continuously maintaining the appearance of having gone forth.

2.135 “What are the six perfections of abiding in superknowledges? Generosity is giving to beggars with respect. Discipline is nonabiding discipline. Patience is patience free from regrets. Diligence is diligence displayed through aspiration prayers. Concentration is the concentration of examining things in terms of their appearing. Insight is insight that properly understands by apprehending features of the level of application. Such are the six perfections of abiding in superknowledges.

2.136 “What are the six perfections of uninterrupted superknowledge? Generosity is the generosity of consecrating a reliquary for a thus-gone one. Discipline is discipline endowed with the power of insight of one who has embarked on the path. Patience is the patience of deliverance by means of the limit of reality. [F.53.a] Diligence is diligence that destroys notions of form. Concentration is concentration that brings emancipation through the liberations. Insight is insight that possesses the asset of special insight, rests upon the ground of calm abiding, and is trained by means of dhāraṇī. Such are the six perfections of uninterrupted superknowledge.

2.137 “What are the six perfections of wishing for a body? Generosity is generosity that is endowed with the power of analysis that gives liberally to enemies. Discipline is the unfailing discipline of not showing force toward the weak. Patience is the undaunted acceptance of karmic obscurations. Diligence is the diligence that relinquishes animosity, as exemplified by the prince Virtuous Intelligence. Concentration is the concentration of the age of degeneration. Insight is the insight that abides in liberation and thereby engages in saṃsāra, as exemplified by wandering mendicant Realizer.<sup>83</sup> Such are the six perfections of wishing for a body.

2.138 “What are the six perfections of abiding? Generosity is giving for the sake of those in the lower realms of saṃsāra as exemplified by the gift of reprieve extended to a deer by a hunter. Discipline is discipline when no buddha has appeared, as exemplified by the discipline taught by one Mahādeva to another.<sup>84</sup> Patience is unperturbed patience in the face of painful scorn, as exemplified by Kṣāntivādin.<sup>85</sup> Diligence is diligence without becoming disheartened even during great trials, as exemplified by searching for precious jewels in the ocean. [F.53.b] Concentration is concentration that cannot be disturbed by a retinue of queens, as exemplified by the king Youthful Lion. Insight is insight that aims to relinquish everything, even as one proceeds into the realm, as exemplified by the King of Kāśī who gave away his own head. Such are the six perfections of abiding.

2.139 “What are the six perfections of endowment? Generosity is giving for the sake of ripening sentient beings, as exemplified by the turtle in the ocean.<sup>86</sup> Discipline is the discipline of endeavoring to benefit others, as exemplified by the lion who rescued the travelers who were surrounded by a great snake.<sup>87</sup> Patience is patience for the sake of hearing the teaching, as exemplified by the sage Divine Ruler who offered his own head for the sake of a single stanza.<sup>88</sup> Diligence is the diligence demonstrated by the brahmin boy who practiced relinquishing the five types of contact by means of correct contemplation and dedicated this practice with love for others. Concentration is the presence of a loving heart toward others, as exemplified by the non-Buddhist Araṇemi.<sup>89</sup> Insight is insight that ripens many beings, as exemplified by the Bodhisattva’s life as a quail.<sup>90</sup> Such are the six perfections of endowment.

2.140 “What are the six perfections of myriad forms of ripening? Generosity is generosity for the sake of benefiting the world, as exemplified by Abundant. Discipline is the discipline of residing in the Realm of Brahmā while carrying out activity among the humans of Jambudvīpa. Patience is the patience of sacrificing oneself for the sake of sentient beings. For example, this is like the Bodhisattva who, knowing that a corpse does not last in the ocean, sacrificed himself in the ocean in order to liberate sentient beings.<sup>91</sup> Diligence is diligence that ripens many beings. [F.54.a] This can be understood from the example of the captain Home of Merit, who swam across the ocean.<sup>92</sup> Concentration is concentration dedicated to benefiting others, as exemplified by the young brahmin Jewel Intelligence, who practiced the cultivation of love for eighty thousand years in order to bring happiness to sentient beings. Insight is insight that does not harbor any doubts concerning mundane or supramundane phenomena. This can be understood from the past example of King Subuddhi. Such are the six perfections of myriad forms of ripening.

2.141 “What are the six perfections beyond ripening? Generosity is the gift of parinirvāṇa that has ripened irreversibly, as exemplified by the kṣatriya’s generosity near the river Gaṅgā. Discipline is the discipline that comprehends equanimity and irreversibly brings contaminants to exhaustion. Patience is the patience of attaining awakening. Diligence is diligence that gives up formations associated with the body. Concentration is concentration that is distinguished by impartiality regarding phenomena and remains free from weariness right up to the seat of awakening. Insight is to uphold insight by teaching the wisdom of awakening, as exemplified by the brahmin youth Infant in his use of examples. Such are the six perfections beyond ripening.

- 2.142 “What are the six perfections without hankering? Generosity is the generosity of nirvāṇa, as can be learned from the account of Nanda. Discipline is the discipline of someone weary of conditioned things and intent on nirvāṇa. [F.54.b] Patience is the patience of detachment, as exemplified by the King of Kāśī, who let his own head be cut off without distress. Diligence is the diligence of leaving Kapilavastu and embracing the life of a mendicant. Concentration is the so-called ‘thrilling’ concentration of practicing pure conduct endowed with the four aspects. Insight is insight that resembles a city. For example, it is like the entire world entering equanimity. Such are the six perfections without hankering.
- 2.143 “What are the six perfections associated with timely generosity? Generosity is giving to those who suffer. Discipline is the discipline shown by the Bodhisattva in his former life as a turtle.<sup>93</sup> Patience is the patience that renders body and speech unaffected by suffering, as exemplified by Excellent Endeavor, who remained unperturbed even as his limbs were severed. Diligence is diligence when a buddha manifests. For example, it is like gaining the realization of a buddha and remaining for thirty thousand years in an ocean of a thus-gone one’s absorptions free from dullness and sleepiness. Concentration is the concentration that is associated with dwelling within the retinue of queens. Insight is timely insight while one is in saṃsāra that thereby benefits both oneself and others as appropriate. Such are the six perfections associated with timely generosity.
- 2.144 “What are the six perfections of light? Generosity is the giving of garlands of lamps. Discipline is a discipline that benefits others, as exemplified by the Bodhisattva’s life as a quail.<sup>94</sup> Patience is the patience of comprehending the Dharma. Diligence is the diligent giving of oil from seeds. Concentration is the concentration of the Bodhisattva’s first eon. [F.55.a] Insight is the insight of deliverance that arises from acceptance of the Dharma as exemplified by the brahmin youth Megha. Such are the six perfections of light.
- 2.145 “What are the six perfections of limitless light? Generosity is the sixfold perfection of generosity based on skillful means, ripening to fill limitless buddha realms with buddha light. Discipline is discipline dedicated through the acceptance that phenomena are nonarising. Patience is the acceptance that is dedicated to conceptions of the Dharma. Diligence is diligence dedicated to delighting in meditating on emptiness. Concentration is the dedication to concentration that is irreversible. Insight is the insight that dwells upon the eighth spiritual level, which is universally dedicated. Such are the six perfections of limitless light.
- 2.146 “What are the six perfections of delightful ripening? Generosity is generosity at the time of death, which ripens so that the hunger of starving spirits is alleviated as one transfers upon death from the Heaven of Joy.

Discipline is the discipline of freeing those at the verge of death from bondage, as exemplified in the past by Prince Sudatta. Patience is patience of the kind exemplified in the Bodhisattva's life as a fish. He thought, 'If the ants thrive from eating my flesh, so be it!' Diligence is the diligence of having loving affection for those who suffer, as exemplified by Keśin, king of horses. Concentration is concentration during an intermediate eon of disease, as exemplified by the brahmin youth Vidha, who quelled the five types of sensory contact in Jambudvīpa. Insight is the insight demonstrated in the Bodhisattva's life as a captain who liberated five hundred merchants and five hundred princesses, [F.55.b] and turned fifty million rākṣasīs into humans. Such are the six perfections of delightful ripening.

2.147 "What are the six perfections of irreversibility? Generosity is the generosity that places no hopes in, and does not focus on, the vehicles of hearers or solitary buddhas, but is instead dedicated to unsurpassable awakening. Discipline is discipline free from views. Patience is acceptance of the lack of essence. Diligence is diligence endowed with skillful means. Concentration is concentration that engenders knowledge. Insight is the insight present upon the level of equality. Such are the six perfections of irreversibility.

2.148 "What are the six perfections of delight? Generosity is generosity toward all sentient beings when a buddha appears. Discipline is the discipline that ripens when a buddha appears, as exemplified in the past by the youth Glorious Power. Patience is like the patience expressed by the king Vast Merit, who said, 'May I not be the only one happy. May I and all others be happy!' Diligence is endeavoring to obtain all teachings. Concentration is concentration dedicated to a pleasant karmic ripening for sentient beings. Insight is the irreversible insight upon the eighth spiritual level. Such are the six perfections of delight.

2.149 "What are the six perfections of purification? Generosity is generosity free of conceptual attachments. Discipline is the discipline of accomplishing the extremely purified factors of awakening. Patience is the patience of having no concern for life and limb. [F.56.a] Diligence is diligence associated with the factor of awakening that discerns phenomena. Concentration is nonconceptual concentration. Insight is the insight that accomplishes awakening. Such are the six perfections of purification.

2.150 "What are the six perfections that transcend worldly phenomena? Generosity is the generosity of unconditioned ripening that accomplishes the joyful path. Discipline is the discipline of having embarked upon the path. Patience is the patience of not having any doubts about the path. Diligence is diligence that accomplishes happiness in this life. Concentration is concentration associated with the meditative attainment of cessation.

Insight is the insight of thorough training in the applications of mindfulness and comprehension of the truths. Such are the six perfections that transcend worldly phenomena.

2.151 “What are the six perfections of manifestation by birth? Generosity is giving throughout a trichiliocosm simply by taking birth. Discipline is the discipline of bringing all sentient beings happiness simply by taking birth. Patience is the patience of causing malicious sentient beings to give up harm simply by taking birth. Diligence is the endeavor to bring thousands of sentient beings to nirvāṇa simply by taking birth, as exemplified by Kāśyapa’s initial stepping forth. Concentration is causing sentient beings to attain recollection simply by taking birth. Insight is the insight whereby one even teaches and explains to hell beings, who have forgotten the Dharma, simply by taking birth. Such are the six perfections of manifestation by birth. [F.56.b]

2.152 “What are the six perfections of a perfect family? Generosity is giving the vast enjoyments of the retinue. Discipline is the discipline of the retinue free from unwholesome deeds. Patience is the patience of the retinue in which there is fondness for one another. Diligence is the diligence of endeavoring in one’s own work while not letting go of the retinue. Concentration is the concentration of keeping a wholesome intent and taming the retinue. Insight is the insight of the entire retinue. Such are the six perfections of a perfect family.

2.153 “What are the six perfections conducive to a perfect retinue? Generosity is the generosity that is adopted for five years within the great assembly. Discipline is the discipline of providing for many beings, as exemplified by the wandering mendicant Realizer. Patience is patience practiced for the sake of many beings, as shown by the example of entering a makara sea monster’s mouth for the sake of five measures of wealth, or entering a well for the sake of five measures of wealth. Diligence is to endeavor to save many beings, as exemplified by the endeavor to dry up the sea for the sake of jewels. Concentration is concentration for the benefit of sentient beings, as in the case of the non-Buddhist Araṇemi.<sup>95</sup> Insight is insight for the sake of benefiting many beings, as exemplified by the king of deer, Subuddhi, who, along with a hare, freed and released five hundred deer that were caught in snares, and who established all beings of Jambudvīpa upon the path of the ten virtuous actions.<sup>96</sup> [F.57.a] Such are the six perfections conducive to a perfect retinue.

2.154 “What are the six perfections conducive to an undivided retinue? Generosity is giving free from divisive talk. Discipline is to don the armor of the discipline of an unimpeded mind focused on love. Patience is the patience of the mind of equality. Diligence is diligence that is free from



materialistic concerns and undertaken for the sake of ripening sentient beings. Concentration is the concentration of attaining dhāraṇī. Insight is insight embraced by liberation. Such are the six perfections conducive to an undivided retinue.

2.155 “What are the six perfections that give rise to pure ripening? Generosity is to give healing to the sick and unprotected. Discipline is to save those tormented by suffering. Patience is to accept the rebuke of gurus without developing anger. Diligence is diligence in curing dullness within the womb, demonstrating the teaching to noble beings, and protecting nuns. Concentration is to venerate the mother for the benefit of others. Insight is insight that dispels the regrets of many people. Such are the six perfections that give rise to pure ripening.

2.156 “What are the six perfections of seeing in all directions? Generosity is the unhindered giving of one’s eyes. Discipline is discipline free from obscuration. Patience is the patience of noble thought. Diligence is untiring diligence in achieving superknowledges that one did not previously possess. [F.57.b] Concentration is training in concentration for the sake of the divine eye. Insight is the insight of understanding languages and signs. Such are the six perfections of seeing in all directions.

2.157 “What are the six perfections of the proclamation of knowledge? Generosity is generosity of which the ripening is dedicated to sentient beings and their benefit. Discipline is the discipline of freedom from rebirth due to karmic imprints. Patience is the patience of deliverance that does not lack compassion. Diligence is diligence that cannot be subdued. Concentration is concentration embraced by the immeasurable qualities. Insight is insight that accords with discernment. Such are the six perfections of the proclamation of knowledge.

2.158 “What are the six perfections of carefulness? Generosity is generosity dedicated to awakening, as exemplified by the minister Saga. Discipline is the discipline of relying on action even when mortally wounded, as exemplified by the lion that had been fatally wounded by the hunter Bold Understanding. Patience is the acceptance to jump into a bonfire for the sake of the well-spoken teachings. Diligence is the diligence of regarding conditioned phenomena as a blaze and having an intention set on nirvāṇa. Concentration is the concentration that achieves fame and a retinue once one has relinquished one’s royal realm and gone to live alone in the mountains free from defilements. Insight is insight free from relishing, as exemplified by the prince Even Mind who gave up his realm and then asked himself, ‘What is the full set of actions free from unwholesomeness?’ and thereupon became free from stains. [F.58.a] Such are the six perfections of carefulness.

- 2.159 “What are the six perfections of being unharmed? Generosity is unhindered giving to numerous recipients. Discipline is discipline free from conceit. Patience is the patience of deliverance arising from meditation. Diligence is the diligence of abiding by the equality of all phenomena. Concentration is irreversible concentration. Insight is the insight of resting in all phenomena. Such are the six perfections of being unharmed.
- 2.160 “What are the six perfections of nirvāṇa? Generosity is to observe the world of starving spirits and give to suffering sentient beings when one sees them. Discipline is the discipline of entering the realms of animals and being saddened by the sight of suffering sentient beings. Patience is acceptance of hearing that which is beyond apprehension<sup>97</sup> and seeing that which is hard to reach. Diligence is the intense diligence that demonstrates the relinquishment of errors—for example, dissociating completely from women. Concentration is the concentration focused on liberation, as exemplified by concentration that resembles the shade of the rose-apple tree.<sup>98</sup> Insight is the insight that quells the flaws of saṃsāra, as exemplified by a king’s stepping forth from the household or the wholesome insight that makes one’s hair stand on end. Such are the six perfections of nirvāṇa.
- 2.161 “What are the six perfections of the proclamation of great mastery? Generosity is giving without lacking compassion. Discipline is the discipline that is devoid of exaggerating pride. Patience is undaunted patience. [F.58.b] Diligence is diligence in serving gurus. Concentration is concentration for the sake of ripening sentient beings, as exemplified by Prince Flower. Insight is insight associated with the ultimate, whereby a renunciant will never become corrupted even if his major and minor body parts are cut off. Such are the six perfections of the proclamation of great mastery.
- 2.162 “What are the six perfections of encouragement? Generosity is generosity that encourages offering and involves elaboration. Discipline is the discipline of encouraging fine generosity with helpful things. Patience is the patience of imparting instructions in a training center. Diligence is diligence with respect to hearing and proclaiming the teachings. Concentration is the concentration that causes sentient beings to acquire knowledge, as exemplified by the universal monarch Sunetra. Insight is the insight of protective and engaging even-mindedness that aims to eliminate the doubts of those who are unsure and teach the Dharma to those desiring renunciation. Such are the six perfections of encouragement.
- 2.163 “What are the six perfections of freedom from forgetfulness? Generosity is giving to those who recite. Discipline is discipline that attains inseparability with respect to the Three Jewels. Patience is patience for the sake of learning and patience that endures physical pain, as exemplified by Noble Distribution, who had his limbs cut off. Diligence is the diligence of

protecting others through instruction and recitation. Concentration is the concentration of the meditator who maintains timely practice. Insight is the insight of bestowing the Dharma while maintaining conduct that is unconcerned about wealth or respect. [F.59.a] Such are the six perfections of freedom from forgetfulness.

2.164 “What are the six perfections conducive to feet that stand firm?<sup>99</sup> Generosity ripens as the stability of the feet while stepping. Discipline ripens as comfortable rest. Patience ripens as other beings' inability to cause harm. Diligence ripens as freedom from confusion. Concentration ripens as the touch of one's feet being enjoyable for others. Insight ripens as the armor that allows birth in accordance with one's wishes. Such are the six perfections conducive to feet that stand firm.

2.165 “What are the six perfections that engender being endowed with the thousand-spoked wheel?<sup>100</sup> Generosity ripens as being adorned with a wheel. Discipline ripens as the spokes that remain distinct from each other. Patience ripens as not being stained by the influence of desire. Diligence ripens as being adorned with a vase design, an auspicious knot, and a swirling swastika. Concentration ripens as a radiant wheel. Insight ripens as shining with various forms of light. Such are the six perfections of the thousand-spoked wheel.

2.166 “What are the six perfections that ripen as broad heels? Generosity ripens as one's heels being broad and perfectly delicate. Discipline ripens as one's wide heels being round and perfectly firm. Patience ripens as one's heels being wide and perfect. [F.59.b] Diligence ripens as one's heels being wide with fine movements. Concentration ripens as wide heels with a lustrous hue. Insight ripens as wide and well-formed heels free from hardness. Such are the six perfections that ripen as broad heels.

2.167 “What are the six perfections that ripen as imperceptible anklebones? Generosity ripens as anklebones being hidden but perfectly hard. Discipline ripens as anklebones being hidden and containing fluids. Patience ripens as anklebones being hidden, smooth, and shining. Diligence ripens as anklebones being hidden and with an even surface. Concentration ripens as anklebones being hidden and broad. Insight ripens as anklebones being hidden and concealed. Such are the six perfections that ripen as imperceptible anklebones.

2.168 “What are the six perfections that ripen as the long fingers? Generosity ripens as long fingers with equal length. Discipline ripens as long and beautifully connected fingers. Patience ripens as long and lustrous fingers. Diligence ripens as long and tapering fingers. Concentration ripens as long

fingers with copper-colored nails. The perfection of insight ripens as long fingers without any protruding joints. Such are the six perfections that ripen as the long fingers. [F.60.a]

2.169 “What are the six perfections that ripen as the hands and feet being webbed? Generosity ripens as the perfection of the webbed hands and feet. Discipline ripens as their perfect appropriateness and smoothness. Patience ripens as webbed hands and feet that are free from crudeness. Diligence ripens as webbed hands and feet that are colored like gold. Concentration ripens as the tremendous firmness of the webbed hands and feet. Insight ripens as the beauty of the webbed hands and feet. Such are the six perfections that ripen as the hands and feet being webbed.

2.170 “What are the six perfections that ripen as antelope-like thighs? Generosity ripens as being perfectly developed and tapering. Discipline ripens as being smooth and inconspicuous. Patience ripens as being perfectly pliable. Diligence ripens as the stride. Concentration ripens as being perfectly well distinguished. Insight ripens as a radiant and delightful hue. Such are the six perfections that ripen as antelope-like thighs.

2.171 “What are the six perfections that ripen as the concealing sheath?<sup>101</sup> Generosity ripens as a sheath of beautiful color. Discipline ripens as being hidden. Patience ripens as the completeness of the teeth. Diligence ripens as the even and perfectly well-formed lines of the hands. [F.60.b] Concentration ripens as the bestowing of fearlessness. Insight ripens as the accomplishment of emanations in order to be seen by others. Such are the six perfections that ripen as the concealing sheath.

2.172 “What are the six perfections that ripen as the deep navel? The perfection of generosity ripens as depth and excellent proportions. Discipline ripens as a navel of splendor. Patience ripens as depth and brightness. Diligence ripens as the wideness of the navel. Concentration ripens as the full development of the navel. The perfection of insight ripens as the navel being firm and protected. Such are the six perfections that ripen as the deep navel. [B6]

2.173 “What are the six perfections that ripen as hair in each bodily pore? The perfection of generosity ripens as the hairs turning upward. Discipline ripens as their bluish black color. Patience ripens as their luster. Diligence ripens as their beautiful color. Concentration ripens as their curling to the left. Insight ripens as the hair never being ruffled or bristly. Such are the six perfections that ripen hair in each bodily pore.

2.174 “What are the six perfections that ripen as the golden complexion? Generosity ripens as the color’s golden luster. Discipline ripens as the brightness of the golden hue. [F.61.a] Patience ripens as the flawlessness of the golden hue. Diligence ripens as the attractiveness of the golden hue.

Concentration ripens as the stainlessness of the golden hue. Insight ripens as the vast radiance of the golden hue. Such are the six perfections that ripen as the golden complexion.

2.175 “What are the six perfections that ripen as the lion-like upper body? Generosity ripens as the body being well proportioned. Discipline ripens as the upper body being well formed. Patience ripens as the upper body’s firmness. Diligence ripens as the upper body being beautiful to behold. Concentration ripens as the upper body being very broad. Insight ripens as the indestructibility of the lion-like upper body. Such are the six perfections that ripen as the lion-like upper body.

2.176 “What are the six perfections that ripen as the seven well-proportioned body parts? Generosity ripens as the completeness of the seven well-proportioned body parts. Discipline ripens as the auspicious elevation of the seven well-proportioned body parts. Patience ripens as the seven well-proportioned body parts being delightful to see. Diligence ripens as the seven well-proportioned body parts being evenly formed. Concentration ripens as the loftiness, firmness, and beauty of the seven well-proportioned body parts. Insight ripens as the smoothness, luster, clarity, and loftiness of the seven well-proportioned body parts. Such are the six perfections that ripen as the seven well-proportioned body parts. [F.61.b]

2.177 “What are the six perfections that ripen as the long hands? Offering incense and giving through relinquishment lend the hands their uninterrupted length. Such is the ripening of the perfection of generosity. Discipline ripens as not being raised but stationary. Patience ripens as the firmness of the joints. Diligence ripens as their length and tapering design. Concentration ripens as powerful hands that cannot be moved<sup>102</sup> by force. Insight ripens as the hands being radiant and attractive to behold. Such are the six perfections that ripen as the long hands.

2.178 “What are the six perfections that ripen as the perfectly proportionate body? The perfection of generosity ripens as the tremendous perfectly proportionate body. Discipline ripens as imperturbability. Patience ripens as its tremendous beauty. Diligence ripens as the body being perfectly proportionate. Concentration ripens as the joints not being visible. Insight ripens as the body being delightful and gratifying to see for all beings. Such are the six perfections that ripen as the perfectly proportionate body.

2.179 “What are the six perfections that ripen as the conch-like throat? The perfection of generosity ripens as being well-proportioned like a conch. Discipline ripens as perfect stability. Patience ripens as the veins not being visible. Diligence ripens as being well shaped and even. Concentration

ripens as tremendous youthfulness. [F.62.a] Insight ripens as being impossible to cut, seamless, and not protruding. Such are the six perfections that ripen as the conch-like throat.

2.180 “What are the six perfections that ripen as lips that are red like a bimba fruit? Generosity ripens as smiling lips that are red like a bimba. Discipline ripens as lips that are red and full. Patience ripens as upper and lower lips that join nicely. Diligence ripens as lips that are always beautiful to behold, whether speaking or silent. Concentration ripens as a coral-like radiance. Insight ripens as always being attractive to look at, such that people never tire of gazing at them. Such are the six perfections that ripen as lips that are red like bimba fruit.

2.181 “What are the six perfections that ripen as white canine teeth? Giving white clothes ripens as bright white canine teeth. Discipline ripens as white and radiant canine teeth. Patience ripens as the spaces between the teeth being free from impurities. Diligence ripens as white and hard canine teeth. Concentration ripens as a delightful fragrance. Insight ripens as beauty, radiance, luminosity, and being captivating to behold. Such are the six perfections that ripen as white canine teeth.

2.182 “What are the six perfections that ripen as evenly spaced teeth? The perfection of generosity ripens as the upper and lower teeth being aligned. Discipline ripens as the upper and lower teeth being aligned and well formed. [F.62.b] Patience ripens as the teeth being very closely spaced. Diligence ripens as the teeth being well proportioned. Concentration ripens as teeth that do not fracture, do not have excessive saliva, and are hard. Insight ripens as the upper and lower teeth fitting perfectly to one another, connecting directly, and being gorgeous to behold. Such are the six perfections that ripen as evenly spaced teeth.

2.183 “What are the six perfections that ripen as the set of forty teeth? The perfection of generosity ripens the completeness of the set of forty teeth. Discipline ripens as the forty teeth being set very closely. Patience ripens as the teeth being unobtrusive. Diligence ripens as the sharpness of the teeth. Concentration ripens as the teeth being well formed. Insight ripens as the teeth being durable and attractive. Such are the six perfections that ripen as the set of forty teeth.

2.184 “What are the six perfections that ripen as the long tongue? Generosity ripens as the tongue being long enough to cover the ear openings. Discipline ripens as the tongue being free from impurities. Patience ripens as the tongue being joined to the palate. Diligence ripens as the tongue being exceptionally large. Concentration ripens as the tongue bearing perfect marks. Insight ripens as the tongue having the colors of a hundred-petaled lotus. Such are the six perfections that ripen as the long tongue. [F.63.a]

- 2.185 “What are the six perfections that engender the voice of Brahmā? Generosity ripens as the prominence of the voice. Discipline ripens as the attractiveness of the voice. Patience ripens as the richness of the voice. Diligence ripens as the voice’s overpowering quality. Concentration ripens as the continuity of the voice. The perfection of insight ripens as a beautiful voice pronouncing all words and expressions. Such are the six perfections that engender the bodhisattva’s voice of Brahmā.
- 2.186 “Moreover, generosity ripens as the factor that engenders well-being in body and mind. The ripening of discipline makes the voice delightful to hear. Patience satisfies the heart. Diligence keeps the audience intact and instills understanding. Concentration makes the voice similar to that of the kalaviṅka. The perfection of insight ripens as the factor that cuts through doubts. Such are the six perfections that ripen to accomplish the voice of Brahmā.
- 2.187 “What are the six perfections that engender the mark of an excellent sense of taste? The ripening of generosity makes it possible to appreciate and savor all kinds of food. Discipline ensures that the food that is offered is digested well. Patience ensures that the food is offered beautifully. Diligence ensures comfortable digestion of the right amount of food. Concentration ensures the beauty of the food. The perfection of insight ensures that the food can be taken quickly and that it is neither too hot nor too cold. [F.63.b] Such are the six perfections that ripen to engender the mark of an excellent sense of taste.
- 2.188 “What are the six perfections whereby the bodhisattvas accomplish the lion-like jaw? Generosity ripens as the fullness of the lion-like jaw. Discipline ripens as the jaw’s semblance to that of a lion. Patience ripens as the well-formed character of the lion-like jaw. Diligence ripens as its appearance of being highly eminent. Concentration ripens as being well beyond deterioration. The perfection of insight ripens as a refined hue and beauty. Such are the six perfections that engender the lion-like jaw.
- 2.189 “What are the six perfections whereby the face becomes colored like the *gopa* animal?<sup>103</sup> Generosity ripens as the face being colored like a *gopa* and being hard. Discipline ripens as the face being ascertained in the color of a *gopa*. Patience ripens as restraint and having a face that is colored like a *gopa*. Diligence ripens as the face being free from wrinkles. Concentration ripens as the face being even. The perfection of insight ripens as the face radiating with an indomitable splendor, like the sun and moon. Such are the six perfections that cause the face to assume the color of the *gopa* animal.
- 2.190 “What are the six perfections that accomplish the deep blue color of the eyes? The perfection of generosity ripens as delightful eyes. Discipline gives the eyes their length. [F.64.a] Patience makes the eyes well formed. Diligence

makes the eyes unimpeded. Concentration makes them able to see at great distances. The perfection of insight makes the eyes able to see everything at infinite distances. Such are the six perfections of the bodhisattvas that accomplish the deep blue color of the eyes.

2.191 “What are the bodhisattvas’ six perfections that accomplish the prominent nose? Generosity ripens as a prominent nose. Discipline gives the nose its length. Patience gives the nose its luster. Diligence gives the nose its beauty. Concentration gives the nose its captivating beauty. The perfection of insight ripens such that the experience of scents is agreeable. Such are the six perfections of the bodhisattvas that accomplish the prominent nose.

2.192 “What are the six perfections that accomplish the tuft of hair?<sup>104</sup> Generosity ripens as the whiteness of the tuft of hair. Discipline makes the tuft of hair curl to the right. Patience makes the tuft of hair strong and overpowering. Diligence gives the tuft of hair its length. Concentration makes the tuft of hair sit beautifully. The perfection of insight makes the tuft of hair radiate infinite light. Such are the six perfections of the bodhisattvas that accomplish the tuft of hair.

2.193 “What are the bodhisattvas’ six perfections that accomplish the uṣṇīṣa? The perfection of generosity ripens as the coiling, dark blue pattern. Discipline makes the uṣṇīṣa hair coil to the right. [F.64.b] Patience makes it immaculate. Diligence makes the crown become imperceptible. Concentration makes it keep attracting the gaze.<sup>105</sup> The perfection of insight makes the uṣṇīṣa unaffected by rain or wind. In this way, the six perfections of the bodhisattvas accomplish the uṣṇīṣa.<sup>106</sup>

2.194 “What are the six perfections of the bodhisattva’s departure? The perfection of generosity ripens as the unhindered departure. Discipline ripens as perfectly tempered progress. Patience makes innumerable gods approach. Diligence makes the yakṣas open the gates. Concentration is the invitation into the sky. The perfection of insight ripens as absence of worry regarding loved ones. Such are the six perfections of the bodhisattva’s departure.

2.195 “What are the bodhisattva’s six perfections based on time? Generosity ripens as a departure when forests are in bloom. Discipline allows for a departure in the best of all seasons. Patience brings auspicious constellations. Diligence creates a smooth departure. Concentration ripens as the pacification of all the lower realms. The perfection of insight creates understanding concerning all beings in the lower realms and makes them speak to one another. Such are the six perfections based on time.

2.196 “What are the six perfections based on knowledge of time? Generosity ripens as stepping forth and departing during the last watch of night, while everyone is asleep. [F.65.a] Discipline causes one to go forth alone. Patience



- ripens as speaking to Chandika and sending him off. Diligence makes one give up Kāśī silk after stepping forth, and instead wearing the robes of the Dharma. Concentration brings one into contact with liberation. The perfection of insight makes one proceed to the city in order to ripen the ruler of Magadha. Such are the six perfections based on knowledge of time.
- 2.197 “What are the six perfections of discernment? Generosity ripens as going to Rājagṛha to receive alms with a loving heart. Discipline makes one teach the Dharma to the gods. Patience makes one leave for the mountains after having come to Rājagṛha. Diligence makes one sit upright. Concentration makes one intent on concentration. The perfection of insight ripens as the understanding of dependent origination. Such are the six perfections of discernment.
- 2.198 “What are the six perfections for harmonizing with the world? Generosity ripens as going on alms rounds. Discipline ripens as going before Ālāra Kālāma and Udraka Rāmaputra. Patience makes one think, ‘This is not the path,’ and hence abandon such teachers. Diligence makes one practice for six years. Concentration engenders the concentration that pervades all of space. The ripening of the perfection of insight makes one take food despite having refrained from doing so, and then proceed to the seat of awakening. [F.65.b] Such are the six perfections for harmonizing with the world.
- 2.199 “What are the six perfections of realization? Generosity ripens as taming the māras. Discipline brings happiness to all sentient beings. Patience makes one focus on all beings with unfailing commitment. Diligence brings absence of obscuration regarding the trichiliocosm. Concentration makes one enter the meditative attainment of the four concentrations. The perfection of insight ripens as the attainment of the threefold knowledge. Such are the six perfections of realization.
- 2.200 “What are the six perfections of relinquishment? The perfection of generosity based on relinquishment is approaching Kapilavastu after years have passed. Discipline is resting in cessation and remaining beyond the three realms. Patience is apprehending nonarising. Diligence is compassion and engagement that consider sentient beings. Concentration is that which accords with aspects of discernment regarding the relinquishing of flaws. The perfection of insight ripens as the engendering of knowledge and the great relinquishment that is free from obscurations with respect to all phenomena, which in turn are due to the stainless attainment of the eight limbs of the noble path, the immaculate discipline of giving up desire, and the crushing of ignorance.<sup>107</sup> Such are the six perfections of relinquishment.
- 2.201 “What are the six vajra-like perfections? Generosity ripens as the attainment of the vajra-like absorption. Discipline ensures that the focus is not lost. Patience is recall free from error. Diligence brings engagement that

is appropriate in all regards. Concentration relinquishes the connectivity of karmic imprints due to knowing one's own qualities. [F.66.a] The perfection of insight ripens as perfect awakening with respect to all the intentions and thoughts of all sentient beings. Such are the six vajra-like perfections.

2.202 “What are the six perfections of freedom from darkness? The perfection of generosity ripens so that upon awakening to perfect buddhahood, the gods cry out, ‘May the protector of the world be victorious! May he be victorious!’ Discipline quells the lower realms. Patience makes the faculties complete. Diligence makes sentient beings remain unharmed by the defilements. Concentration creates the sound of cymbals although no one plays them. The perfection of insight causes generosity and meritorious actions throughout the trichiliocosm, and it makes the gods call out in joy. Such are the six perfections of freedom from darkness.

2.203 “What are the six perfections of being indomitable? The perfection of generosity ripens such that trees grow flowers and fruits out of season. Discipline frees all beings from sensations of pain. Patience makes the faculties of all sentient beings perfectly complete. Diligence makes one indomitable in the ten unsurpassable factors<sup>108</sup> throughout the trichiliocosm, having received them with the palms of one's hands.<sup>109</sup> Concentration makes the gods lavish praises upon each other and offer one another elixir. The perfection of insight ripens as conquest of the four māras and awakening to buddhahood—the highest wisdom. [F.66.b] Such are the six perfections of being indomitable.

2.204 “What are the six perfections that conquer the hordes of the māras? The perfection of generosity ripens so that upon awakening to perfect buddhahood, all beings in the trichiliocosm are freed from hunger. Discipline renders every māra of the defilements harmless. Patience renders every deity māra of the deities harmless. Diligence renders every māra of the Lord of Death harmless. Concentration makes every māra of the aggregates harmless. The perfection of insight ripens as perfect buddhahood and omniscience just as it was intended. Such are the six perfections that conquer the hordes of the māras.

2.205 “What are the six perfections of immutability? The perfection of generosity ripens as freedom from weariness when seated cross-legged at the seat of awakening. Discipline makes one fearless at the sight of the māras. Patience makes one apprehend the body. Diligence makes one apprehend the mind. Concentration makes one's commitment unwavering. The perfection of insight ripens as the ability to do exactly what one said one would for the sake of awakening. Such are the six perfections of immutability.

- 2.206 “What are the six perfections of the single unique moment? Generosity ripens as accomplishment of the mind that aspires to awaken to unsurpassed and perfect buddhahood through a single moment of insight. Discipline makes the remedy destroy the impediment. Patience conquers pride. [F.67.a] Diligence brings understanding of the equality of the thoughts of others. Concentration yields understanding of dependent origination. The perfection of insight ripens as the attainment of not forgetting with respect to all phenomena in the three times. Such are the six perfections of the single unique moment.
- 2.207 “What are the six perfections without equipoise? The perfection of generosity ripens as seeing all sentient beings with the physical eye and providing those who suffer with happiness. Discipline makes one see flourishing and decline by means of the divine eye and accomplish the liberation of the world. Patience makes hearers rest and have love for others. Diligence brings the accomplishment of miraculous feats and displays. Concentration makes one mentally perceive the minds of gods and teach them the Dharma, just as in the case of the brahmin Devaputra. The perfection of insight ripens as the teaching of Dharma through knowledge of time and knowledge attained in accordance with one’s wishes. Such are the six perfections without equipoise.
- 2.208 “What are the six perfections of equipoise? The perfection of generosity ripens as the perfection of concentration free from disturbance at the seat of awakening. Discipline brings the perfect factor of awakening based on ease. Patience brings the perfect factor of awakening based on joy. Diligence brings the perfect factor of awakening based on discernment of phenomena. Concentration brings the perfect factor of awakening based on absorption. The perfection of insight brings the perfect factor of awakening based on equanimity. [F.67.b] Such are the six perfections of equipoise.
- 2.209 “What are the six perfections of ripening? The perfection of generosity ripens as equanimity for the sake of ripening beings after one has achieved awakening. Discipline ensures that one does not teach the Dharma without having been requested to do so. Patience makes one emanate inferior bodies in the midst of those who are inclined toward the inferior vehicle. Diligence is that which imparted instructions to Uruvilvā Kāśyapa. Concentration makes one never tire of the questions posed by sentient beings. The perfection of insight ripens as answering the questions. Such are the six perfections of ripening.
- 2.210 “What are the six perfections of the buddhas? The perfection of generosity ripens as teaching the Dharma that bears fruit. Discipline accomplishes fruitful buddha activities. Patience accomplishes the acumen for language. Diligence ensures that the teachings of the Dharma are not forgotten.

Concentration brings the power of the universal path. The perfection of insight ripens as the realization of fearlessness. Such are the six perfections of the buddhas.

2.211 “What are the six perfections of omniscience? The perfection of generosity ripens as the eye of the unimpeded wisdom of omniscience. Discipline is to teach the Dharma by understanding how to overcome and support the minds of beings in the audience. Patience makes one listen respectfully to those who are hard to please. Diligence makes one teach the Dharma in a timely fashion. [F.68.a] Concentration brings mastery in teaching the Dharma without adding or subtracting anything. The perfection of insight enables one to impart understanding of the teaching of the vehicles in accordance with the inclinations of the audience and to engage in purposeful expression. Such are the six perfections of omniscience.

2.212 “What are the six perfections without remainder? The perfection of generosity ripens as deliverance by means of an easy and fast path. Discipline brings ripening in a way that is delightful and quick. Patience ensures that the teachings of the buddhas do not turn into something else. Diligence brings commitment throughout the three times. Concentration enables equipoise within the concentrations, liberations, absorptions, and meditative attainments according to one’s wishes. The perfection of insight ripens as not teaching in terms of distinctions. Such are the six perfections without remainder.

2.213 “What are the six perfections with remainder? The perfection of generosity ripens as the relics following parinirvāṇa, and the fruition of the teachings. Discipline ensures unimpaired recollection of the discipline associated with parinirvāṇa. Patience is the offering of butter lamps at the stūpas of the thus-gone ones. Diligence ensures that the hearers abide by the teaching of the parinirvāṇa and develop diligence. Concentration brings the accomplishment of the so-called miraculous successive meditative attainments. The perfection of insight ripens as engagement with the faculty of insight beyond the world. [F.68.b] Such are the six perfections with remainder.

2.214 “What are the six perfections of joyful acceptance? The perfection of generosity ripens as demonstrating the mind of awakening in such a way that sentient beings enjoy wealth and respect and make use of objects. Discipline is what makes one unaffected by Bhāradvāja’s anger. Patience is that demonstrated when being defamed by twelve thousand non-Buddhists because of Sundarī. Diligence is the demonstration of mental strength, as exemplified by the Bodhisattva who, in his life as a lion, gladly accepted

being mortally wounded. Concentration engenders acceptance even if no one pays one respect. The perfection of insight ripens as questions that concern concentration. Such are the six perfections of joyful acceptance.

2.215 “What are the six perfections that foster realization? The perfection of generosity ripens as flooding all buddha realms, beginning with the Unexcelled Heaven, with the sound of the teachings and thus bringing forth understanding. Discipline enables one to fill the trichiliocosm with a light that brings realization and happiness to sentient beings. Patience is of the kind that enabled the taming of the seven ascetics with matted hair at the stūpa Rain of the Sacred Dharma. Diligence is of the kind that created the miraculous display that instilled faith in the mind of Uruvilvā Kāśyapa. Concentration is of the kind that makes one intuit the thoughts of brahmins and say, ‘My family line is such and such.’ The perfection of insight ripens as subduing through knowing times, as exemplified by Nanda. Such are the six perfections that foster realization.

2.216 “What are the six perfections of vastness? The perfection of generosity ripens as establishing all brahmins in the pursuit of awakening as when Velāma gave offerings to the brahmins.<sup>110</sup> [F.69.a] For example, when Mahā-prajāpatī Gautamī was instructed, ‘Make offerings to the saṅgha,’ those words became the circumstance for the training of eight thousand monks. Discipline accomplishes the vows of parinirvāṇa, as exemplified by Prince Candra and Kalmāṣapada. Patience ripens as demonstrated by Kṣāntivādin, who ripened eight hundred million gods.<sup>111</sup> Diligence is of the kind exerted by the Bodhisattva, who possessed the five superknowledges, when five hundred brahmin youths tried to expel him and the māras were delighted. Concentration brings comprehension of what one has heard in order to engender strength. The perfection of insight ripens in the way whereby I said, ‘Udāyin, just as I have developed acumen, so shall you.’ Such are the six perfections of vastness.

2.217 “What are the six perfections of disenchantment? Generosity is to give due to disenchantment, as exemplified by chanting spells bestowing wealth and honors. Discipline is demonstrated in teaching the Śakyas that the effects of karma do not dissipate. Patience is demonstrated in going before Śrīgupta. Diligence is demonstrated in the taming of Apalāla. Concentration is the supplication to the Buddha, who upon awakening to perfect buddhahood remained silent in meditation. The perfection of insight is teaching the supreme vehicle based on poisonous snakes. Such are the six perfections of disenchantment.

2.218 “What are the six perfections yielding virtue for others? The perfection of generosity is to relinquish one’s own happiness and give all one’s possessions to others out of love. [F.69.b] Discipline is that which is

exemplified by the bodhisattva Lotus Essence, who declared for the sake of prisoners,<sup>112</sup> 'May you be happy because of my knowledge! Let me instead be harmed for your sake.' Patience is that which is exemplified by the turtle who conscientiously saved the merchants out of gratitude.<sup>113</sup> Diligence is that which is exemplified by the fish who did not return to the water despite being eaten by ants. Concentration is imperturbable existence for the sake of living beings. The perfection of insight is as illustrated by the examples that appear in the discourse on Kuru. Such are the six perfections yielding virtue for others.

2.219 "What are the six perfections of others? Generosity is taming by means of generosity. Discipline is that which is exemplified by the rabbit who said, 'Eat me and stay in the forest.'<sup>114</sup> Patience is that which is exemplified by Brahmā, who took the form of a piśāca in order to lead sentient beings to the higher realms. Diligence is the diligence toward deliverance because awakening has not yet been attained. Concentration is the concentration pertaining to the highest and to the threefold knowledge. The perfection of insight is knowledge of the eighteen unique qualities of a buddha. Such are the six perfections of others.

2.220 "There are six perfections for each of the correct abandonments. What are the six perfections of ensuring that unwholesome factors that are presently absent do not arise? The perfection of generosity ripens as the nonarising of defilements due to the power of discernment. Discipline is the understanding of the unpleasant ripening of unvirtuous factors. Patience is comprehension of the essence of nonvirtue. Diligence is the understanding of no arising. Concentration is causing others to take up the practice. Insight is the constant nonarising of unvirtuous factors. [F.70.a] Such are the six perfections of ensuring that unwholesome factors that are presently absent do not arise.

2.221 "What are the six perfections of relinquishing present unwholesome factors? The perfection of generosity ripens as the discarding of defilements based on having seen their flaws. Discipline ripens as aspiring to that. Patience is relinquishment without the defilements flaring up. Diligence ripens as understanding the defilements and conquering them through knowledge. Concentration ripens as analysis and discernment. Insight ripens as the knowledge of relinquishment and nonarising. Such are the six perfections of relinquishing present unwholesome factors.

2.222 "What are the six perfections of giving rise to virtuous factors that have not yet arisen? The perfection of generosity ripens as aspiring to virtue and being free from delusion. Discipline is delighting in the attainment of virtue. Patience is to think of virtue in terms of emptiness. Diligence ripens as the unimpeded ability to overcome others through mind and body.

Concentration ripens as not forgetting attainment and the absence of marks. The perfection of insight ripens as the knowledge of nonarising with respect to the causes of attainment. Such are the six perfections of giving rise to virtuous factors that have not yet arisen.

2.223 “What are the six perfections of retaining the virtuous factors that have arisen? The perfection of generosity ripens as not wasting the virtuous factors that have arisen. Discipline ripens as appreciating them. Patience is deliverance from being involved in engagements.<sup>115</sup> Diligence means being hypervigilant and being free from total delusion. Concentration ripens as the strength of familiarization. Insight ripens as the practice of subsequent dedication. [F.70.b] Such are the six perfections of retaining the virtuous factors that have arisen.

2.224 “There are six perfections for each of the bases of miraculous power. What are the six perfections of the intention-suffused base of miraculous power? Generosity ripens as the unhindered arising of intention. Discipline ripens as not losing the intention. Patience ripens as the expression of intention. Diligence ripens as adhering to the intention to attain deliverance. Concentration arises as the thought of that. Insight ripens as the attainment of certainty regarding the intention. Such are the six perfections of the intention-suffused base of miraculous power.

2.225 “What are the six perfections of the diligence-suffused base of miraculous power? Generosity ripens as attainment through not speaking. Discipline ripens as contacting diligence. Patience ripens as beautiful diligence. Diligence ripens as endeavoring for the sake of attainment and deliverance. Concentration ripens as contentment with certainty. Insight ripens as the subsequent dedication of all. Such are the six perfections of the diligence-suffused base of miraculous power.

2.226 “What are the six perfections of the attention-suffused base of miraculous power? Generosity ripens as the realization of equality in the mind. Discipline ripens as being free from any displeasure regarding that. Patience ripens as realizing arising and ceasing. Diligence ripens as the attainment of the absence of marks. Concentration ripens as the mind being free from fetters. Insight ripens as the destruction of latencies. Such are the six perfections of the attention-suffused base of miraculous power.

2.227 “What are the six perfections of the analysis-enriched base of miraculous power? [F.71.a] Generosity ripens as not being displeased with analysis. Discipline ripens as the attainment of reality. Patience ripens as the realization of knowledge. Diligence ripens as thoroughgoing elimination. Concentration ripens as the comprehension of karmic imprints. Insight ripens as the relinquishment of karmic imprints. Such are the six perfections of the analysis-enriched base of miraculous power.

- 2.228 “What are the six perfections of the first concentration? Generosity ripens as the attainment of focus. Discipline ripens as understanding of the household. Patience ripens as the equality of the first concentration. Diligence ripens as the relinquishment of the five branches. Concentration ripens as the attainment of one-pointedness. Insight ripens as the possession of the five branches. Such are the six perfections of the first concentration.
- 2.229 “What are the six perfections of the second concentration? Generosity ripens as giving up the grasping onto marks and achieving ease. Discipline ripens as the cognition devoid of obstacles. Patience ripens as realization. Diligence ripens as not letting the momentum dissipate. Concentration ripens as focusing on liberation and entering meditative attainment. Insight ripens as seeing endowed with benefit for oneself and others. Such are the six perfections of the second concentration.
- 2.230 “What are the six perfections of the third concentration? Generosity ripens as giving up relishing the third concentration. Discipline ripens as delighting in the absence of relishing. Patience ripens as the pursuit of happiness. Diligence ripens as retaining everything without forgetting. [F.71.b] Concentration ripens as a stable mind. Insight ripens as the cause of the exhaustion of contaminants. Such are the six perfections of the third concentration.
- 2.231 “What are the six perfections of the fourth concentration? Generosity ripens as understanding the pleasure of the fourth concentration and giving it up. Discipline ripens as understanding suffering and giving it up. Patience ripens as the understanding of disappearance. Diligence ripens as the attainment of equanimity. Concentration ripens as the attainment of recollection. Insight ripens as attaining complete purity and dedicating that to immortality. Such are the six perfections of the fourth concentration.
- 2.232 “There are six perfections for each of the four applications of mindfulness. What are the six perfections of the application of mindfulness with respect to the body? Generosity ripens as the understanding that the body is repulsive. Discipline ripens as not being concerned with thoughts about that. Patience ripens as being motivated by the absence of self. Diligence ripens as unwavering seeing. Concentration ripens as seeing the essential nature. Insight ripens as the perception of nonarising. Such are the six perfections of the application of mindfulness with respect to the body.
- 2.233 “What are the six perfections of the application of mindfulness with respect to sensations? Generosity ripens as absence of desire with respect to pleasant sensations. Discipline ripens as the perception of sensations as suffering. Patience ripens as being motivated by the absence of self. Diligence ripens as nonattachment to sensations. Concentration ripens as



disregard for pleasant sensations. Insight ripens as the relinquishment of all sensations by way of equality. Such are the six perfections of the application of mindfulness with respect to sensations. [F.72.a]

2.234 “What are the six perfections of the application of mindfulness with respect to the mind? Generosity ripens as the seeing of a mind focused on relinquishment. Discipline ripens as seeing the flaws of that mind. Patience ripens as discerning the unmoving. Diligence ripens as turning back all the objects of the mind. Concentration ripens as rejoicing for the sake of others. Insight ripens as meditation without marks based on having seen the dependence on conditions. Such are the six perfections of the application of mindfulness with respect to the mind.

2.235 “What are the six perfections of the application of mindfulness with respect to phenomena? Generosity is seeing the features of phenomena. Discipline ripens as thinking of phenomena. Patience ripens as the nonarising of phenomena. Diligence ripens as giving up holding a view to be paramount. Concentration ripens as the relinquishment of attachment to phenomena. Insight ripens as seeing dependent origination. Such are the six perfections of the application of mindfulness with respect to phenomena. [B7]

2.236 “What are the six perfections of seeing the truth of the noble ones relating to suffering? Generosity ripens as seeing that has thoroughly given up suffering. Discipline ripens as seeing the disenchanting character of suffering. Patience ripens as seeing the insubstantiality of suffering. Diligence ripens as seeing the immensity of suffering. Concentration ripens as seeing the nature of suffering. Insight ripens as full knowledge of suffering. Such are the six perfections of seeing the truth of the noble ones relating to suffering.

2.237 “What are the six perfections of the truth of the origin? [F.72.b] Generosity ripens as the mind that relinquishes the origin. Discipline ripens as seeing the defects of the origin. Patience ripens as discerning the manifold sources. Diligence ripens as seeing the cycle of craving. Concentration ripens as seeing that overcomes all entanglements and their latent dispositions. Insight ripens as seeing that relinquishes. Such are the six perfections of the truth of the origin.

2.238 “What are the six perfections of the truth of cessation? Generosity ripens as reaching cessation and practicing without wishes. Discipline ripens as delighting in cessation. Patience ripens as the cessation of conceptions. Diligence ripens as the cessation of sensation. Concentration ripens as applying oneself to disengagement. Insight ripens as meditative attainment for the sake of actualizing cessation. Such are the six perfections of the truth of cessation.

- 2.239 “What are the six perfections of the truth of the path? Generosity ripens as finding helpers on the path. Discipline ripens as delighting in the path. Patience ripens as the suchness of there being no other path. Diligence ripens as retaining the apprehension of the path. Concentration ripens as being undeluded regarding the path. Insight ripens as knowledge by means of the path, whereby all phenomena are seen exactly as they are. Such are the six perfections of the truth of cessation.
- 2.240 “What are the six perfections of the power of faith? Generosity ripens as faithfully giving up flawed discipline. Discipline ripens as training based on faith. Patience ripens as the attainment of great delight in faith. Diligence ripens as the accurate and thorough grasp of the supports for faith. [F.73.a] Concentration ripens as faith associated with the power of liberation. Insight ripens as faith that is the vessel for awakening. Such are the six perfections of the power of faith.
- 2.241 “What are the six perfections of the power of diligence? Generosity ripens as having no attachment to the power of diligence and being capable of overpowering others. Discipline ripens as being free from attachment to conditioned things and looking toward the unconditioned. Patience ripens as being unimpeded in all activities. Diligence ripens as an aspiration of far-reaching dedication. Concentration ripens as timely diligence. Insight ripens as the essence of mundane and supramundane phenomena. Such are the six perfections associated with the power of diligence.
- 2.242 “What are the six perfections associated with the power of mindfulness? Generosity ripens as giving up the flaws of keeping a household, based on seeing reality. Discipline ripens as understanding the effects of conditioned things and understanding the world. Patience ripens as being undeterred by suffering and not considering things to be painful. Diligence ripens as retaining the Dharma teachings. Concentration ripens as pure pacification. Insight ripens as making all sentient beings progress by way of the Dharma teachings. Such are the six perfections associated with the power of mindfulness.
- 2.243 “What are the six perfections associated with the power of absorption? Generosity ripens as the power of absorption that discards the subsidiary defilements with minimal hardship. Discipline ripens as reliance on absorption. [F.73.b] Patience ripens as stable abiding by absorption. Diligence ripens as apprehending the features of the Dharma. Concentration ripens as one-pointed absorption. Insight ripens as powerful absorption. Such are the six perfections associated with the power of absorption.
- 2.244 “What are the six perfections associated with the power of insight? Generosity ripens as the insight that abandons all entities based on analysis. Discipline ripens as insight free of attachment. Patience ripens as insight that

patiently accepts the defilements of sentient beings. Diligence ripens as insight that naturally retains understanding. Concentration ripens as insight focused on quelling. Insight ripens as insight that does not engage in liberation. Such are the six perfections associated with the power of insight.

2.245 “What are the six perfections associated with the power of faith?<sup>116</sup> Generosity ripens as inalienable faith, as exemplified by the king Youthful Lion. Discipline ripens as the discipline of not contravening directives, just like the elephant calf that refrained from eating because of remembering its blind mother. Patience ripens as never giving up love, even if one’s bones are split apart, as exemplified by the bodhisattva Śānta in his relations with living beings. Diligence ripens as unstoppable diligence, as illustrated by the example of drying up the ocean. Concentration ripens as the placement of thoughts as one develops concentration in the palace of Sudharma. Insight ripens as the noble insight of deliverance, just as shown in the practice of diligence. [F.74.a] Such are the six perfections associated with the power of faith.

2.246 “What are the six perfections associated with the power of diligence? Generosity ripens as being extremely tolerant but overpowering enemies.<sup>117</sup> Discipline ripens as freely accepting the harms inflicted by others, as exemplified by Prince Kuśa. Patience ripens as wholehearted acceptance even though one hears rebuke,<sup>118</sup> as exemplified by the noble queen Sunetrā, who became distressed but took it upon herself. Diligence ripens as diligence that cannot be swayed by craving. Concentration ripens as universal concentration. Insight ripens as insight that engages despite having gone beyond birth, as exemplified by the brahmin youth Guru. Such are the six perfections associated with the power of diligence.

2.247 “What are the six perfections associated with the power of mindfulness? Generosity ripens as continuous recollection of the heavens but without having any attachment to them. Discipline ripens as seeing the flaws of the goddesses. Patience ripens as having no fondness for the palaces. Diligence ripens as hoping for liberation even if one is born a god. Concentration ripens as not dwelling on the sensual activities of the divine retinue. Insight ripens as teaching the Dharma to the gods without any attachments. Such are the six perfections associated with the power of mindfulness.

2.248 “Which are the six perfections associated with the power of absorption? Generosity ripens as taking delight in absorption after having relinquished all possessions, just like King Mahādeva, who relinquished his realm to become a monk. Discipline ripens as mental engagement being superior<sup>119</sup> to those of body and speech. [F.74.b] Patience ripens as engagement in wholesome actions. Diligence ripens as correct understanding of the Dharma. Concentration ripens as the clear perception of empty phenomena.

Insight ripens as being unblemished by mundane phenomena, just as when a great medicine is found in the home of a potter. Such are the six perfections associated with the power of absorption.

2.249 “What are the six perfections associated with the power of insight? Generosity ripens as not feeling discouraged even by giving away one’s own head, as exemplified by the King of Kāśī. Discipline ripens as giving oneself out of love for others, as, for example, when the Bodhisattva offered himself to the yakṣa, thus happily offering himself as a human sacrifice. Patience ripens as the patience demonstrated by traveling to sea three times in pursuit of pearls despite a tremendous challenge.<sup>120</sup> Diligence ripens as being unaffected by any experience of happiness or suffering, and thus being able to cross the ocean seven times without becoming hesitant in one’s commitment to generosity. Concentration ripens as the perfection of concentration according to one’s wishes throughout all one’s lives. Insight ripens in the way that the Bodhisattva’s supplication instilled proper understanding in the thief attendants<sup>121</sup> during the feast. Such are the six perfections associated with the power of insight.

2.250 “What are the six perfections of the mindfulness factor of awakening? Generosity ripens as mindfulness of relinquishing unvirtuous phenomena. Discipline ripens as mindfulness of adhering to delightful conceptions. Patience ripens as mindfulness of the signs of the Dharma teachings. Diligence ripens as diligence not being wasted. Concentration ripens as cultivation of the powers. Insight ripens as the power of mindfulness and liberation. [F.75.a] Such are the six perfections of the mindfulness factor of awakening.

2.251 “What are the six perfections of the factor of awakening that discerns phenomena? Generosity ripens as relinquishing of flaws through the discerning of phenomena. Discipline ripens as harmonizing with liberation through the discerning of phenomena. Patience ripens as relinquishing the two extremes. Diligence ripens as continuously discerning phenomena. Concentration ripens as discerning phenomena without superimposing anything. Insight ripens as the absence of grasping any of these factors. Such are the six perfections of the factor of awakening that discerns phenomena.

2.252 “What are the six perfections of the diligence factor of awakening? Generosity ripens as realization whereby one gives up objects of attachment. Discipline ripens as unsurpassable diligence. Patience ripens as the absence of attachment to diligence. Diligence ripens as not adhering to a self, a sentient being, a life force, or a person. Concentration ripens as not accepting<sup>122</sup> any of the fetters. Insight ripens as discerning oneself and

- mastering all crafts, thus attaining inexhaustible knowledge of the seventh spiritual level. Such are the six perfections of the diligence factor of awakening.
- 2.253 “What are the six perfections of the ease factor of awakening? Generosity ripens as physical ease. Discipline ripens as mental ease. Patience ripens as a lack of craving for saṃsāra. Diligence ripens as continuous ease. Concentration ripens as analysis of the cultivation of ease. [F.75.b] Insight ripens as true understanding of ease. Such are the six perfections of the ease factor of awakening.
- 2.254 “What are the six perfections of the absorption factor of awakening? Generosity ripens as the attainment of noble absorption. Discipline ripens as freedom from displeasure with respect to the attainment. Patience ripens as seizing the branch of absorption. Diligence ripens as continuous absorption. Concentration ripens as view and understanding. Insight ripens as understanding. Such are the six perfections of the absorption factor of awakening.
- 2.255 “What are the six perfections of the equanimity factor of awakening? Generosity ripens as being free from torments even if enjoyment is relinquished. Discipline ripens as equanimity of body and speech. Patience ripens as not remaining in meditative seclusion for the sake of sentient beings. Diligence ripens as neither fixating on nor discarding illusion. Concentration ripens as an unblemished and undiscouraged mind. Insight ripens as understanding and accepting the momentary character of all phenomena. Such are the six perfections of the equanimity factor of awakening.
- 2.256 “What are the six perfections of correct view? Generosity ripens as the realization of the noble and correct view. Discipline ripens as the comprehension that leads to the absence of defilements. Patience ripens as comprehension whereby knowledge is realized. Diligence ripens as achieving what benefits others based on investigation. Concentration ripens as infinite discernment. Insight ripens as delightful karmic ripening. [F.76.a] Such are the six perfections of correct view.
- 2.257 “What are the six perfections of correct thought? Generosity ripens as relinquishment that ripens correct thought. Discipline is the absence of displeasure with respect to correct thought. Patience ripens as the comprehension of what does and does not constitute a spiritual level with respect to the various conditions. Diligence ripens as nonreliance throughout all applications of correct thought. Concentration ripens as dedication by the power of correct thought. Insight ripens as the understanding of what is correct or not with respect to mundane and supramundane phenomena. Such are the six perfections of correct thought.

- 2.258 “What are the six perfections of correct speech? Generosity consists in flawless words. Discipline consists in reasonable words. Patience consists in noble words. Diligence uses words based on correct understanding. Concentration consists in words that delight mundane people. Insight consists in true words. Such are the six perfections of correct speech.
- 2.259 “What are the six perfections of correct conduct? Generosity ripens as successful correct conduct. Discipline ripens as the intended limit of correct conduct. Patience ripens as the application of nonapprehension with respect to correct conduct. Diligence ripens as universal disengagement with respect to correct conduct. Concentration ripens as the embracing of nonabiding. Insight ripens as nonanticipation with respect to correct conduct. Such are the six perfections of correct conduct. [F.76.b]
- 2.260 “What are the six perfections of correct livelihood? Generosity is delighting in correct livelihood. Discipline ripens as correct livelihood by way of nirvāṇa. Patience ripens as compassion that thoroughly ripens sentient beings. Diligence ripens as being sustained by the realization of the Dharma. Concentration ripens as being sustained by the absence of sentient beings. Insight is to be sustained by the absence of material goods. Such are the six perfections of correct livelihood.
- 2.261 “What are the six perfections of correct effort? Generosity is to give up everything but not to abandon the wilderness. Discipline ripens as correct employment of body and speech. Patience ripens as the nonapprehension of apprehended objects. Diligence ripens as the attainment of dhāraṇī. Concentration ripens as engagement with symbols. Insight ripens as harmlessness. Such are the six perfections of correct effort.
- 2.262 “What are the six perfections of correct mindfulness? Generosity ripens as mindfulness that has no regard for conditioned phenomena. Discipline ripens as the evaluation of flaws and positive qualities with respect to all phenomena. Patience ripens as unbroken continuity. Diligence ripens as mindfulness that ripens as carefulness. Concentration ripens as not forgetting the attainment of the reality of all phenomena. Insight ripens as the cultivation of calm abiding. Such are the six perfections of correct mindfulness.
- 2.263 “What are the six perfections of correct absorption? Generosity ripens as delighting in correct absorption. Discipline ripens as abiding within absorption. [F.77.a] Patience consists in the view, liberation, and gateways of absorption. Diligence ripens as unblemished absorption. Concentration ripens as the imminent absorption that works exactly as intended. Insight ripens as absorption that determines the remedy. Such are the six perfections of correct absorption.

- 2.264 “What are the six perfections focused on calm abiding? Generosity is relinquishing harmful factors. Discipline ripens as delighting in the ease of body and mind. Patience ripens as meditative attainment free from obscurations. Diligence ripens as absorption that is incorruptible by extraneous factors. Concentration ripens as not weakening the application of wisdom. Insight ripens as the realization of all intents. Such are the six perfections focused on calm abiding.
- 2.265 “What are the six perfections focused on special insight? Generosity ripens as expressing the Dharma teachings without having heard them. Discipline ripens as flawless expression. Patience ripens as speaking in accordance with the wishes of many people. Diligence ripens as perfect allegories. Concentration ripens as perfect adoption of the Dharma. Insight ripens as being indomitable. Such are the six perfections focused on special insight.
- 2.266 “What are the six perfections focused on knowledge? Generosity ripens as accomplishing the application of knowledge. Discipline ripens as desirable knowledge. Patience is universal knowledge. [F.77.b] Diligence comprises all levels of knowledge. Concentration ripens as the knowledge that correctly grasps all phenomena. Insight ripens as the knowledge that deeply understands all phenomena. Such are the six perfections focused on knowledge.
- 2.267 “What are the six perfections of accomplishing liberation? Generosity ripens as swiftly entering liberation. Discipline ripens as freedom from karmic imprints. Patience ripens as the abandonment of extreme beliefs. Diligence ripens as not partaking of the nature of such beliefs<sup>123</sup> in any way. Concentration ripens as never being affected by pleasure and pain. Insight is the entirety of concordant causes for the phenomena of reality. Such are the six perfections of accomplishing liberation.
- 2.268 “What are the six perfections that gather the assembly of a monk? Generosity ripens as emanations that are always just as wished. Discipline ripens as emanations of whatever is desired. Patience ripens as expressions that are just as wished for. Diligence ripens as special statements. Concentration ripens as expressions of absence of mental grasping. Insight ripens as liberation from those expressions.<sup>124</sup> Such are the six perfections that gather the assembly of a monk. Understand that this applies equally to all the eightfold retinue.<sup>125</sup>
- 2.269 “What are the six perfections for gaining correct knowledge of meanings? Generosity ripens as stating what is meaningful and what is not. Discipline ripens as satisfying many beings. Patience ripens as flawless meaning. Diligence consists in extensive proclamations of the interdependent realities—starting with the Unexcelled Heaven. [F.78.a] Concentration

consists in contentment with the welfare of virtuous beings. Insight ripens as the reality that is unperturbed in relation to unvirtuous beings. Such are the six perfections for gaining correct knowledge of meanings.

2.270 “What are the six perfections for gaining correct knowledge of the Dharma? Generosity ripens as speaking the Dharma. Discipline ripens as making others understand. Patience ripens as correct dedication. Diligence ripens as unbroken continuity. Concentration ripens as the continuance of the Dharma and the immutable intrinsic nature. Insight ripens as constant indomitability. Such are the six perfections for gaining correct knowledge of the Dharma.

2.271 “What are the six perfections for gaining correct knowledge of language? Generosity ripens as the nature of language for the sake of communication. Discipline ripens as language pertaining to quelling. Patience ripens as language pertaining to all mundane speech. Diligence is what engenders understanding in everyone. Concentration ripens as liberation in accordance with one’s commitment. Insight ripens as liberation and cessation. Such are the six perfections for gaining correct knowledge of language.

2.272 “What are the six perfections for gaining correct knowledge of eloquence? Generosity ripens as diverse forms of eloquence. Discipline ripens as gentle eloquence. Patience ripens as being universally satisfying. Diligence ripens as being inexhaustible. Concentration ripens as elimination of doubts. Insight ripens as being inclined toward nirvāṇa. [F.78.b] Such are the six perfections for gaining correct knowledge of eloquence.

2.273 “What are the six perfections of freedom from weariness? Generosity ripens as never tiring of teaching the Dharma to those who listen. Discipline ripens as never tiring in accomplishing what is of benefit to others. Patience consists in vast blessings by sacrificing one’s own body. Diligence consists in constant displays of appropriate miraculous feats for the sake of those to be trained. Concentration ripens as granting practical instructions based on entering meditative attainment as one wishes. Insight ripens as teaching the Dharma in accordance with the wishes of those who listen, regardless of the time. Such are the six perfections of freedom from weariness.

2.274 “What are the six perfections of deliverance through generosity? Generosity ripens as dedication to happiness when giving gifts to beggars. Discipline ripens as righteousness through physical and verbal generosity. Patience ripens as delighting in generosity. Diligence ripens as overwhelming others with generosity. Concentration ripens as clarity of mind. Insight ripens as generosity dedicated to awakening. Such are the six perfections of deliverance through generosity.



- 2.275 “What are the six perfections of deliverance through discipline? Generosity ripens as giving the vows of training and the gifts of fearlessness to sentient beings. Discipline ripens as being unshakable when giving fearlessness. Patience ripens as wanting to benefit sentient beings. Diligence ripens as maintaining all aspects of the training and overpowering others. Concentration ripens as wanting to benefit sentient beings via the points of training. [F.79.a] Insight ripens as dedication to awakening. Such are the six perfections of deliverance through discipline.
- 2.276 “What are the six perfections of deliverance through patience? Generosity ripens as being inspired by the happiness of sentient beings. Discipline ripens as tolerating the defilements of sentient beings. Patience ripens as not forgetting where one was born throughout saṃsāra without beginning. Diligence ripens as perpetual and uninterrupted determination. Concentration ripens as being certain to benefit sentient beings. Insight ripens as dedication to omniscience. Such are the six perfections of deliverance through patience.
- 2.277 “What are the six perfections of deliverance through diligence? Generosity ripens as beneficial engagements with the world. Discipline ripens as subduing others without harming them. Patience ripens as liberating those in pain, as exemplified by the pigeon. Diligence ripens as not abandoning one’s engagements. Concentration ripens as diligently purifying obscurations. Insight ripens as dedication toward the realm of the buddhas. Such are the six perfections of deliverance through diligence.
- 2.278 “What are the six perfections of deliverance through concentration? Generosity ripens as concentration inspired by love that benefits sentient beings. Discipline ripens as concentrating on benefiting sentient beings. Patience ripens as delighting in benefiting the world. Diligence ripens as deliverance due to pacification. Concentration ripens as speech based on the intent to give the gift of the Dharma. [F.79.b] Insight ripens as innately present etymological finesse. Such are the six perfections of deliverance through concentration.
- 2.279 “What are the six perfections of deliverance through insight? Generosity ripens as giving the gift of Dharma. Discipline ripens as teaching and giving the gift of Dharma without any concern for material things. Patience ripens as never becoming weary of giving the gift of Dharma. Diligence ripens as deliverance through faith. Concentration ripens as speech based on careful concern for the gift of Dharma. Insight ripens as knowledge of natural suchness and language. Such are the six perfections of deliverance through insight.

- 2.280 “What are the six perfections of the ripening of the eye? Generosity ripens as eyes that are delightful to behold. Discipline ripens as beautiful eyes. Patience ripens as eyes that see at great distance. Diligence ripens as elongated eyes. Concentration ripens as clarity when looking. Insight ripens as great clarity in all regards. Such are the six perfections of the ripening of the eye.
- 2.281 “What are the six perfections of the ripening of the ear? Generosity ripens as ears free of impairment. Discipline ripens as pure ears. Patience ripens as great clarity with respect to the ear element. Diligence ripens as the capacity to hear subtle sounds. Concentration ripens as ears that hear at great distance. Insight ripens as not becoming displeased when hearing disrespectful words. Such are the six perfections of the ripening of the ear.
- 2.282 “What are the six perfections of the ripening of the nose? Generosity ripens as clarity with respect to the nose. [F.80.a] Discipline ripens as an unimpaired olfactory faculty. Patience ripens as smelling delightful fragrances. Diligence ripens as sensing diverse smells. Concentration ripens as an incorruptible nose faculty. Insight ripens as the sniffing out of flaws. Such are the six perfections of the ripening of the nose.
- 2.283 “What are the six perfections of the ripening of the tongue? Generosity ripens as clarity regarding the tongue’s perception of tastes. Discipline ripens as the absence of arrogant words. Patience ripens as the utterance of words desired by many people. Diligence ripens as remembering many letters. Concentration ripens as a tongue that fits with the palate. Insight ripens as the supreme tongue. Such are the six perfections of the ripening of the tongue.
- 2.284 “What are the six perfections of the ripening of the body? Generosity ripens as fully developed flesh with red and golden hues. Discipline ripens as being delightful to see by many. Patience ripens as a renowned physical presence. Diligence ripens as firmness of the body. Concentration ripens as tremendous physical youthfulness. Insight ripens as the gait of a leader. Such are the six perfections of the ripening of the body.
- 2.285 “What are the six perfections of the ripening of the mind? Generosity ripens as having few mental desires. Discipline ripens as having little anger. Patience ripens as an absence of dullness. Diligence ripens as sharp understanding. Concentration ripens as being in accord with abandonment. Insight ripens as abundant comprehension of all phenomena in accordance with one’s wishes. Such are the six perfections of the ripening of the mind. [F.80.b]
- 2.286 “What are the six perfections of material things dedicated to benefiting others? Generosity ripens as generosity that ripens others, as exemplified by Prince Undeterrable Courage, who satisfied sentient beings on Jambudvīpa

while causing them all to ripen for the sake of awakening. Discipline ripens as courageous discipline for the benefit of others, as exemplified by the quail that extinguished the raging fire.<sup>126</sup> Patience ripens as patience dedicated to benefiting others in saṃsāra, as exemplified by Brahmā who accepted hardship for the sake of ripening sixty sentient beings. Diligence ripens as diligence that ripens others, as exemplified by the one who spent seventy years traveling seven hundred leagues to the Himalayas to obtain healing medicine with the wish to benefit the mortally ill. Concentration ripens as concentration that brings help and happiness to others, as exemplified by the sage Kapila, who built a city for the benefit of sentient beings. Insight ripens as insight that yields happiness for others, such as causing an abundance of all the treatises and letters. Such are the six perfections of material things dedicated to benefiting others.

2.287 “What are the six perfections of material things dedicated to benefiting oneself? Generosity ripens as perfect benefit for oneself. Discipline ripens as having one’s roots of virtue bear fruit. Patience ripens as one’s own physical luster. Diligence ripens as diligence to accomplish one’s own benefit. Concentration ripens as concentration that grants access to the higher realms for one’s own benefit, thereby, for example, preventing one’s birth in this world for the duration of seven eons of destruction. [F.81.a] Insight ripens as insight imbued with benefit for oneself, as exemplified by the prince Kapila. Such are the six perfections of material things dedicated to benefiting oneself.

2.288 “What are the six perfections of the Dharma? Generosity that gives Dharma ripens as being adorned with the finest of numerous ornaments. Discipline ripens as the discipline of abiding by nonapprehension. Patience ripens as the patience of being free from the notion of sentient beings. Diligence ripens as overpowering others through the nondual practice of the transcendent Dharma. Concentration ripens as the transcendent Dharma of detachment and the attainment of the mind of equality. Insight ripens as the clarification of all Dharma teachings through nonduality. Such are the six perfections of the Dharma.

2.289 “What are the six perfections of the objectives? The objective of generosity is the great wealth that is an effect of generosity. The objective of discipline is the higher realms that result from discipline. The objective of patience is an excellent physical form resulting from patience. The objective of diligence is the accomplishment of mundane and supramundane actions that result from diligence. The objective of concentration is concentration that is dedicated to rebirth. The objective of insight is insight, absence, and causal accordance. Such are the six perfections of the objectives.

- 2.290 “What are the six perfections of realization? Generosity consists in an indestructible body endowed with relinquishment. Discipline ripens as freedom from ignorance caused by relinquishment. Patience ripens as not abandoning the acceptance of the Dharma. Diligence ripens as accomplishing all engagements. Concentration ripens as the cessation that is an effect of concentration. Insight ripens as mastering the vajra-like absorption. [F.81.b] Such are the six perfections of realization.
- 2.291 “What are the six perfections of happiness? Generosity ripens as never becoming dull or sleepy when practicing generosity and as not creating happiness for oneself, as exemplified by the great Śākya’s forest that measured ninety-six thousand leagues. Discipline ripens as giving up the kingdom for the sake of training, as exemplified by Prince Meaningful, who was reliable and never lied. Likewise, whereas others may kill their parents and engage in other unwholesome actions for the sake of their bodies, I abandoned neither generosity nor the Dharma. Thus, it was said, ‘Without a doubt, he will be known as a buddha.’ Patience ripens as caring for others, as exemplified by the elephant who protected others even when mortally wounded. Diligence ripens as diligently teaching the Dharma for thirty-six thousand years, flawlessly and tirelessly. Concentration ripens as concentration for the sake of benefiting sentient beings, as can be learned from the way I traveled from Jambudvīpa to the heavens in the past, seeking to benefit a brahmin youth. Insight is exemplified by great medicine. Such are the six perfections of happiness.
- 2.292 “What are the six perfections of emptiness? Generosity ripens as attaining the home of the concentration of emptiness. Discipline ripens as the attainment of nonapprehension. Patience ripens as the attainment of the spiritual levels. Diligence ripens as powerful training. Concentration ripens as certainty. Insight ripens as being extraordinary throughout all activities. Such are the six perfections of emptiness.
- 2.293 “What are the six perfections of signlessness? Generosity always ripens as signlessness. [F.82.a] Discipline ripens as universality. Patience ripens as being impossible to outshine. Diligence ripens as being completely dedicated. Concentration ripens as being uninterrupted. Insight ripens as being decisive. Such are the six perfections of signlessness.
- 2.294 “What are the six perfections of wishlessness? Generosity ripens as quickly achieving wishlessness. Discipline ripens as achieving detachment. Patience ripens as disregard for the three realms. Diligence ripens as nothing being wasted on the way. Concentration ripens as observing liberation. Insight ripens as dispelling karmic imprints. Such are the six perfections of wishlessness.

- 2.295 “What are the six perfections that are additional? Generosity ripens as being free from physical fatigue when seated cross-legged at the seat of awakening. Discipline ripens as physical splendor. Patience ripens as proclaiming the Dharma. Diligence ripens as proclaiming and comprehending the Dharma. Concentration ripens as seizing liberation. Insight ripens as realizing the illusion-like. Such are the six perfections that are additional.
- 2.296 “What are the six perfections of additional ripening? Generosity ripens as the offerings made by the merchant Trapuṣa. Discipline ripens as being shielded by the nāga Mucilinda while seated. Patience ripens as Brahmā approaching and offering his request.<sup>127</sup> Diligence ripens as the seeing of the buddha eye. Concentration ripens as repeatedly watching over those to be trained. Insight is such that when one turns the Dharma wheel without delusion, [F.82.b] the sound is heard from one realm to next, all the way to the Realm of Brahmā. Such are the six perfections of additional ripening.
- 2.297 “What are the six perfections of application? Generosity ripens as approaching the five mendicants.<sup>128</sup> Discipline is such that when they hear what is to be done and what is to be refrained from, they act accordingly. Patience ripens as remaining free from exaggerating pride. Diligence ripens as giving satisfaction by means of the elixir.<sup>129</sup> Concentration ripens as speaking to and instilling understanding in the five mendicants. Insight ripens as conveying the understanding of the elixir to fifty million gods. Such are the six perfections of application.
- 2.298 “What are the six perfections of the correct and the incorrect? Generosity ripens as attaining knowledge of the correct and the incorrect. Discipline ripens as unswerving resolve. Patience ripens as authentic realization. Diligence ripens as powerful resolve. Concentration ripens as speech that does not deviate. Insight ripens as training based on the knowledge of time. Such are the six perfections of the correct and the incorrect.
- 2.299 “What are the six perfections of proper engagement in actions of the past, present, and future? Generosity ripens as comprehending the genesis of karma. Discipline ripens as understanding that accords with the causes of karma. Patience ripens as understanding conditions. Diligence ripens as understanding the relinquishment of karma. Concentration ripens as understanding the means for relinquishing karma. Insight ripens as understanding the unborn nature of relinquishment. Such are the six perfections of proper engagement in actions of the past, present, and future. [F.83.a]
- 2.300 “What are the six perfections of the various dispositions in the world? Generosity ripens as understanding the dispositions of sentient beings. Discipline ripens as understanding that the dispositions are not different.

Patience ripens as understanding that the dispositions do not contain any sentient being. Diligence ripens as understanding the applications of the dispositions. Concentration ripens as understanding the accomplishments pertaining to the dispositions. Insight ripens as deliverance that occurs due to the dispositions. Such are the six perfections of the various dispositions in the world.

2.301 “What are the six perfections of complete knowledge of the faculties?

Generosity ripens as understanding related to the body. Discipline ripens as understanding of the eyes, ears, nose, and tongue. Patience ripens as understanding of the mind. Diligence ripens as understanding of six<sup>130</sup> faculties: the male faculty, the female faculty, and the life force faculty, as well as the faculties of pleasure, pain, mental pleasure, mental displeasure, and neutral sensation. Concentration ripens as understanding all the faculties, from faith through insight. Insight ripens as knowledge of the faculties of understanding and comprehension. Such are the six perfections of complete knowledge of the faculties.

2.302 “What are the six perfections of the myriad inclinations of the world?

Generosity ripens as accomplishing engagement with the inclinations. Discipline ripens as unimpeded engagement. Patience ripens as understanding time in accordance with inclinations. Diligence ripens as understanding with certainty. Concentration ripens as understanding the exhaustion of arising and nonarising. Insight ripens as pacification in line with one’s devotion [F.83.b] and the means to its attainment. Such are the six perfections of the myriad inclinations.

2.303 “What are the six perfections of the paths that lead to all destinations?

Generosity ripens as the difficult and slow. Discipline ripens as the difficult and fast. Patience ripens as the easy and slow. Diligence ripens as the easy and fast. Concentration ripens as understanding of movement. Insight ripens as understanding the presence and absence of movements and connections. Such are the six perfections of the paths that lead to all destinations.

2.304 “What are the six perfections that engage in the faculties, powers, factors

of awakening, concentrations, liberations, absorptions, and meditative attainments? Generosity ripens as ascertainment of the bliss of those factors. Discipline ripens as being equal to those of noble origin. Patience comprises the qualities of dedication to benefiting others. Diligence ripens as benefit for oneself. Concentration ripens as correct comprehension of the recipients. Insight ripens as realization of concordant causes. Such are the six perfections that engage in the faculties, powers, factors of awakening, concentrations, liberations, absorptions, and meditative attainments.

- 2.305 “What are the six perfections of knowledge of past existences? Generosity ripens as the bodily understanding of past contexts. Discipline ripens as the comprehension of lives. Patience ripens as the comprehension of the parameters of activities. Diligence ripens as comprehension of defilements. Concentration ripens as comprehension of mindsets. [F.84.a] Insight ripens as correct perception of all facets of the nirvāṇa that is complete in all aspects. Such are the six perfections of knowledge of past existences.
- 2.306 “What are the six perfections of the divine eye? Generosity ripens as the clarity of the divine eye. Discipline ripens as its employment free from unwholesomeness. Patience ripens as seeing far into the distance. Diligence ripens as seeing in which nothing is left out. Concentration ripens as seeing destitution, flourishing, and lack of respect. Insight ripens as seeing the associated deliverance. Such are the six perfections of the divine eye.
- 2.307 “What are the six perfections with the power to exhaust the contaminants? Generosity ripens as seeing the flaws of contaminants. Discipline ripens as displeasure with contaminants. Patience ripens as disregarding and mentally giving up contaminants. Diligence ripens as understanding contaminants that were not previously understood. Concentration ripens as the relinquishment of contaminants through true knowledge of contaminants. Insight ripens as relinquishing rebirth due to the karmic imprints of contaminants. Such are the six perfections with the power to exhaust the contaminants.
- 2.308 “What are the six perfections associated with the first fearlessness, about which a complete and perfect buddha declares, ‘Are these qualities not those of perfect buddhahood?’ Generosity ripens as the knowledge of buddhahood. Discipline ripens as unrelenting commitment. Patience ripens as true realization. Diligence ripens as the comprehension of everything. Concentration ripens as the comprehension of omniscience. Insight ripens as being unintimidated within the eightfold path and abiding by a firm resolve. [F.84.b] Such are the six perfections of the first fearlessness.
- 2.309 “What are the six perfections of the genuine relinquishment of contaminants? Generosity ripens as the exhaustion of contaminants. Discipline ripens as the erasing of karmic imprints. Patience ripens as nonarising. Diligence ripens as complete understanding. Concentration ripens as a resolve that cannot be swayed by the eight worldly concerns. Insight ripens as unfailing liberation. Such are the six perfections of the second fearlessness.
- 2.310 “What are the six perfections of the path to deliverance? Generosity ripens as understanding the attainment of the path. Discipline ripens as understanding liberation. Patience ripens as understanding cessation.

Diligence ripens as understanding engagement. Concentration ripens as resting. Insight ripens as fostering liberation. Such are the six perfections of the third fearlessness.

2.311 “What are the six perfections of the Dharma discourse on obstructing factors? Generosity ripens as understanding the nonarising of obstacles. Discipline ripens as understanding no birth. Patience ripens as understanding detachment. Diligence ripens as understanding the lack of unwholesomeness with respect to obstacles. Concentration ripens as having no doubts with respect to obstacles. Insight ripens as understanding both the certain and uncertain nature of lesser, intermediate, and greater obstacles. Such are the six perfections of the Dharma discourse on obstructing factors.<sup>131</sup> [B8] [F.85.a]

2.312 “What are the six perfections of great compassion? Generosity ripens as great compassion that benefits sentient beings. Discipline ripens as the mind of equality. Patience ripens as undaunted acceptance of the harms inflicted by sentient beings. Diligence ripens as liberating any sentient being that one meets. Concentration ripens as resting on any positive quality, just as one wishes. Insight ripens as liberating from saṃsāra. Such are the six perfections of great compassion.

2.313 “What are the six perfections of purifying the physical eye? Generosity ripens as the clarity of the elements of earth and water. Discipline ripens as vision based on the elements of fire and wind. Patience ripens as being unaffected by unwholesome combinations of wind, bile, and phlegm. Diligence ripens as eyes that are delightful to behold. Concentration ripens as correct visual perception. Insight ripens as visual perception that is complete. Such are the six perfections of purifying the physical eye.

2.314 “What are the six perfections of purifying the divine eye? Generosity ripens as seeing physical bodies by means of the divine eye. Discipline ripens as seeing bodies made of the space element. Patience ripens as seeing decline. Diligence ripens as seeing expansion. Concentration ripens as seeing causes. Insight ripens as seeing distinctly. Such are the six perfections of purifying the divine eye.

2.315 “What are the six perfections of purifying the eye of insight? Generosity ripens as seeing with the eye of insight accomplished through meditation. [F.85.b] Discipline ripens as the attainment of liberation beyond suffering. Patience ripens as adherence to speaking. Diligence ripens as adherence to seeing. Concentration ripens as correct perception of that which is to be seen. Insight ripens as purified understanding. Such are the six perfections of purifying the eye of insight.



- 2.316 “What are the six perfections of purifying the Dharma eye? Generosity ripens as the causes for the attainment of the eighteen unique qualities. Discipline ripens as the attainment of those. Patience ripens as the seeing of features. Diligence ripens as the seeing of essences. Concentration ripens as seeing connections. Insight ripens as undiminished seeing. Such are the six perfections of purifying the Dharma eye.
- 2.317 “What are the six perfections of purifying the buddha eye? Generosity ripens as seeing with the unobscured buddha eye. Discipline ripens as seeing what benefits. Patience ripens as the seeing of features. Diligence ripens as the seeing of essences. Concentration ripens as seeing connections. Insight ripens as seeing disengagement. Such are the six perfections of purifying the buddha eye.
- 2.318 “What are the six perfections of the self-existent? Generosity ripens as the spontaneous presence of the self-existent. Discipline ripens as abiding exactly as one wishes. Patience ripens as attaining the causes for one’s own relinquishment. Diligence ripens as discernment. Concentration ripens as the understanding of all features. [F.86.a] Insight ripens as precise knowledge of everything. Such are the six perfections of the self-existent.
- 2.319 “What are the six perfections of playfulness? Generosity ripens as the magical display that is achieved through generosity, such as the five hundred parasols at the Gaṅgā. Discipline ripens as sentient beings experiencing happiness as they enter a city and the sound of instruments being heard though no one is playing any. Patience ripens as the completion and clarity of otherwise incomplete faculties. Diligence ripens as the unfolding of infinite light rays. Concentration ripens as the emanation of eighty-four thousand buddhas outside and within the city of Vaiśālī. Insight ripens as the timely teaching of the Dharma to the eightfold retinue. Such are the six perfections of playfulness.
- 2.320 “What are the six perfections that are hard to fathom? Generosity ripens as immeasurable activity. Discipline means the blessed buddhas are hard to follow. Patience ripens as never squandering wishes and fulfilling them while overpowering others, as, for example, when the yakṣas were defeated, the elephant Dhanapāla was tamed, or the poisonous snakes were tamed with the words, ‘This is the gift of freedom from fear.’ Diligence ripens as the training of Mahāmaudgalyāyana’s mother in the Marīcika Realm and his joining the order of mendicant monks in Jeta Grove when he arrived there.<sup>132</sup> Concentration comprises the immeasurable qualities that Śāriputra spoke of with the words, ‘Four types of mind arise and disintegrate.’ Insight ripens as the Thus-Gone One’s display of activities at midnight. As meteors fell from

the sky, the faithless city dwellers were subdued, and he said, 'Tomorrow I shall explain the Dharma of the six superknowledges.' [F.86.b] Such are the six perfections that are hard to fathom.

2.321 "There are six perfections for each of the eighteen unique qualities of the buddhas. What are the six perfections devoid of meaningless speech? Generosity ripens as vast teachings. Discipline ripens as a demonstration of three types of conditioned light. Patience ripens as freedom from hostility in the minds of others. Diligence ripens as satisfying others in accordance with their wishes. Concentration ripens as providing an experience that is sweet as honey. Insight ripens as teaching free from attachment and aggression. Such are the six perfections devoid of meaningless speech.

2.322 "What are the six perfections of freedom from forgetfulness? Generosity ripens as unbroken recollection. Discipline ripens as correctly dedicated mindfulness. Patience ripens as engagements free from evil. Diligence ripens as instilling an understanding of all phenomena. Concentration ripens as freedom from forgetfulness with respect to the three times. Insight ripens as not forgetting the instructions. Such are the six perfections of freedom from forgetfulness.

2.323 "What are the six perfections of mental equipoise? Generosity ripens as mind being beyond birth. Discipline ripens as freedom from attachments. Patience ripens as contentment toward everything one encounters. Diligence ripens as discernment that benefits others. Concentration ripens as the subjugation and seizing of mind. Insight ripens as the spontaneous accomplishment of all wishes on all occasions. Such are the six perfections of mental equipoise.

2.324 "What are the six perfections of neutrality beyond distinctions? Generosity ripens as neutrality with respect to the accomplishment of wishes. [F.87.a] Discipline ripens as neutrality with respect to dependency on others. Patience ripens as equanimity with respect to the articles of compassion, as exemplified by the seat of awakening. Diligence ripens as unblemished neutrality throughout all contexts. Concentration ripens as neutrality when teaching the Dharma. Insight ripens as the imparting of instructions by means of the body when teaching the Dharma. Such are the six perfections of neutrality beyond distinctions.

2.325 "What are the six perfections of nondifferentiation? Generosity ripens as nonarising through the conception of difference. Discipline ripens as nonerroneous arising through the conception of suchness. Patience ripens as the conception of nonexistence. Diligence ripens as the absence of confusion with respect to the bodies of oneself and others. Concentration ripens as possessing conception. Insight ripens as everything being devoid of essence. Such are the six perfections of nondifferentiation.

- 2.326 “What are the six perfections of unfailing intention? Generosity ripens as the intention to benefit others. Discipline ripens as the intention to benefit oneself. Patience ripens as being intent on the bases of the Dharma. Diligence ripens as intention for all occasions. Concentration ripens as being intent on the relinquishment of craving. Insight ripens as being intent on the relinquishment of ignorance. Such are the six perfections of unfailing intention.
- 2.327 “What are the six perfections of unfailing diligence? Generosity ripens as universal diligence. Discipline ripens as the diligence that instills faith in others. Patience ripens as remaining still at the time of training. [F.87.b] Diligence ripens as not discarding the view of the Dharma. Concentration ripens as an inexhaustible display of utterances. Insight ripens as the inexhaustible meaning. Such are the six perfections of unfailing diligence.
- 2.328 “What are the six perfections of unfailing mindfulness? Generosity ripens as the recollection of unsullied mindfulness. Discipline ripens as mindfulness at a distance. Patience ripens as mindfulness in accord with reason. Diligence ripens as mindfulness that is just as wished for. Concentration ripens as mindfulness that leads to engagement. Insight ripens as mindfulness of ascertainment. Such are the six perfections of unfailing mindfulness.
- 2.329 “What are the six perfections of unfailing absorption? Generosity ripens as absorption that embraces the immeasurable qualities. Discipline ripens as absorption that embraces the correct abandonments. Patience ripens as absorption that embraces the bases of miraculous power. Diligence ripens as absorption that embraces the applications of mindfulness. Concentration ripens as absorption that embraces the concentrations. Insight ripens as absorption that embraces the truths. Such are the six perfections of unfailing absorption.
- 2.330 “What are the six perfections of unfailing insight? Generosity ripens as insight that embraces the faculties. Discipline ripens as insight that embraces the powers. Patience ripens as insight that embraces the factors of awakening. Diligence ripens as insight that embraces the path. Concentration ripens as insight that embraces dependent origination. [F.88.a] Insight ripens as insight that embraces the ten powers. Such are the six perfections of unfailing insight.
- 2.331 “What are the six perfections of unfailing liberation? Generosity ripens as unfailing strength of the body. Discipline ripens as unfaltering presence in the assembly. Patience ripens as unfaltering presence free from mingling. Diligence ripens as the attainment of other supports. Concentration ripens as

excellent action due to the knowledge of exhaustion. Insight ripens as freedom from karmic imprints due to the knowledge of nonarising. Such are the six perfections of unfailing liberation.

2.332 “What are the six perfections of the unfailing vision of liberated wisdom? Generosity ripens as seeing liberated wisdom according to one’s wishes. Discipline ripens as seeing that there are no religious vows. Patience ripens as seeing the desirable. Diligence ripens as establishing what result is a spiritual level and what result is not. Concentration ripens as not persisting in establishing birth. Insight ripens as unfailing liberated insight when carrying the simplest Dharma robes. Such are the six perfections of the unfailing perception of liberated wisdom.

2.333 “What are the six perfections of physical actions being preceded by wisdom? Generosity ripens as having no delusions about physical actions. Discipline comprises noble acts of the body. Patience ripens as being unaffected by karmic imprints. [F.88.b] Diligence ripens as being entirely wholesome. Concentration ripens as ripening many beings. Insight consists in imparting instructions by way of physical miraculous displays. Such are the six perfections of physical actions being preceded by wisdom.

2.334 “What are the six perfections of verbal actions being preceded by wisdom? Generosity ripens as having unconfused speech. Discipline ripens as a voice that reaches all. Patience ripens as delighting the assembly. Diligence ripens as widespread proclamations. Concentration ripens as having dedication. Insight ripens as teaching that pertains to what is hoped for. Such are the six perfections of verbal actions being preceded by wisdom.

2.335 “What are the six perfections of mental actions being preceded by wisdom? Generosity ripens as the natural continuity of mental actions. Discipline ripens as relinquishing attachment and anger. Patience ripens as the practice of analysis. Diligence ripens as relinquishing the pride of thinking, ‘I am.’ Concentration ripens as freedom from closed-mindedness. Insight ripens as maintaining the immeasurable qualities. Such are the six perfections of mental actions being preceded by wisdom.

2.336 “What are the six perfections of the unhindered wisdom that perceives the past? Generosity ripens as understanding the elements. Discipline ripens as understanding the aggregates. Patience ripens as understanding the sense sources. Diligence ripens as understanding karma. Concentration ripens as understanding defilements. Insight ripens as understanding sentient beings. Such are the six perfections of the unhindered wisdom that perceives the past. [F.89.a]

2.337 “What are the six perfections of the unhindered wisdom that perceives the future? Generosity ripens as understanding of different existences. Discipline ripens as understanding of different views. Patience ripens as

understanding different kinds of person. Diligence ripens as understanding of different engagements. Concentration ripens as understanding of different births. Insight ripens as understanding of different forms of ripening. Such are the six perfections of the unhindered wisdom that perceives the future.

2.338 “What are the six perfections of the vision of unhindered wisdom in the present moment? Generosity ripens as knowledge of actions occurring in the present. Discipline ripens as seeing nirvāṇa. Patience ripens as seeing the absence of desire. Diligence ripens as seeing cessation. Concentration ripens as direct perception of actions. Insight ripens as seeing the nondissipation of the conditioned and the unconditioned. Such are the six perfections of the vision of unhindered wisdom in the present moment.

2.339 “What are the six perfections of expertise? Generosity ripens as discernment through skillful means. Discipline ripens as flawless engagement. Patience ripens as dedication. Diligence ripens as being thoroughly unimpeded. Concentration ripens as comprehending the inclinations of sentient beings. Insight ripens as attaining an understanding of immeasurable happiness. Such are the six perfections of expertise.

2.340 “What are the six perfections of how things are? Generosity ripens as unimpeded wisdom that engages with all phenomena within equality. [F.89.b] Discipline ripens as perception of the eight topics. Patience ripens as the clear perception of the view. Diligence ripens as the perception of the training. Concentration ripens as the perception of accomplishment. Insight ripens as the perception of how language relates to symbols. Such are the six perfections of how things are.

2.341 “What are the six perfections of seeing the nature of things? Generosity ripens as generosity dedicated through nonapprehension, as exemplified by Dīpaṅkara. Discipline ripens as no concern for the body, as exemplified by Candraprabha, who said, ‘By means of the truth, here are my eyes.’<sup>133</sup> Patience ripens as seeing the equality of all phenomena. Diligence ripens as the comprehension of the language of the land. Concentration ripens as never abandoning a loving heart. The perfection of insight ripens as abiding by nonduality. Such are the six perfections of seeing the nature of things.

2.342 “What are the six perfections of the actions of the desire realm? Generosity ripens as seeing the inferior actions of the desire realm. Discipline ripens as seeing the intermediate actions. Patience ripens as seeing the great actions. Diligence ripens as seeing the exhaustion of actions. Concentration ripens as seeing the engagements that bring actions to exhaustion. The perfection of insight ripens as seeing the nonarising of the engagements that bring actions to exhaustion. Such are the six perfections of the actions of the desire realm.

- 2.343 “What are the six perfections of the actions of the form realm? Generosity ripens as seeing the ripening of form. Discipline ripens as seeing the causes of form. Patience ripens as seeing the actions associated with birth. [F.90.a] Diligence ripens as understanding the thoughts based on the actions of birth. Concentration ripens as the clear seeing of ripening. Insight ripens as seeing what is inferior and what is not inferior. Such are the six perfections of the actions of the form realm.
- 2.344 “What are the six perfections of the actions of the formless realm? Generosity ripens as the pure levels of the meditative attainments of the formless realm. Discipline ripens as understanding of their features. Patience ripens as understanding of the focal points. Diligence ripens as the equality of apprehensions. Concentration ripens as the highly purified apprehensions. Insight ripens as everything from seeing the teaching on the lack of distinctions through to seeing deliverance. Such are the six perfections of the actions of the formless realm.
- 2.345 “What are the six perfections of the level of seeing the virtuous? Generosity ripens as the absence of hopes for the level of seeing the virtuous. Discipline ripens as attaining signlessness. Patience ripens as continuity. Diligence ripens as viewing. Concentration ripens as increasing. The perfection of insight ripens as the conception that clearly seeing the virtuous is the Dharma and as the absence of the conception of a sentient being. Such are the six perfections of the level of seeing the virtuous.
- 2.346 “What are the six perfections of the qualities of the spiritual potential?<sup>134</sup> Generosity ripens as seeing the qualities of the spiritual potential. Discipline ripens as seeing the intervening phase. Patience ripens as seeing craving. Diligence ripens as never departing from the spiritual potential. Concentration ripens as the perfection of the spiritual potential. [F.90.b] The perfection of insight ripens as the mind that attains the qualities of the eighth. Such are the six perfections of the qualities of the level of the spiritual potential.
- 2.347 “What are the six perfections of the qualities of the eighth?<sup>135</sup> Generosity ripens as following the eighth with faith. Discipline ripens as following the Dharma of the eighth. Patience ripens as the arising of the eighth. Diligence ripens as being a worthy one with a single seat with respect to the eighth. Concentration ripens as abiding within the fruitions of a stream enterer, once-returner, and non-returner with respect to the eighth. The perfection of insight ripens as liberation from both ways of seeing a person and attaining correct understanding. Such are the six perfections of the qualities of the eighth.

- 2.348 “What are the six perfections of the qualities of a stream enterer? Generosity ripens as understanding the path of the qualities of a stream enterer. Discipline ripens as sharp understanding. Patience ripens as being reborn seven times at the most. Diligence ripens as continuous rebirth within a proper family. Concentration ripens as there being a single obstacle. The perfection of insight ripens as having gained entry. Such are the six perfections of the qualities of a stream enterer.
- 2.349 “What are the six perfections of the qualities of a once-returner? The perfection of generosity ripens as seeing that the once-returner has fewer defilements. Discipline ripens as sharp perception of the defilements. Patience ripens as seeing that karma has diminished. Diligence ripens as the perception of craving with respect to karma. Concentration ripens as the seeing of stupefaction. The perfection of insight ripens as the seeing of strong craving. [F.91.a] Such are the six perfections of the qualities of a once-returner.
- 2.350 “What are the six perfections of the qualities of a non-returner? Generosity ripens as the relinquishment of desire associated with the desire realm. Discipline ripens as a mind that has no regard for that realm,<sup>136</sup> the state of being fundamentally at odds with it, and not returning to it. Patience ripens as excellent rebirth. Diligence ripens as birth in the Gorgeous Heaven. Concentration ripens as birth in the Unexcelled Heaven. The perfection of insight ripens as the way holy beings distance themselves from the mind states of the six realms. Such are the six perfections of the qualities of a non-returner.
- 2.351 “What are the six perfections of the qualities of a worthy one? Generosity ripens as understanding the phenomena that prevent the level of a worthy one. Discipline ripens as understanding of the flawless phenomena. Patience ripens as being inspired by faith. Diligence ripens as understanding liberation through insight. Concentration ripens as understanding physical formation. Insight ripens as understanding liberation from dual aspects. Such are the six perfections of a worthy one.
- 2.352 “What are the six perfections of a solitary buddha? Generosity ripens as seeing the lesser disenchantment of a solitary buddha. Discipline ripens as turning away based on disenchantment. Patience ripens as delighting in solitude. Diligence ripens as delighting in liberation. Concentration ripens as dwelling in calm abiding. Insight ripens as solitary confidence. Such are the six perfections of a solitary buddha.
- 2.353 “What are the six perfections of a bodhisattva? The perfection of generosity ripens as unflinching giving. [F.91.b] Discipline ripens as engagement based on superior intent, as exemplified by the Bodhisattva’s life as a swan. Patience ripens as a mind of equality with respect to all

sentient beings. Diligence ripens as discernment with respect to all cognitions. Concentration ripens as understanding gained through meditative attainment rather than through the proclamations of others. Insight ripens as never becoming weary of saṃsāra while continuing to ripen sentient beings. Such are the six perfections of a bodhisattva.

2.354 “What are the six perfections of discerning the knowledge of exhaustion? Generosity ripens as attaining knowledge of exhaustion without impediment. Discipline ripens as subtle engagement. Patience ripens as attaining the absence of characteristics. Diligence ripens as engagement with the determined objective. Concentration ripens as engagement in nonseeing. Insight ripens as freedom from all aspects of ignorance and attainment of all aspects of knowledge. Such are the six perfections of discerning the knowledge of exhaustion.

2.355 “What are the six perfections of discerning the knowledge of nonarising? Generosity ripens as the knowledge of the ninefold root of craving. Discipline ripens as the knowledge of the nonarising of the ninefold nature of ill will. Patience ripens as being unblemished by mundane concerns. Diligence ripens as unfailing liberation. Concentration ripens as the tenfold cognition of no more training. Insight ripens as the understanding of unchangeable determination. Such are the six perfections of discerning the knowledge of nonarising.

2.356 “What are the six perfections of blessings? Generosity ripens as the presence of all the teachings for as long as the sacred Dharma endures, as well as the teachings as recipients of material worship. [F.92.a] Discipline ripens as the teachings not being defeated. Patience ripens as the instilling of faith in the four castes of the world. Diligence ripens as fruitful and diligent endeavors. Concentration ripens as realization of the Dharma based on noble intention. The perfection of insight ripens as complete knowledge of all phenomena of the world. Such are the six perfections of blessings.

2.357 “What are the six perfections of accomplishing the divine eye? Generosity ripens as seeing forms by means of the divine eye. Discipline ripens as seeing that which lacks form by means of the divine eye. Patience ripens as seeing without superimposition. Diligence ripens as seeing the flaws of existence. Concentration ripens as seeing deliverance. Insight ripens as seeing pacification. Such are the six perfections of accomplishing the divine eye.

2.358 “Which are the six perfections of the divine ear? Generosity ripens as listening to greater sounds. Discipline ripens as listening to smaller sounds. Patience ripens as loving kindness that is perfect in all regards. Diligence ripens as the imparting of skillful words. Concentration ripens as the hearing



- and retaining of karmic formations. Insight ripens as the application of discernment with respect to all sounds. Such are the six perfections of the divine ear.
- 2.359 “What are the six perfections of knowing the categories of mind? Generosity ripens as seeing the nature of mind. Discipline ripens as seeing mind as wholesome and unwholesome. Patience ripens as seeing the causes and conditions of the mind. [F.92.b] Diligence ripens as seeing the past and the future. Concentration ripens as seeing the equality of that which occurs in the present. Insight ripens as seeing movement everywhere. Such are the six perfections of knowing the categories of mind.
- 2.360 “What are the six perfections of seeing past contexts? Generosity ripens as seeing the focal points of the truths in relation to past contexts. Discipline ripens as understanding birth. Patience ripens as understanding disengagement from the world of wandering beings. Diligence ripens as understanding the way things are. Concentration ripens as seeing things to be devoid of self. Insight ripens as seeing the imparting of statements. Such are the six perfections of seeing past contexts.
- 2.361 “What are the six perfections of miraculous power? Generosity ripens as the attainment of miraculous power. Discipline ripens as the absence of distinct objective references. Patience ripens as compassionate displays for sentient beings. Diligence ripens as being unimpeded in every way. Concentration ripens as unstoppable acts of the mind. Insight ripens as being indomitable. Such are the six perfections of miraculous power.
- 2.362 “What are the six perfections of the knowledge of exhaustion? Generosity ripens as seeing the contaminants. Discipline ripens as seeing the genesis of the contaminants. Patience ripens as seeing the cessation of the contaminants. Diligence ripens as seeing the path of the cessation of the contaminants. Concentration ripens as viewing the cessation of all ten contaminants without exception. Insight ripens as crushing the contaminants, so they become invisible, and the vision pertaining to that. Such are the six perfections of the knowledge of exhaustion. [F.93.a]
- 2.363 “What are the six perfections of conduct? Generosity ripens as a code of conduct that inspires faith in many people. Discipline ripens as beauty in all its forms. Patience ripens as uninterrupted concern. Diligence ripens as taking steps. Concentration ripens as equality in conduct. Insight ripens as uncontrived conduct. Such are the six perfections of conduct.
- 2.364 “What are the six perfections of wishing to benefit? Generosity ripens as utilizing material things in trivial activities. Discipline ripens as saving evil sentient beings. Patience ripens as bearing with the harms inflicted by non-Buddhists. Diligence ripens in the way exemplified by Nanda, who entered among the gods for the sake of the training, or as exemplified by Lotus

- Essence. Concentration ripens as the cultivation of excellent endeavor for the sake of the training. Insight ripens as teaching the Dharma with understanding and compassion to the five mendicants and thereby showing the truth. Such are the six perfections of wishing to benefit.
- 2.365 “What are the six perfections of the absence of defilement? Generosity ripens as not being deterred by defilements. Discipline ripens as receiving anointment. Patience ripens as remaining free from ill will. Diligence ripens as giving gifts to the devoted. Concentration ripens as constant application free from attachment. Insight ripens as being just the way one wishes to be. Such are the six perfections of the absence of defilement.<sup>137</sup>
- 2.366 “What are the six perfections of mastering the relinquishment of the factors for staying alive? Generosity ripens as the relinquishment of one’s life. [F.93.b] Discipline ripens as remaining after relinquishment. Patience ripens as termination. Diligence ripens as the relinquishment of all forms of existence that involve views. Concentration ripens as relinquishment in order to benefit sentient beings. Insight ripens as relinquishment for the sake of appeasing the dejected. Such are the six perfections of mastering the relinquishment of the factors for staying alive.
- 2.367 “What are the six perfections of nirvāṇa? Generosity ripens as nirvāṇa without remainder. Discipline ripens as the blessing of the mind. Patience ripens as accomplishing the perception of Mahākāśyapa. Diligence ripens as shaking the trichilocosm. Concentration ripens as resting the mind. Insight ripens as breaking up into distinct relics. Such are the six perfections of nirvāṇa.
- 2.368 “What are the six perfections of miraculous display? Generosity ripens as the distribution of relics to various locations. Discipline ripens as the miraculous displays of relics. Patience ripens as uplifting and inspiring the minds of sentient beings. Diligence ripens as the emanation of deities in miraculous displays. Concentration ripens as body hairs standing on end and tears falling. Insight ripens as words of truth causing miraculous displays to emerge from relics. Such are the six perfections of miraculous display.
- 2.369 “What are the six perfections of delivering teachings? Generosity ripens as attainment of gains. Discipline ripens as being free from evil. Patience ripens as being indomitable. Diligence ripens as gods and humans attaining teachings. Concentration ripens as being invisible to the māras. [F.94.a] Insight ripens as finally attaining nirvāṇa through joy and inspiration without teaching. Such are the six perfections of delivering teachings.
- 2.370 “What are the six perfections of bringing forth relics? Generosity ripens as worship of relics by means of material articles. Discipline ripens as numerous people having faith. Patience ripens as splendid stūpas containing relics.

Diligence ripens as the rejoicing of gods and humans. Concentration ripens as recollection of the buddhas based on observation of the relics. Insight ripens as the attainment of imperishable acumen through the pursuit of relics. Such are the six perfections of bringing forth relics.

2.371 “Apart from those perfections there are two thousand one hundred perfections that are Dharma teachings to those who experience desire, two thousand one hundred that are Dharma teachings to those who experience anger, two thousand one hundred that are Dharma teachings to those who experience dullness, and two thousand one hundred that are Dharma teachings to those who experience those three in equal measure. Thus, there are eight thousand four hundred such perfections. Their associated absorptions also number eight thousand four hundred. Thousands of applications relate to their features, such that for each set of one hundred features there are one thousand applications. Hence, these are known as the eighty-four thousand perfections. The accomplishment of their eighty-four thousand absorptions is what is known as *endeavoring to benefit oneself*, whereas their eighty-four thousand dhāraṇīs constitute *the endeavor to benefit others*. Because they lead to omniscience, they are the awakening of the buddhas.

2.372 “Prāmodyarāja, after I had tamed the māras at the seat of awakening and had awakened to perfect buddhahood, [F.94.b] I remained for seven days sitting cross-legged due to the ripening of delight in the Dharma. At this point, Brahmā came before me and said, ‘The world is lost, for the Thus-Gone One has awakened to perfect buddhahood, which is such a vast Dharma, and yet his mind remains immersed and shows little concern. Was all this not for the sake of teaching the Dharma?’

2.373 “As I sat upon the seat of awakening, my glory and splendor was noticed by the gods of the pure abodes. They saw my fine complexion and demeanor, the many colorful lights, and my upright body. They saw my auspiciousness, attractiveness, exquisiteness, elegant position, colorful radiance, and beauty. They noticed my exceptional array and saw that I surpassed the entire world. They saw my gorgeous array, my great nature of wisdom, which is such a rare sight. They noticed my boundless splendor, my praiseworthy nature, and my wisdom, which were accompanied by beautiful colors. Thus, they came before me, and respectfully spoke these verses:

2.374 “ ‘You have tamed the māras and crushed the defilements.  
You make the ground shake throughout the three realms.  
Having relinquished the suffering of the three lower realms,  
You are beautiful in all regards, seated by the tree of awakening.

- 2.375 “ ‘Immovable like the king of mountains,  
Your upright body is blissful.  
Filling all realms with your light,  
Protector, you sit resplendent by the king of trees.
- 2.376 “ ‘With legs crossed in supreme form and your faculties in equipoise,  
You reside like an immutable lion.  
Seeing that there is no one above you,  
Protector, you sit resplendent on your seat of victory.
- 2.377 “ ‘Quelling the suffering of beings in the lower realms  
And opening the paths to the higher realms, [F.95.a]  
You quell undesirable mundane deeds  
And sit resplendent by the supreme śāla tree.
- 2.378 “ ‘Your conduct is evenhanded and you are settled in equality.  
Your concern is for the truth that benefits the world.  
As a master of truth and with concern for the teachings,  
Protector, you now sit resplendent on your seat of victory.
- 2.379 “ ‘Aware of the suchness of the Dharma throughout the three times,  
You act in the three gatherings of wandering beings.  
With concern for the teachings and knowledge of time,  
Your focused mind and moon-like speech are resplendent.
- 2.380 “ ‘Your supreme body displays the thirty-two marks  
Of a wise sentient being, a holy being in the world.  
Great sage, in despair about this hideous world,  
Brahmā has now come before you.
- 2.381 “ ‘Please see how the world is plunged into the three fires.  
Please reveal the ship of the factors of awakening.  
Protector, please teach the seven factors of awakening.  
Now is the time for you to let the rain of nectar fall.
- 2.382 “ ‘With perverse perceptions, blind and depraved,  
People remain upon the path of the māras—please see this.  
Teacher, there is no one but you who can see.  
Right now, please give rise to compassion.
- 2.383 “ ‘People are adrift on the ocean of existence,  
The great abyss of extremism and the lower realms.  
Please lead them out of the ocean of existence,  
Liberating them with the ship of the factors of awakening.

- 2.384 “ ‘Bound by the view of the aggregates as a person,  
People suffer from their views and are slaves of existence.  
For so long they have been held back, tied, and unfree—  
Why have the guides of beings not freed them?
- 2.385 “ ‘Due to their defilements they remain in error,  
Sleeping for so long, enveloped by their veils.  
They must attain absorption supported by the practice of spiritual discipline.  
How can you not beat the drum of the Dharma?
- 2.386 “ ‘Destitute within the realms of existence,  
The five classes of beings are hopeless and blind.  
Today you have discovered the sevenfold wealth.  
How can you not grant them the true gift? [F.95.b]
- 2.387 “ ‘Sentient beings are destitute, deprived of the nectar.  
But if they possess the seeds of great faith,  
Why would you not let the rain of the factors of awakening  
Fall from clouds of compassion with their lightning flashes of liberation?
- 2.388 “ ‘In the three realms, beings suffer from painful illness,  
Afflicted, miserable, chronically sick, and deprived of sustenance.  
You who have obtained the supreme medicine of the factors of awakening,  
Why would you not today liberate those who have suffered illness for so  
long?
- 2.389 “ ‘Wandering beings live in dense darkness,  
Enveloped by ignorance and consumed by despair.  
How can you not dispel this unbearable darkness  
With the lamp of insight shining throughout the trichiliocosm?
- 2.390 “ ‘Swept away by the four muddy rivers,<sup>138</sup>  
These distressed beings fall into the abyss.  
Loving protector, how can you not now  
Care for the world and save them?
- 2.391 “ ‘Due to non-Buddhist hordes who cling to their views,  
Gods and humans remain confused.  
With honesty, sincerity, and immutable bliss,  
How can you not show them the precious path?
- 2.392 “ ‘The leonine ruler of men was beseeched by Brahmā  
And the eyes of complete awakening see the three worlds.  
As you see them, please have compassion for sentient beings

And turn the Dharma wheel of healing.'

2.393 "As the gods spoke these words,  
I remained upon the lion seat of awakening.  
Continuing their praises, they then joyfully dispersed  
And thereupon, indeed, I turned the wheel of Dharma."

2.A.

## The names

2.A.1 When the Blessed One had said this, the bodhisattva Prāmodyarāja asked, “Revered Blessed One, within this gathering of attending bodhisattva great beings, are there any who have attained these absorptions, these applications of the perfections, these eighty-four thousand gateways of absorption?”

2.A.2 The Blessed One answered the bodhisattva Prāmodyarāja in the following way: [F.96.a] “Prāmodyarāja, except for the four thus-gone ones who in this Good Eon have already awakened to perfect buddhahood, all the rest of those who will awaken to perfect buddhahood in this Good Eon are present within this retinue of bodhisattva great beings, and they have attained those absorptions, those applications of the perfections, and those eighty-four thousand gateways of absorption.”

2.A.3 The bodhisattva Prāmodyarāja now replied to the Blessed One, “Wonderful, wonderful! Revered Blessed One! I request that you please state the families and names of those bodhisattvas. In that way numerous people may be healed and be happy. By showing your love for the world in this way, gods and humans will be successful, healed, and happy, and the sacred Dharma will be protected and remain for a long time. In the future, the bodhisattvas will gain understanding and practice without complacency for the sake of unexcelled and perfect awakening.”

2.A.4 The Blessed One then said to the bodhisattva Prāmodyarāja, “Prāmodyarāja, listen very closely and keep my words correctly in mind; I shall explain it to you.”

2.A.5 “Blessed One, I shall do so,” answered the bodhisattva Prāmodyarāja, and he listened accordingly.

2.A.6 The Blessed One now pronounced in verse the names<sup>139</sup> of the thus-gone, worthy, perfect buddhas, as well as the names of the bodhisattvas: [F.96.b] [B9]

2.A.7 “Krakucchanda, Kanakamuni,

- Kāśyapa, Supreme of the Śākyas,  
Maitreya, Siṃha, Pradyota,  
Muni, and Kusuma.
- 2.A.8 “Kusuma, Sunakṣatra,<sup>140</sup> Sārthavāha,  
Mahābāhu, Mahābala,  
Nakṣatrarāja, Oṣadhi,  
Yaśaketu, and Mahāprabha.
- 2.A.9 “The buddha Muktiskandha  
Completes this section.  
Vairocana, Sūryagarbha,  
Candra, Arciṣmat, Suprabha,
- 2.A.10 “Aśoka, Tiṣya.  
Pradyota, Mālādhārin, Guṇaprabha,  
Arthadarśin, Pradīpa,  
Prabhūta, Vaidya, Sūrata,
- 2.A.11 “Ūṛṇa, Dṛḍha, Śrīdeva,  
Duṣpradhara, Guṇadhvaja,  
Rāhu, Gaṇin, Brahmaghoṣa,  
Dṛḍhasaṃdhi, Anunnata,
- 2.A.12 “Prabhaṃkara, Mahāmeru,  
Vajra, Sañjayin, Nirbhaya,  
Ratna, Padmākṣa, Balasena,  
Kusumaraśmi, Jñānapriya,
- 2.A.13 “Mahātejas, Brahmā, Amitābha,  
Nāgadatta, Dṛḍhakrama,  
Amoghadarśin, Vīryadatta,  
Bhadrapāla, Nanda, Acyuta,
- 2.A.14 “Siṃhadhvaja, Jaya, Dhārmika,  
Prāmodyarāja, Sārathi,  
Priyaṅgama, Varuṇa, Guṇabāhu,  
Gandhahastin, Vilocana,
- 2.A.15 “Meghasvara, Sucintita,  
Sumanas, Vimāla, Śaśin,  
Mahāyaśas, Maṇicūḍa,  
Ugra, Siṃhagati, Druma,
- 2.A.16 “Vijitāvin, Prajñākūṭa,



- Susthita, Mati, Aṅgaja,  
Amitabuddhi, Surūpa,  
Jñānin, Raśmi, Dṛḍhavrata,
- 2.A.17 “Maṅgala, Satyaketu,  
Padma, Nārāyaṇa,  
Subāhu, Jñānākara,  
Guṇārci,<sup>141</sup> Brahmadata, [F.97.a]
- 2.A.18 “Ratnākara, Kusumadeva,  
Sucintitārtha, Dharmeśvara, Yaśomati,  
Pratibhānakūṭa, Vajradhvaja,  
The tenth possessor of the ten powers, Hitaiṣin,
- 2.A.19 “Vikrīḍitāvin, Vigatatamas, Rāhudeva,  
Merudhvaja, Gaṇiprabha, Ratnagarbha,  
Atyuccagāmin, Tiṣya,  
Viṣāṇin, the tenth protector of the three realms, Guṇakīrti,
- 2.A.20 “Candrārka, Sūryaprabha, Jyotiṣka, Siṃhaketu,  
Velāmarāja, Śrīgarbha, Bhavāntadarśin,  
Vidyutprabha, Kanakapurvata,<sup>142</sup> Siṃhadatta,  
The tenth victorious lord of men, Aparājitadhvaja,
- 2.A.21 “Pramodyakīrti, Dṛḍhavīrya, Saṃpannakīrti,  
Vigatabhaya, Arhaddeva, Mahāpradīpa,  
Lokaprabha, Surabhigandha, Guṇāgradhārin,  
The tenth self-existing incomparable one, Vigatatamas,
- 2.A.22 “Siṃhahanu, Ratnakīrti, Praśāntadoṣa,  
Amṛtadhārin, Manujacandra, Sudarśana,  
Pratimaṇḍita, Maṇiprabha, Girikūṭaketu,<sup>143</sup>  
The tenth, Dharmākara, Arthaviniścita,
- 2.A.23 “Harṣadatta,<sup>144</sup> Ratnākara, Janendrakalpa,  
Vikrāntagāmin, Sthitabuddhi, Vibhrājacchattra,  
Jyeṣṭha, Abhyudgataśrī, Siṃhaghoṣa,  
The tenth leader of beings, Vikrīḍitāvin,
- 2.A.24 “Nāgaprabhāsa, Kusumapurvata, Nāganandin,  
Gandheśvara, Atiyaśas, Baladeva,  
Guṇamālin, Nāgabhuja, Pratimaṇḍitalocana,  
The tenth great sage, Sucīrṇabuddhi,
- 2.A.25 “Jñānābhībhū, Amitalocana, Satyabhāṇin,

- Sūryaprabha, Niyatabuddhi, Anantarūpa, [F.97.b]  
Vairocana, Ratnaketu, Vigatakāṅkṣa,  
The tenth self-arising one, Lokottīrṇa,
- 2.A.26 “Amoghavikramin, Vibodhana, Puṣpaketu,  
Śailendrarāja, Mahātejas, Kṛtārthadarśin,  
Amitayaśas, Ratnadeva, Sthitārthajñānin,  
The tenth one of matchless renown, Pūrṇamati,
- 2.A.27 “Aśoka, Vigatamala, Brahmadeva,  
Dharaṇīśvara, Kusumanetra, Vibhaktagātra,  
Dharmaprabhāsa, Nikhiladarśin, Guṇaprabhāsa,  
The tenth one worshiped by the three worlds, stainless Śaśivaktra,
- 2.A.28 “Ratnaprabha, Ratnaketu,  
Yaśottara, Prabhākara, Amitatejas,  
Velāma, Siṃhagātra, Vidumati,  
Durjaya, Guṇaskandha,
- 2.A.29 “Śaśiketu, Sthāmaprāpta,  
Anantavikrāmin, Candra, Vimala,  
Sarvārthadarśin, Śūra,  
Samṛddha, Puṇya, Pradīpa,
- 2.A.30 “Guṇārci, Vipulabuddhi,  
Sujāta, Vasudeva, Vimatijaha,  
Amitadhara, Vararuci, Anihata,  
Asthita, the buddha Tacchaya,
- 2.A.31 “Gaṇimukha, Jagadraśmi,  
Prabhūta, Puṣya, Anantatejas,  
Arthamati, Vaidyarāja,  
Prahāṇakhila, Nirjvara, Sudatta,
- 2.A.32 “Yaśadatta, Kusumadatta, Puruṣadatta,  
Vajrasena, Mahādatta,  
Śāntimati, Gandhahastin,  
Nārāyaṇa, Sūrata, Anihata,
- 2.A.33 “Candrārka, Vidyutketu, Mahita,  
Śrīgupta, Jñānasūrya,  
Siddhārtha, Merukūṭa, Aridama,  
Padma, Arthakīrti,
- 2.A.34 “Jñānakrama, Apagatakleśa,

- Nala, Sugandha, Anupamarāṣṭra,  
Marudyaśas, Bhavāntadarśin, Candra, [F.98.a]  
Rāhu, Ratnacandra,
- 2.A.35 “Siṃhadhvaja, Dhyānarata,  
Anupama, Vikrīḍita, Guṇaratna,  
Arhadyaśas, Padmapārśva, Ūṛṇāvat,  
Pratibhānakīrti, Maṇivajra,
- 2.A.36 “Amitāyus, Maṇivyūha,  
Mahendra, Guṇākara, Meruyaśas,  
Daśaraśmi, Anindita, Nāgakrama,  
Manoratha, Ratnacandra,
- 2.A.37 “Śānta, Pradyotarāja, Sārathi,  
Nandeśvara, Ratnacūḍa,  
Vigatabhaya, Ratnagarbha, Ratnacandra,  
Vimalakīrti, Śāntatejas,
- 2.A.38 “Priyaketu,<sup>145</sup> Rāhudeva, Suvayas,  
Amarapriya, Ratnaskandha,  
Laḍitavikrama, Siṃhapakṣa,  
Atyuccagāmin, Janendra, Sumati,
- 2.A.39 “Lokaprabha, Ratnatejas,  
Bhāgīrathi, Saṃjaya, Rativyūha,  
Tīrthakara, Gandhahastin, Arciṣmati,  
Merudhvaja, Sugandha,
- 2.A.40 “Dṛḍhadharma, Ugratejas,  
Maṇidharman, Bhadradatta, the thus-gone Candra,  
Brahmasvara, Siṃhacandra, Śrī,  
Sujāta, Ajitagaṇa,
- 2.A.41 “Yaśomitra, Satya,  
Mahātapas, Meruraśmi,  
Guṇakūṭa, Arhadyaśas, Dharmakīrti,  
Dānaprabha, Vidyuddatta, Satyakathin,
- 2.A.42 “Jīvaka, Suvayas, Sadgaṇin,  
Viniścitamati, Bhavāntamaṇigandha,  
Jayanandin, Siṃharaśmi,  
Vairocana, Yaśottara, Sumedhas,
- 2.A.43 “Maṇicandra, Ugraprabha,

- Anihatavrata, Jagatpūjita, Maṇigaṇa,  
Lokottara, Siṃhahastin,  
Candra, Ratnārci, Rāhuguhya,
- 2.A.44 “Guṇasāgara, Sahitaraśmi, [F.98.b]  
Praśāntagati, Lokasundara,  
Aśoka, Daśavaśa, Balanandin,  
Sthāmaśrī, Sthāmaprāpta, Mahāsthāman,
- 2.A.45 “Guṇagarbha, Satyacara,  
Kṣemottamarāja, Tiṣya, Mahāraśmi,  
Vidyutprabha, Guṇaviṣṭa,  
Ratna, Śrīprabha, Māradama,<sup>146</sup>
- 2.A.46 “Kṛtavarman, Siṃhahasta, Supuṣpa,  
Ratnottama, Sāgara,  
Dharaṇīdhara, Arthabuddhi, Guṇagaṇa,  
Guṇagaṇa, Ratnāgni,
- 2.A.47 “Lokāntara, Lokacandra,  
Madhurasvararāja, Brahmaketu, Gaṇimukha,  
Siṃhagati, Ugradatta,  
Dharmeśvara, Tejasprabha, Mahāraśmi,
- 2.A.48 “Ratnayaśas, Gaṇiprabhāsa,  
Anantayaśas, Amogharaśmi,  
Ṛṣideva, Janendra, Dṛḍhasaṅgha,  
Supakṣa, Ketu, Kusumarāṣṭra,
- 2.A.49 “Dharmamati, Anilavegagāmin,  
Sucittayaśas, Dyutimat, Marutskandha,  
Guṇagupta, Arthamati, Abhaya,  
Sthitamitra, Prabhāsthitakalpa,
- 2.A.50 “Maṇicaraṇa, Mokṣatejas, Sundarapārśva,  
Subuddhi, Samantadarśin,  
Jñānavara, Brahmavāsa,  
Satyaruta, Subuddhi, Baladatta,
- 2.A.51 “Siṃhagati, Puṣpaketu, Jñānākara,  
Puṣpadatta, Guṇagarbha,  
Yaśoratna, Adbhutayaśas,  
Anihata, Abhaya, Sūryaprabha,
- 2.A.52 “Brahmagāmin, Vikrāntadeva, Jñānapriya,

- Satyadeva, Ratnagarbha, Guṇakīrti,  
Jñānaśrī, Asita,  
Dṛḍhavrata, Maruttejas,
- 2.A.53 “Brahmamuni, Śanaīrgāmin, Vratatapas,  
Arciskandha, Mahātejas,  
Campaka, Toṣaṇa, Sugaṇin,  
Indradhvaja, the tenth, Mahāpriya, [F.99.a]
- 2.A.54 “Sumanāpuṣpaprabha, Gaṇiprabha,  
Creator,<sup>147</sup> Ojaṅgama, Suviniścītārtha,  
Vṛṣabha, Subāhu, Mahāraśmi,  
Āśādatta, Puṇyābha,
- 2.A.55 “Ratnaruta, Vajrasena,  
Samṛddha, Siṃhabala, stainless Netra,  
Kāśyapa, Prasannabuddhi,  
Jñānakrama, Ugratejas, Mahāraśmi,
- 2.A.56 “Sūryaprabha, Vimalaprabha,  
Vibhaktatejas, Anuddhata, Madhuvaktra,  
Candraprabha, Vidyuddatta, Praśāntagāmin,  
Akṣobhya, Arhatkīrti,
- 2.A.57 “Guṇadharmā, Laḍitakṣetra, Vyūharāja,  
Abhyudgata, Hutārci,  
Padmaśrī, Ratnavyūha, Subhadra,  
Ratnottama, Sumedhas,
- 2.A.58 “Samudradatta, Brahmaketu, Somacchattra, Arciṣmat,  
Vimalarāja, Jñānakīrti, Saṃjaya, Guṇaprabha,  
Vighuṣṭaśabda, Pūrṇacandra,<sup>148</sup> Padmaraśmi, Suvrata,  
Pradīparāja, Vidyutketu, Raśmirāja, Jyotiṣka,
- 2.A.59 “Saṃpannakīrti, Padmagarbha, Puṣya, Cārulocana,  
Anāvilārtha, Ugrasena, Puṇyatejas, Vikrama,  
Asaṅgamati, Rāhudeva, Jñānarāśi, Sārathi,  
Janendrakalpa, Puṣpaketu, Rāhula, Mahauṣadhi,
- 2.A.60 “Nakṣatrarāja, Vaidyarāja, Puṇyahastin, Chedana,  
Vighuṣṭarāja, Sūryaraśmi, Dharmakośa, Sumati,  
Guṇendrakalpa, Vajrasena, Prajñākūṭa,  
Susthita, Cīrṇabuddhi, Brahmaghoṣa, Guṇottama, Garjitasvara,
- 2.A.61 “Abhijñāketu, Ketuprabha, Kṣema, Brahmā, Puṃgava,

- Laḍitanetra, Nāgadatta, Satyaketu, Maṇḍita,  
 Adīnaghoṣa, Ratnaprabha, Ghoṣadatta,<sup>149</sup> Siṃha,  
 Citraraśmi, Jñānaśūra, Padmaskandha,<sup>150</sup> Puṣpita, [F.99.b]
- 2.A.62 “Vikrāntagamin, Puṇyarāśi, Śreṣṭharūpa, Jyotiṣka,  
 Candrapradīpa, Tejorāśi, Bodhirāja, Akṣaya,  
 Subuddhinetra, Pūritāṅga, Prajñārāṣṭra, Uttama,  
 Toṣitatejas, Prajñādatta, Nātha, Mañjughoṣa,
- 2.A.63 “Asaṅgakośa, Jyeṣṭhadatta, Śreṣṭha, Jñānavikrama,  
 Arciṣmat, Indra, Vegadhārin, Tiṣya, Suprabha, Yaśodatta,  
 Surūpa, Rājan, Arthasiddhi, Siṃhasena, Vāsava,  
 Yaśas, Jaya, Udāragarbha, Puṇyaraśmi, Śrottriya,
- 2.A.64 “Pradīparāja, Jñānakūṭa, Uttamadeva, Pārthiva,  
 Vimuktilābhin, Suvarṇacūḍa, Rāhubhadra, Durjaya,  
 Muniprasanna, Somaraśmi, Kāñcanaprabha, Sudatta, Guṇendradeva,  
 Dharmacchattra, Puṇyabāhu, Asaṅga,
- 2.A.65 “Prāñitajñāna, Sūkṣmabuddhi, Sarvatejas, Oṣadhi,  
 Vimuktaketu, Prabhākośa, Jñānarāja, Bhīṣaṇa,  
 Oghajaha, Asaṅgakīrti, Satyarāśi, Susvara,  
 Girīndrakalpa, Dharmakūṭa, Mokṣatejas, Śobhita,
- 2.A.66 “Praśāntagātra, Manojñavākya, Cīrṇabuddhi, Varuṇa,  
 Jagatpūjita,<sup>151</sup> Siṃhapārśva, Dharmavikrāmin, Subhaga,  
 Akṣobhyavarṇa, Tejorāja, Bodhana, Sulocana,  
 Sthitārthabuddhi, Ābhāsaraśmi, Gandhatejas, Saṃtoṣaṇa,
- 2.A.67 “Amoghagāmin, Bhasmakrodha, Vararūpa, Sukrama,  
 Pradānakīrti, Śuddhaprabha, Devasūrya, Prajñādatta,  
 Samāhitātman, Ojastejas, Kṣatriya, Bhāgīrathi,  
 Suvarṇottama, Vimuktacūḍa, Dhārmika, Sthitagandha,
- 2.A.68 “Madaprahīṇa, Jñānakośa, Brahmagāmin, Candana,  
 Aśoka, Siṃharaśmi, Keturāṣṭra, Padmagarbha, [F.100.a]  
 Anantatejas, Devaraśmi, Prajñāpuṣpa, Vidvat,  
 Saṃrddhajñāna, Brahmavasū, Ratnapāṇi, Indrama,
- 2.A.69 “Anupamavādin, Jyeṣṭhavādin, Pūjya, Tiṣya, Sūrya,  
 Uttīrṇapaṅka, Jñānaprāpta, Siddhi, Mayūra, Dharmadatta,  
 Hitaiṣin, Jñānin, Yaśas, Raśmijāla, Vijita,<sup>152</sup>  
 Vaiḍūryagarbha, Puṣpa, Devarāja, Śaśin, Smṛtiprabha,
- 2.A.70 “Kuśalaprabha, Sarvavaraguṇaprabha,

- Ratnaśrī, Maṇḍapācandra,  
Rāhu, Amṛtaprabha, Lokajyeṣṭha,  
Jyotiṣprabha, Śāntagati, the tenth, Jñānasāgara,
- 2.A.71 “Parvatendra, Praśānta, Guṇabala, Deveśvara,  
Mañjuhoṣa, Supārśva, Sthitārtha,  
Guṇatejas, Anuttarajñānin,  
The tenth victorious one, Amitasvara,
- 2.A.72 “Sukhābha, Sumedhas, Vigatamohārthacintin,  
Viśiṣṭasvarāṅga, Laḍitāragāmin,  
Śāntārtha, Adoṣa, Śubhacīrṇabuddhi,  
Padmakōśa, the tenth, Suraśmi,
- 2.A.73 “Pratibhānavarṇa, Sutīrtha, Gaṇendra,  
Vigatabhaya, Jñānaruci,  
The well-gone Pratibhānacakṣus,<sup>153</sup> Varabuddhi,  
Candra, Ratnābhacandra, and the tenth, Abhaya,
- 2.A.74 “Mahādarśana, Brahmaṛuta, Sughoṣa,  
Mahāprajñātīrtha, Asamabuddhi,  
Vajrasaṃhata,<sup>154</sup> Buddhimati, Drumendra,  
Ghoṣasvara, the tenth, Puṇyabala,
- 2.A.75 “Sthāmaśrī, Āryapriya, Pratāpa,  
Jyotīrāma, Dundubhimeghasvara,  
Priyacakṣurvaktra, Sujñāna, Saṃrddha,  
Guṇarāśi, the tenth, Prasanna,
- 2.A.76 “Dharmadhvaṅga, Jñānaruta, Gagana,  
Yajñasvara, Prajñānavihāsasvara, [F.100.b]  
Guṇatejoraśmi, Ṛṣīndra,  
Matimat, Pratibhānagaṇa, the tenth, Suyajña,
- 2.A.77 “Candrānana, Sudarśana, Viraja,  
Guṇasañcaya, Ketumat, Puṇyadhvaṅga,<sup>155</sup>  
Pratibhānarāṣṭra, Ratnapradatta,  
Priyacandra, the tenth, Siṃhabala,
- 2.A.78 “Vaśavartirāja, Amṛtaprasanna,  
Samadhyāyin, Akṣobhya, Praśāntamala,  
Deśamūḍha, Laḍita, Suvaktra,  
Sthitavegajñāna, the tenth, Kathendra,
- 2.A.79 “Mahātejas, Gambhīramati, Amṛta,

- Dharmabala, Pūjya, Puṣpaprabha,  
Trailokyapūjya, Rāhusūryagarbha,  
Marutpūjita, the tenth, Mokṣadhvaja,
- 2.A.80 “Kalyāṇacūḍa,<sup>156</sup> Amṛtaprabha, Vajra,  
Dṛḍha, Ratnaskandha, Laḍitakrama,  
Bhānumat, Śuddhaprabha,  
Guṇacūḍa, the tenth, Anupamaśrī,
- 2.A.81 “Siṃhagati, Udgata, Puṣpadatta,  
Muktaprabha, Padma, Jñānapriya,  
Laḍitavyūha, Amohavihārin,  
Avraṇa, the tenth, Ketudhvaja,
- 2.A.82 “Sukhacittin, Vimoharāja, Vidhijña,  
Śuddhasāgara, Ratnadhara, Anavanata,  
Jagattoṣaṇa, Mayūraruta, Adīna,  
The tenth, Bhavatr̥ṣṇāmālaprahīṇa,
- 2.A.83 “Cāritratīrtha, Bahudevaghuṣṭa,  
Ratnakrama, Padmahastin, Śrī,  
Jitaśatru, Samṛddhayaśas, Surāṣṭra,  
Kusumaprabha, the tenth, Siṃhasvara,
- 2.A.84 “Candrodgata, Damajyeṣṭha, Acala,  
Upakāragati, Puṇyapradīparāja,  
Svaracodaka, Gautama, Ojobala,  
Sthitabuddhirūpa, the tenth, Sucandra, [F.101.a]
- 2.A.85 “Bodhyaṅgapuṣpa, Siddhi, Praśasta,  
Balatejojnāna, Kuśalapradīpa,  
Dṛḍhavikrama, Devaruta, Praśānta,  
Sūryānana, the tenth, Mokṣavrata,
- 2.A.86 “Śīlaprabha, Vratasthita, Arajas,  
Sārodgata, Añjana, Vardhana,  
Gandhābha, Velāmaprabha, Smṛtindra,  
Asaṅgadhvaja, the tenth, Varabodhigati,
- 2.A.87 “Caraṇaprasanna, Ratnapriya, Dharmeśvara,  
Viśvadeva, Mahāmitra,  
Sumitra, Praśāntagāmin,  
Amṛtādhipa, the tenth, Meruprabha,
- 2.A.88 “Āryastuta, Jyotiṣmat, Dīptatejas,



- Avabhāsadarśin, Sucīrṇavipāka,  
Supriya, Vigataśoka, Ratnaprabhāsa,  
Cāritraka, the tenth, Puṇyabala,
- 2.A.89 “Guṇasāgara, Caitraka, Mānajaha,  
Māraṅkṣayaṃkara, Vāsanottīrṇagati,  
Abhedyabuddhi, Udadhi, Śodhita,  
Gaṇimuktirāja, the tenth, Priyābha,
- 2.A.90 “Bodhidhvaja, Jñānaratna,  
Suśīṭala, Brahmarāja, Jñānarata,  
Ṛddhiketū, Janendrakalpa, Dharaṇīśvara,  
Sūryapriya, the tenth, Rāhucandra,
- 2.A.91 “Puṣpaprabha, Vaidyādhipa, Ojodhārin,  
Puṇyapriya, Ratibala, Sughoṣa,  
Dharmeśvara, Brahmaruta, Suceṣṭa,  
The tenth, the victorious Askhalitabuddhi,
- 2.A.92 “Mahāpraṇāda, Yaśaḥkīrti, Ketumat,  
Vighuṣṭatejas, Jagadīśvara,  
Druma, Supraṇaṣṭamoha, Amita,  
Sucandra, the tenth, Anantapratibhānaketu,
- 2.A.93 “Vratanidhi, Pūjya, Uttīrṇaśoka,  
Kṣemapriya, Jagadmati, Priyaṅgama,  
Caraṇabhṛāja, Utpala, Puṣpadamasthita, [F.101.b]  
The tenth, Anantapratibhānaraśmi,
- 2.A.94 “Ṛṣiprasanna, Guṇavīrya, Sāra,  
Marudadhipa, Uccaratna, Prasanna, Bhāgīratha,  
Puṇyamati, Hutārci,  
The tenth, Anantaguṇatejorāśi,
- 2.A.95 “Siṃhavikrāmin, Acala, Prasanna,  
Cīrṇaprabha, Nāgaruta, Saṃgīti, Cakradhara,  
Vasuśreṣṭha, Lokapriya, Dharmacandra,  
The tenth, Anantaratikīrti,<sup>157</sup>
- 2.A.96 “Meghadhvaja, Prajñāgati, Sugandha,  
Gaganasvara, Deva, Devarāja,  
Maṇiviśuddha, Sudhana, Pradīpa,  
The tenth, Ratnasvaraghoṣa,
- 2.A.97 “Janendrarāja, Rāhugupta,

- Kṣemaṃkara, Siṃhamati, Ratnayaśas,  
 Kṛtārtha, Kṛtāntadarśin, Bhavapuṣpa,  
 Ūṇa, the tenth, Atulapratibhānarāja,
- 2.A.98 “Vibhaktajñāsvara, Siṃhadamaṣṭra,  
 Laḍitagāmin, Puṇyapradīpa,<sup>158</sup> Maṅgalin,  
 Aśokarāṣṭra, Maticintin, Matimat,  
 Dharmapradīpākṣa, the tenth, Sudarśana,<sup>159</sup>
- 2.A.99 “Vegajaha, Atibala, Prajñāpuṣpa,  
 Dṛḍhasvara, Sukhita, Arthavādin,  
 Priyaprasanna, Harivaktra,  
 Cūḍa, the tenth, and Roca, known as the Lion.<sup>160</sup>
- 2.A.100 “When the names of the buddhas  
 Of the Good Eon resound,  
 Those who listen become free from ignorance  
 Concerning the fruition to be known, nirvāṇa.
- 2.A.101 “Wise ones, listen to these names of the victorious ones  
 With devotion and respect!  
 Those who have properly heard these names  
 Will not experience the suffering of the lower realms in the future.
- 2.A.102 “Those who maintain discipline and adhere to the vows,  
 Who become inspired by what they hear and gain understanding,  
 Will reach the perfection of profound acceptance  
 And behold these protectors of the world. [F.102.a]
- 2.A.103 “For those who, out of ignorance, have engaged  
 In unwholesome actions throughout millions of eons,  
 The ripening of their actions will be exhausted,  
 And they will be victorious by remembering these names of the victorious  
 ones.
- 2.A.104 “Thus, by means of this absorption,  
 Gain access to tens of thousands of discourses,  
 Absorptions, miraculous abilities, and factors of correct understanding;  
 Achieve knowledge of numerous languages; and accomplish wisdom.
- 2.A.105 “Living by pure means and without deceit,  
 With knowledge of karmic ripening and free from envy,  
 Endeavor in the means of attraction and the dhāraṇīs,  
 So that you may fully understand this absorption.”

2.B.

## The lives

2.B.1 When the Blessed One had spoken these words, the bodhisattva Prāmodyarāja made the following request: “Blessed One, this is excellent. Blessed One, for the benefit of gods and humans, please explain about the birthplace, the family, the light, the father, the mother, the son, the attendant, the two foremost and excellent followers, the perfect community of monks, the lifespan, the duration of the sacred Dharma, and the manifestation of relics that pertain to each of these buddhas of the Good Eon, so that numerous beings may receive healing and be happy, and so that bodhisattvas of the future may persevere in hearing and remain inspired, become exceptionally accomplished in the sacred Dharma, and become sources of insight.”

2.B.2 The Blessed One replied to the bodhisattva Prāmodyarāja, “Noble son, then listen carefully and keep my words in mind. I shall explain. The birthplace of the thus-gone Krakucchanda is known as Excellent City of Royal Palaces. His family line is that of Kāśyapa. His light extended across one league. Worship Gift was his father. Brahmā Victory was his mother. Supreme was his son. [F.102.b] Perfect Wisdom was his attendant. Among his monks, Master Scholar was foremost in terms of insight. Reciter was foremost in terms of miraculous abilities. His first congregation consisted of forty thousand monks, his second of seventy thousand monks, and his third contained sixty thousand hearers. The extent of his lifespan was forty thousand years. His sacred Dharma remained for eighty thousand years. His relics remained in a single collection and were contained in a single stūpa.

2.B.3 “The birthplace of the thus-gone Kanakamuni is known as Fifth City. His family was brahmin. His light extended across half a league. Fire Gift was his father. Highest was his mother. Victorious Army was his son. Auspicious One was his attendant. Highest was foremost in terms of insight. Victory was foremost in terms of miraculous abilities. His first congregation consisted of seventy thousand monks, his second of sixty thousand monks,

and his third of fifty thousand monks. The extent of his lifespan was thirty thousand years. His sacred Dharma remained for a thousand years. His relics remained in a single collection. There was also only one stūpa.

2.B.4 “The birthplace of the thus-gone Kāśyapa is known as Cetana. His family was brahmin. His light extended across a mile. Brahmā Gift was his father. Wealth Possessor was his mother. Leader was his son. Friend of All was his attendant. Bharadvāja was foremost in terms of insight. Star King was foremost in terms of miraculous abilities. His first congregation consisted of twenty thousand monks, his second of eighty thousand monks, and his third of sixty thousand monks. The extent of his lifespan was twenty thousand years. His sacred Dharma remained for seven thousand years. His relics remained in a single collection. There was also only one stūpa.

2.B.5 “Prāmodyarāja, I, the thus-gone Śākyamuni, was born in Kapilavastu. [F.103.a] My family is kṣatriya and my lineage that of Gautama. My light extends across one fathom. Śuddhodana is my father. Māyā is my mother. Rāhula is my son. Ānanda is my attendant. Upatiṣya is foremost in terms of insight. Kolita is foremost in terms of miraculous abilities. My first congregation consisted of one thousand two hundred and fifty monks. The extent of my lifespan is one hundred years. My sacred Dharma will remain for five hundred years; for five hundred years there will remain a contrived appearance of the sacred Dharma. There will be abundant relics.

2.B.6 “Prāmodyarāja, the thus-gone Maitreya will be born in the royal palace of the city known as Crown Intelligence. His family will be brahmin. His light will extend a league. Excellent Brahmā will be his father. Brahmā Lady will be his mother. Power of Merit will be his son. Ocean will be his attendant. Wisdom Light will be foremost in terms of insight. Firm Endeavor will be foremost in terms of miraculous abilities. His first congregation will consist of nine hundred and sixty million worthy hearers, his second of nine hundred and forty million worthy hearers, and his third of nine hundred and twenty million worthy hearers. The extent of his lifespan will be eighty-four thousand years. His sacred Dharma will remain for eighty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.7 “The birthplace of the thus-gone Siṃha will be the city known as Flower God. His family will be kṣatriya. His light will extend a league. Lion Tiger will be his father. Cry of Bliss will be his mother. Great Power will be his son. Gentle will be his attendant. Wisdom Mount will be foremost in terms of insight. Cloud Bearer will be foremost in terms of miraculous abilities. His first congregation will consist of one billion members, his second of nine hundred million members, [F.103.b] and his third of eight hundred million members. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for ten million years. His relics will be abundant.

- 2.B.8        “The birthplace of the thus-gone Pradyota will be the city known as Star Bearer. His family will be kṣatriya. His light will extend five leagues. Excellent Intelligence will be his father. Flower will be his mother. Time Knower will be his son. Leader of Heroes will be his attendant. Fortune will be foremost in terms of insight. Sound of Thunder will be foremost in terms of miraculous abilities. His first congregation will consist of one trillion hearers, his second of nine hundred ninety million hearers, and his third of nine hundred eighty million hearers. The extent of his lifespan will be ninety million years. His sacred Dharma will remain for eighty-five thousand years. His relics will be abundant.
- 2.B.9        “The birthplace of the thus-gone Muni will be the city known as Highest Flower. His family will be kṣatriya. His light will extend one league. Great Mountain will be his father. Jasmine Flower will be his mother. Supreme Jewel will be his son. Truly Supreme will be his attendant. Certain Intelligence will be foremost in terms of insight. Power Gift will be foremost in terms of miraculous abilities. His first congregation will consist of ten thousand hearers, his second of four hundred million hearers, and his third of five hundred million worthy ones. The extent of his lifespan will be sixty thousand years. His sacred Dharma will remain for one thousand years. His relics will be abundant.
- 2.B.10       “The birthplace of the thus-gone Kusuma will be the city known as White Lotus. His family will be brahmin. His light will extend eight leagues. Supreme Time will be his father. Flower will be his mother. Leader of the People will be his son. Joy of Awakening will be his attendant. [F.104.a] Dharma Power will be foremost in terms of insight. Indomitable will be foremost in terms of miraculous abilities. His first congregation will consist of sixty billion hearers, his second of three hundred fifty million hearers, and his third of three hundred forty million hearers. The extent of his lifespan will be fifty thousand years. His sacred Dharma will remain for one thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.11       “The birthplace of the second thus-gone one named Kusuma will be called Vast Splendor. His family will be brahmin. His light will extend one league. Flower Crown will be his father. Endowed with Dharma will be his mother. Pure Body will be his son. Keen Intelligence will be his attendant. Excellent Joy will be foremost in terms of insight. Joyous will be foremost in terms of miraculous abilities. His first congregation will consist of one hundred forty million hearers, his second of one hundred fifty million hearers, and his third of one hundred sixty million hearers. The extent of his lifespan will be ninety million years. His sacred Dharma will remain for one hundred million years. His relics will be abundant.

- 2.B.12 “The birthplace of the thus-gone Sunetra will be called Well Doer. His family will be brahmin. His light will extend twelve leagues. Jewel will be his father. Endowed with Śāla Trees will be his mother. Star King will be his son. Qualities of Intelligence will be his attendant. Infinite Intelligence will be foremost in terms of insight. Lion Gait will be foremost in terms of miraculous abilities. His first congregation will consist of three hundred thousand hearers, his second of two hundred and eight thousand hearers, and his third of three hundred and six thousand hearers. The extent of his lifespan will be seventy thousand years. [F.104.b] His sacred Dharma will remain for three hundred million years. His relics will be abundant. This thus-gone one alone will ripen more sentient beings than all the first ten combined.
- 2.B.13 “The thus-gone Sārthavāha will be born in the royal palace of the city known as Supreme Beauty. His family will be brahmin. His light will extend thirty-four leagues. Undaunted will be his father. Wish to Benefit will be his mother. Joy will be his son. Ocean will be his attendant. Supreme Glory will be foremost in terms of insight. Worthy of Worship will be foremost in terms of miraculous abilities. His first congregation will consist of seven hundred thousand hearers, his second of six hundred thousand hearers, and his third of five hundred thousand hearers. The extent of his lifespan will be ten billion years. His sacred Dharma will remain for ninety-two thousand years. His relics will be abundant.
- 2.B.14 “The birthplace of the thus-gone Mahābāhu will be called Movement. His family will be kṣatriya. His light will extend five leagues. Diligence Gift will be his father. Given by the Sages will be his mother. Illuminator will be his son. Excellent Mind will be his attendant. Undaunted Roar will be foremost in terms of insight. Moving like the Wind will be foremost in terms of miraculous abilities. His first congregation will consist of one hundred million hearers, and beyond that innumerable many. The extent of his lifespan will be four hundred million years. His sacred Dharma will remain for ten million years. His relics will be abundant.
- 2.B.15 “The birthplace of the thus-gone Mahābala will be the city called Jewel Splendor. His family will be brahmin. His light will extend thirty leagues. Gorgeous will be his father. Splendid will be his mother. Lion Gait will be his son. Excellent Joy will be his attendant. [F.105.a] Supreme Gift will be foremost in terms of insight. Proper Adherence will be foremost in terms of miraculous abilities. His first congregation will consist of three hundred thousand hearers, his second of twice as many hearers, and his third of ten thousand hearers. The extent of his lifespan will be forty thousand years. His sacred Dharma will remain for eighty-four thousand years. His relics will remain in a single collection. There will also only be one stūpa.

- 2.B.16 “The birthplace of the thus-gone Nakṣatrarāja will be the city called Jambu River. His family will be brahmin. His light will extend one hundred leagues. Light Gift will be his father. Excellent Intelligence will be his mother. Conqueror will be his son. Wisdom Power will be his attendant. Master of Discussion will be foremost in terms of insight. Blessing will be foremost in terms of miraculous abilities. His first congregation will consist of one billion hearers, his second of one billion nine hundred million hearers, and his third of one billion eight hundred million hearers. The extent of his lifespan will be eighty million years. His sacred Dharma will remain for ten million years. His relics will be abundant.
- 2.B.17 “The birthplace of the thus-gone Oṣadhi will be called Endowed with Śāla Trees. His family will be kṣatriya. His light will extend one league. Excellent Youth will be his father. Beautiful Intelligence will be his mother. Mountain Banner will be his son. Flower will be his attendant. Source of Dharma will be foremost in terms of insight. Power of Merit will be foremost in terms of miraculous abilities. His first congregation will consist of seven hundred million hearers, his second of six hundred ninety million hearers, and his third of seven hundred eighty million hearers. The extent of his lifespan will be seventy-seven thousand years. [F.105.b] His sacred Dharma will remain for sixty thousand years. His relics will be abundant.
- 2.B.18 “The birthplace of the thus-gone Yaśaketu<sup>161</sup> will be called Radiant Splendor. His family will be kṣatriya. His light will extend thirty leagues. Luminous will be his father. Endowed with Śāla Trees will be his mother. Highest Flower will be his son. Eye of Joy will be his attendant. Insight Power will be foremost in terms of insight. Lion Strength will be foremost in terms of miraculous abilities. His first congregation will consist of three hundred twenty thousand hearers, his second of three hundred ten thousand hearers, and his third of three hundred thousand hearers. The extent of his lifespan will be twenty million years. His sacred Dharma will remain for twenty million years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.19 “The birthplace of the thus-gone Mahāprabha will be the city called Blissful Joy. His family will be kṣatriya. His light will extend forty leagues. Bajira will be his father. Given by the Victor will be his mother. Moon Parasol will be his son. Serene Intelligence will be his attendant. Essence of the Sentient will be foremost in terms of insight. Gentle will be foremost in terms of miraculous abilities. His first congregation will consist of nine hundred seventy million hearers, his second of nine hundred fifty million hearers, and his third of nine hundred thirty million hearers. The extent of his lifespan will be one thousand years. His sacred Dharma will remain for ninety thousand years. His relics will be abundant.

- 2.B.20 “The birthplace of the thus-gone Muktiskandha will be the city called Moon Bearer. His family will be kṣatriya. His light will extend one league. Excellent Mind will be his father. Giver of Lightning will be his mother. Joyous Movement will be his son. Jewel Light will be his attendant. Wisdom Hero will be foremost in terms of insight, [F.106.a] and Stable Power will be foremost in terms of miraculous abilities. His first congregation will consist of eight hundred million thirty thousand hearers, his second of twice as many hearers, and his third of sixty thousand hearers. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for five hundred ten thousand years. His relics will be abundant.
- 2.B.21 “The birthplace of the thus-gone Vairocana will be the city called Excellent Dharma. His family will be kṣatriya. His light will extend nine leagues. Conqueror will be his father. Excellent Flower will be his mother. Same Image will be his son. Land of Excellence will be his attendant. Utter Excellence will be foremost in terms of insight. Joyous will be foremost in terms of miraculous abilities. His first congregation will consist of six hundred twenty thousand hearers, his second of six hundred ten thousand hearers, and his third of six hundred thousand hearers. The extent of his lifespan will be five hundred years. His sacred Dharma will remain for forty-eight thousand years. His relics will be abundant.
- 2.B.22 “The birthplace of the thus-gone Sūryagarbha will be the city called Endowed with Flowers. His family will be brahmin. His light will extend two hundred leagues. Wealth Possessor will be his father. Flower will be his mother. Star Knower will be his son. Highest Wisdom will be his attendant. Force of Insight will be foremost in terms of insight. Vajra Force will be foremost in terms of miraculous abilities. His first congregation will consist of one hundred thousand monks, his second of one billion hearers, his third of eight hundred quadrillion hearers, and his fourth of nine million hearers. The extent of his lifespan will be seven hundred million years. His sacred Dharma will remain for three hundred million years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.23 “The birthplace of the thus-gone Candra will be known as Supreme Jewel. [F.106.b] His family will be kṣatriya. His light will extend eight leagues. Campaka Eye will be his father. Medicine will be his mother. Punarvasu will be his son. Utterly Fearless will be his attendant. Highest Insight will be foremost in terms of insight. Superior Dharma will be foremost in terms of miraculous abilities. His first congregation will consist of twelve billion hearers, his second of fourteen billion hearers, his third of eighteen billion hearers, and his fourth of twenty billion hearers. The extent of his lifespan



will be six thousand years. His sacred Dharma will remain for eleven thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.24 “The birthplace of the thus-gone Arciṣmat will be the city called Excellent Dust. His family will be kṣatriya. His light will extend sixty leagues. Heap of Merit will be his father. Dharma Intelligence will be his mother. Supreme Campaka will be his son. Great Acumen will be his attendant. Sound of Thunder will be foremost in terms of insight. Highest Wisdom will be foremost in terms of miraculous abilities. His first congregation will consist of seven million hearers, his second of eight million hearers, and his third of nine million hearers. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for three hundred thousand years. His relics will be abundant.

2.B.25 “The birthplace of the thus-gone Suprabha will be the city called Starlight. His family will be brahmin. His light will extend thirteen leagues. Sun Power will be his father. Moon Possessor will be his mother. Great Lord will be his son. Stable Power will be his attendant. Wisdom Gift will be foremost in terms of insight. Body of Brightness will be foremost in terms of miraculous abilities. His first congregation will consist of five billion hearers, [F.107.a] his second of four hundred million hearers, and his third of three hundred fifty million hearers. The extent of his lifespan will be eighty-five thousand years. His sacred Dharma will remain for forty thousand years. His relics will be abundant.

2.B.26 “The birthplace of the thus-gone Aśoka will be the city called Insight Gift. His family will be kṣatriya. His light will extend eighteen leagues. Flower Gift will be his father. Endowed with Dharma will be his mother. Light Gift will be his son. Melody of Joy will be his attendant. Great Mountain will be foremost in terms of insight. Given by the Victor will be foremost in terms of miraculous abilities. His first congregation will consist of twenty thousand hearers, his second of ten thousand hearers, and his third of nine hundred fifty thousand hearers. The extent of his lifespan will be one thousand years. His sacred Dharma will remain for three hundred fifty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.27 “The birthplace of the thus-gone Tiṣya will be the city called Supreme Campaka. His family will be brahmin. His light will extend eight leagues. Divine Excellence will be his father. Generosity Joy will be his mother. Flash of Light will be his son. Joyous Sight will be his attendant. Highest Wisdom will be foremost in terms of insight. Superior to the World will be foremost in terms of miraculous abilities. His first congregation will consist of eight hundred million hearers, his second of seven hundred eighty million hearers, and his third of seven hundred million hearers. The extent of his

lifespan will be thirty-two thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.28 “The birthplace of the thus-gone Pradyota will be called Endowed with Islands. His family will be brahmin. His light will extend a thousand worlds. Superior Dharma will be his father. Lotus Possessor will be his mother. [F.107.b] Moon Foot will be his son. Melody of Fame will be his attendant. Glorious Merit will be foremost in terms of insight. Vajra Gift will be foremost in terms of miraculous abilities. His first congregation will consist of one hundred sixty million hearers, his second of one hundred seventy million hearers, and his third of one hundred eighty million hearers. The extent of his lifespan will be fourteen thousand years. His sacred Dharma will remain for twenty-one thousand years. His relics will be abundant.

2.B.29 “The birthplace of the thus-gone Mālādhārin will be the city called Source of Merit. His family will be kṣatriya. His light will extend eighty leagues. White Lotus will be his father. Gift of Qualities will be his mother. Glory of Merit will be his son. Excellent Form will be his attendant. Infinite Lamp will be foremost in terms of insight. King of the Gathering will be foremost in terms of miraculous abilities. His first congregation will consist of nine hundred million worthy hearers, his second of nine hundred ninety million worthy hearers, and his third of eight hundred eighty million worthy hearers. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.30 “The birthplace of the thus-gone Guṇaprabha will be the city called Utpala. His family will be kṣatriya. His light will extend sixty leagues. Endowed with Light will be his father. Heap of Merit will be his mother. Dharma Acumen will be his son. Merit Worthy of Worship will be his attendant. Beryl Essence will be foremost in terms of insight. Granted by the Ground will be foremost in terms of miraculous abilities. His first congregation will consist of sixteen billion hearers, his second of twelve billion hearers, and his third of eighteen billion hearers. [F.108.a] The extent of his lifespan will be three thousand years. His sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.31 “The birthplace of the thus-gone Arthadarśin will be the city called Supreme Essence. His family will be brahmin. His light will extend sixty-two leagues. Moon of the Land will be his father. Divine Joy will be his mother. Renowned Qualities will be his son. Brahmā Roar will be his attendant. Moon Mind will be foremost in terms of insight. Given by the Victor will be foremost in terms of miraculous abilities. His first congregation will consist of six hundred twenty thousand worthy ones, his second of seven hundred

- thousand worthy ones, and his third of eight hundred thousand worthy ones. The extent of his lifespan will be one hundred years. His sacred Dharma will remain for a hundred million years. His relics will be abundant.
- 2.B.32 “The birthplace of the thus-gone Pradīpa will be the city called Beautiful Jewel. His family will be kṣatriya. His light will extend fifty leagues. Jewel Edge will be his father. Star Color will be his mother. Jewel Essence will be his son. Clear Mind will be his attendant. Indomitable will be foremost in terms of insight. Endowed with Power will be foremost in terms of miraculous abilities. His first congregation will consist of seven hundred thousand hearers, his second of nine hundred thousand hearers, and his third of one million hearers. The extent of his lifespan will be fifty thousand years. His sacred Dharma will remain for two hundred thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.33 “The birthplace of the thus-gone Prabhūta will be the city called Splendid Light. His family will be brahmin. His light will extend one league. Excellent Gift will be his father. Endowed with Excellent Thought will be his mother. Friend of the Victorious Ones will be his son. Lion Strength will be his attendant. Gift of Freedom from Suffering will be foremost in terms of insight, [F.108.b] and Lofty Mountain will be foremost in terms of miraculous abilities. His first congregation will consist of thirty million hearers, his second of two billion hearers, and his third of one billion hearers. The extent of his lifespan will be forty thousand years. His sacred Dharma will remain for ninety thousand years. His relics will be abundant.
- 2.B.34 “The birthplace of the thus-gone Vaidya will be called Accomplishment of Yogic Discipline. His family will be brahmin. His light will extend seventy-seven leagues. Intention will be his father. Supreme Jambu will be his mother. Hero Gift will be his son. Moon Joy will be his attendant. Ocean will be foremost in terms of insight. Elephant Power will be foremost in terms of miraculous abilities. His first congregation will consist of two million three hundred thousand hearers, his second of two million five hundred thousand hearers, and his third of two million eight hundred thousand hearers. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for two million five hundred thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.35 “The birthplace of the thus-gone Sūrata will be the city called Excellent Wealth. His family will be brahmin. His light will extend ten leagues. Supreme Treasure will be his father. Moonlight will be his mother. Lord of Dharma will be his son. Joy for the World will be his attendant. Sound of Thunder will be foremost in terms of insight. Flower Gift will be foremost in terms of miraculous abilities. His first congregation will consist of three hundred million hearers, his second of two hundred eighty million hearers,

and his third of two hundred seventy million hearers. The extent of his lifespan will be thirty-six thousand years. His sacred Dharma will remain for one thousand years. His relics will be abundant.

2.B.36 “The birthplace of the thus-gone Ūṛṇa will be the city called Radiant Splendor. [F.109.a] His family will be brahmin. His light will extend one hundred leagues. King of the Gathering will be his father. Fortunate Joy will be his mother. Mountain Gift will be his son. Divine Moon will be his attendant. Wisdom Joy will be foremost in terms of insight. Worshiped by Gods will be foremost in terms of miraculous abilities. His first congregation will consist of six hundred twenty million hearers, his second of six hundred ten million hearers, and his third of six hundred million hearers. The extent of his lifespan will be fifty thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.37 “The birthplace of the thus-gone Dṛḍha will be called Sound of Merit. His family will be brahmin. His light will extend one league. Śāla King will be his father. Joy of Good People will be his mother. Gift to the World will be his son. Splendid Power will be his attendant. Moon Crest will be foremost in terms of insight. Luminous Qualities will be foremost in terms of miraculous abilities. His first congregation will consist of one hundred thousand hearers, his second of nine million hearers, and his third of eight million hearers. The extent of his lifespan will be twelve thousand years. His sacred Dharma will remain for twenty-eight thousand years. His relics will be abundant.

2.B.38 “The birthplace of the thus-gone Śrīdeva will be called Endowed with Jewels. His family will be kṣatriya. His light will extend twelve leagues. Honey Vessel will be his father. Endowed with Dharma will be his mother. Crown of Joy will be his son. Firm Endeavor will be his attendant. Earth Gift will be foremost in terms of insight. Powerful Moon will be foremost in terms of miraculous abilities. He will have one congregation, containing one billion hearers. [F.109.b] The extent of his lifespan will be one hundred years. His sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.39 “The birthplace of the thus-gone Duṣpradharṣa will be called Application Accomplished. His family will be kṣatriya. His light will extend ten million leagues. Divine Rāhu will be his father. Endowed with Merit will be his mother. Hidden Moon will be his son. Joyous Truth will be his attendant. True Jewel will be foremost in terms of insight. Sound of Thunder will be foremost in terms of miraculous abilities. His first congregation will consist of three hundred thousand hearers, his second of five hundred thousand

hearers, and his third of eight hundred thousand hearers. The extent of his lifespan will be eighty million years. His sacred Dharma will remain for one hundred eighty million years. His relics will be abundant.

2.B.40 “The birthplace of the thus-gone Guṇadhvaja will be called Moon Bearing. His family will be brahmin. His light will extend five leagues. Friend of the Royal Star will be his father. Gift of the Wealth God will be his mother. Vajra Force will be his son. Jewel Joy will be his attendant. Sun Essence will be foremost in terms of insight. Leader will be foremost in terms of miraculous abilities. His first congregation will consist of one hundred thirty thousand hearers, his second of one hundred fifty thousand hearers, and his third of one hundred sixty thousand hearers. The extent of his lifespan will be ten million years. His sacred Dharma will remain for thirty million years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.41 “The birthplace of the thus-gone Rāhu will be called Jewel Light. His family will be kṣatriya. His light will extend seventy-six leagues. Powerful Strength will be his father. Indomitable will be his mother. Moonlight will be his son. Beryl Essence will be his attendant. [F.110.a] God of Strength will be foremost in terms of insight. Joyous Yearning will be foremost in terms of miraculous abilities. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for five hundred thousand years. This fortieth thus-gone one will liberate as many sentient beings as those liberated by the combined activities of all the previous thus-gone ones. I shall therefore not specify his congregations. The great earth will become of the nature of the seven precious substances. There will be trees of jewels and also trees that grow garments. Sentient beings will be born miraculously. There will be no lower realms whatsoever. [B10]

2.B.42 “The birthplace of the thus-gone Gaṇin will be called Beautiful Movement. His family will be brahmin. His light will extend half a league. Highest Jewel will be his father. Jewel Light will be his mother. Earth Holder will be his son. Peaceful Mind will be his attendant. Crane Call will be foremost in terms of insight. Objectives Accomplished will be foremost in terms of miraculous abilities. He will have a single congregation, consisting of a hundred thousand hearers. The extent of his lifespan will be thirty thousand years. His sacred Dharma will remain for seventy thousand years. His relics will be abundant.

2.B.43 “The birthplace of the thus-gone Brahmaghoṣa will be called Splendid Light. His family will be brahmin. His light will extend eighty leagues. Brahmā Master will be his father. Blissful will be his mother. Splendid Light will be his son. Lotus Eye will be his attendant. Golden Color will be foremost in terms of insight. Giver of Lightning will be foremost in terms of miraculous abilities. His first congregation will consist of eight hundred

sixty million worthy ones, [F.110.b] his second of nine hundred million worthy ones, and his third of one billion worthy ones. The extent of his lifespan will be ninety thousand years. His sacred Dharma will remain for three thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.44 “The birthplace of the thus-gone Dṛḍhasaṃdhi will be called Blooming Flowers. His family will be kṣatriya. His light will extend sixty leagues. Joyous Merit will be his father. Happy will be his mother. Giver of Knowledge of Time will be his son. Meaningful Action will be his attendant. Supreme Moon will be foremost in terms of insight. Supreme Gold will be foremost in terms of miraculous abilities. His first congregation will consist of seven hundred billion worthy ones, his second of seven hundred eighty billion worthy ones, and his third of eight hundred billion worthy ones. The extent of his lifespan will be fifty-five thousand years. His sacred Dharma will remain for forty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.45 “The birthplace of the thus-gone Anunnata will be called Happy World. His family will be brahmin. His light will extend ten leagues. Ocean will be his father. Given by the Sages will be his mother. Eye of Beauty will be his son. Ruler of Men will be his attendant. Well-Considered Aims will be foremost in terms of insight. Endowed with True Words will be foremost in terms of miraculous abilities. His first congregation will consist of seventy-eight thousand worthy ones, his second of seventy-six thousand worthy ones, and his third of seventy-five thousand worthy ones. The extent of his lifespan will be eighty million years. His sacred Dharma will remain for eighty thousand years. His relics will be abundant.

2.B.46 “The birthplace of the thus-gone Prabhaṃkara will be called Golden Light. His family will be kṣatriya. His light will extend as far as the trichilocosm. [F.111.a] Radiant will be his father. Jewel Gift will be his mother. Precious Qualities will be his son. Moon Flower will be his attendant. Renown will be foremost in terms of insight. Royal Master of Retention will be foremost in terms of miraculous abilities. His first congregation will consist of fifty trillion hearers, his second of forty trillion hearers, and his third of thirty trillion hearers. The extent of his lifespan will be fifty million years. His sacred Dharma will remain for seven billion years. His relics will be abundant.

2.B.47 “The birthplace of the thus-gone Mahāmeru will be called Jewel Array. His family will be brahmin. His light will extend eighty leagues. Moon Splendor will be his father. Given by the Sun will be his mother. Moon Canopy will be his son. Supreme Jewel will be his attendant. Excellent Mind will be foremost in terms of insight. Victorious Joy will be foremost in terms of miraculous

abilities. His first congregation will consist of seven hundred million worthy ones, his second of eight hundred million worthy ones, and his third of nine hundred million worthy ones. The extent of his lifespan will be eight thousand years. His sacred Dharma will remain for thirty-two thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.48 “The birthplace of the thus-gone Vajra will be called Spread Out Splendor. His family will be kṣatriya. His light will extend sixteen leagues. Jewel Light will be his father. Utpala Eye will be his mother. Sustainer will be his son. Ocean will be his attendant. Gift of the Wrathful will be foremost in terms of insight. Supreme Companion will be foremost in terms of miraculous abilities. His first congregation will consist of four billion worthy hearers, his second of three billion worthy hearers, and his third of two billion worthy hearers. [F.111.b] The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for thirty thousand years. His relics will be abundant.

2.B.49 “The birthplace of the thus-gone Sañjayin will be called Endowed with Sandalwood. His family will be brahmin. His light will extend eighty leagues. Flower will be his father. Flashing Light will be his mother. Heap of Jewels will be his son. Jewel Mind will be his attendant. Fearless will be foremost in terms of insight. King of Mountains will be foremost in terms of miraculous abilities. His first congregation will consist of seven hundred thousand worthy ones, his second of six hundred thousand worthy ones, and his third of five hundred thousand worthy ones. The extent of his lifespan will be ten million years. His sacred Dharma will remain for twenty million years. His relics will be abundant.

2.B.50 “The birthplace of the thus-gone Nirbhaya will be called Enemy Defeater. His family will be kṣatriya. His light will extend ninety leagues. Light Gift will be his father. Moon Possessor will be his mother. Moon Master will be his son. Moon will be his attendant. King of the Gathering will be foremost in terms of insight. Given by the Gods will be foremost in terms of miraculous abilities. His first congregation will consist of eight hundred thousand worthy ones, his second of seven hundred eighty thousand worthy ones, and his third of seven hundred sixty thousand worthy ones. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.51 “The birthplace of the thus-gone Ratna will be called Stable Borders. His family will be brahmin. His light will extend a hundred thousand leagues. Given by the Sages will be his father. Merit Gift will be his mother. Medicinal Flower will be his son. Diligence Gift will be his attendant. Indomitable will be foremost in terms of insight. Stable Power will be foremost in terms of

miraculous abilities. [F.112.a] In the first congregation there will be four hundred million hearers, in the second there will be three hundred eighty million, and in the third there will be one hundred sixty million. The extent of his lifespan will be eighteen thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.52 “The birthplace of the thus-gone Padmākṣa will be called Flower Land. His family will be kṣatriya. His light will extend thirty-two leagues. Highest Flower will be his father. Beauty will be his mother. Divine Joy will be his son. Flower of Freedom from Suffering will be his attendant. Light of Insight will be foremost in terms of insight. Granted by Accumulations will be foremost in terms of miraculous abilities. In the first congregation there will be seven hundred million worthy ones, in the second there will be three hundred fifty million, and in the third there will be four hundred million. The extent of his lifespan will be eighteen thousand years. His sacred Dharma will remain for fifty-six thousand years. His relics will be abundant.

2.B.53 “The birthplace of the thus-gone Balasena will be called Supreme Excellence. His family will be kṣatriya. His light will extend six leagues. God of Strength will be his father. Gift of Bliss will be his mother. Radiance of Merit will be his son. Dharma Protector will be his attendant. Victorious King will be foremost in terms of insight. Perfectly Blissful will be foremost in terms of miraculous abilities. In the first congregation there will be sixty thousand worthy ones, in the second there will be fifty-eight thousand, and in the third there will be fifty-seven thousand. The extent of his lifespan will be sixteen thousand years. His sacred Dharma will remain for eight thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.54 “The birthplace of the thus-gone Kusumaraśmi will be called Moon of Excellent Flowers. [F.112.b] His family will be brahmin. His light will extend seventy-eight leagues. Delightful Sight will be his father. Star Possessor will be his mother. Stable Dharma will be his son. Awakening will be his attendant. Ultimate Intelligence will be foremost in terms of insight. Moon Banner will be foremost in terms of miraculous abilities. In the first congregation there will be three hundred million worthy ones, in the second there will be three hundred twenty million, and in the third there will be three hundred twenty million. The extent of his lifespan will be twenty-two thousand years. His sacred Dharma will remain for fifty thousand years. His relics will be abundant.

2.B.55 “The birthplace of the thus-gone Jñānapriya will be called Supreme Wealth. His family will be kṣatriya. His light will extend eight leagues. Virtue will be his father. Excellent Splendor will be his mother. Hidden by the Gods



will be his son. Benevolent will be his attendant. Moon Canopy will be foremost in terms of insight. Campaka will be foremost in terms of miraculous abilities. In the first congregation there will be nine billion worthy ones, in the second there will be eight billion, and in the third there will be seven billion. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for fifty-seven thousand years. His relics will be abundant.

2.B.56 “The birthplace of the thus-gone Mahātejas will be called Abundant Offering. His family will be brahmin. His light will extend five leagues. Jewel Treasury will be his father. Splendid will be his mother. Highest Radiance will be his son. Excellent Hand will be his attendant. Radiant Fire will be foremost in terms of insight. Lotus Essence will be foremost in terms of miraculous abilities. In the first congregation there will be seventy thousand worthy ones, in the second there will be seventy-five thousand, and in the third there will be eighty thousand. [F.113.a] The extent of his lifespan will be five hundred thousand years. His sacred Dharma will remain for twenty-one thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.57 “The birthplace of the thus-gone Brahmā will be called Gold Colored. His family will be brahmin. His light will extend three leagues. Joy Free from Suffering will be his father. Endowed with Sandalwood will be his mother. Victorious Force will be his son. Enemy Tamer will be his attendant. Divine Lord will be foremost in terms of insight. Crown Vajra will be foremost in terms of miraculous abilities. There will be a single congregation consisting of eighty million worthy ones. The extent of his lifespan will be twelve thousand years. His sacred Dharma will remain for forty-one thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.58 “The birthplace of the thus-gone Amitābha will be called Delightful. His family will be kṣatriya. His light will extend seventy-six leagues. Shining Master of Melodies will be his father. Moonlight will be his mother. Joyous will be his son. Joyous Force will be his attendant. Master of Purity will be foremost in terms of insight. Flashing Light will be foremost in terms of miraculous abilities. In the first congregation there will be two billion worthy ones, in the second there will be four billion, and in the third there will be six billion. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will be abundant.

2.B.59 “The birthplace of the thus-gone Nāgadatta will be called Bright Jewels. His family will be kṣatriya. His light will extend half a league. Held by the Victorious One will be his father. Endowed with the Supreme will be his mother. Power of Merit will be his son. Jewel Lamp will be his attendant.

Supreme Campaka will be foremost in terms of insight. [F.113.b] Divine Human will be foremost in terms of miraculous abilities. In the first congregation there will be eighty thousand hearers, in the second there will be seventy-eight thousand, and in the third there will be seventy-five thousand. The extent of his lifespan will be seventy-six thousand years. His sacred Dharma will remain for a thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.60 “The birthplace of the thus-gone Dṛḍhakrama will be called Supreme Excellence. His family will be kṣatriya. His light will extend five hundred leagues. Lion Fangs will be his father. Tree Trunk Gift will be his mother. Dharma Speaker will be his son. Excellent Emanation will be his attendant. Jewel Gift will be foremost in terms of insight. Moon Gift will be foremost in terms of miraculous abilities. In the first congregation there will be one billion worthy hearers, in the second there will be nine hundred ninety million, and in the third there will be nine hundred eighty million. The extent of his lifespan will be one billion years. His sacred Dharma will remain for one hundred and fifty million years. His relics will be abundant.

2.B.61 “The birthplace of the thus-gone Amoghadarśin will be called Luminous. His family will be kṣatriya. His light will extend one fathom. Virtue Gift will be his father. Honey Eye will be his mother. Star Color will be his son. Jambu River will be his attendant. Essence Friend will be foremost in terms of insight. Given by the Sages will be foremost in terms of miraculous abilities. In the first congregation there will be nine hundred sixty million hearers, in the second there will be nine hundred eighty million, and in the third there will be one billion. The extent of his lifespan will be one hundred years. His sacred Dharma will remain for one thousand years. His relics will be abundant.

2.B.62 “The birthplace of the thus-gone Vīryadatta will be called Campa. [F.114.a] His family will be brahmin. His light will extend one league. Excellent Wisdom will be his father. Splendid Gift will be his mother. God Free from Suffering will be his son. Worship Ornament will be his attendant. Supreme Nonapprehension will be foremost in terms of insight. Moon Splendor will be foremost in terms of miraculous abilities. There will be a single congregation consisting of eight hundred thousand worthy ones. The extent of his lifespan will be one thousand years. His sacred Dharma will remain for three thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.63 “The birthplace of the thus-gone Bhadrāpāla will be called Gift of Joy. His family will be kṣatriya. His light will extend ten leagues. Precious King of Stars will be his father. Endowed with Merit will be his mother. Tiger Gift will be his son. Supreme Mountain will be his attendant. Pervasive Lord of

Wisdom will be foremost in terms of insight. Ocean of Intelligence will be foremost in terms of miraculous abilities. There will be but a single congregation consisting of one billion eight hundred million worthy ones who have achieved mastery. The extent of his lifespan will be two thousand years. His sacred Dharma will remain for twenty-one thousand years. His relics will be abundant.

2.B.64 “The birthplace of the thus-gone Nanda will be called Endowed with Riches. His family will be brahmin. His light will extend forty leagues. Brahmā God will be his father. Victorious Glory will be his mother. Great Splendor will be his son. Powerful Movement of Bliss will be his attendant. Merit Hand will be foremost in terms of insight. Eye of Joy will be foremost in terms of miraculous abilities. In the first congregation there will be seven hundred thirty million hearers, in the second there will be seven hundred twenty million, and in the third there will be seven hundred ten million. The extent of his lifespan will be eighty-four thousand years. [F.114.b] His sacred Dharma will remain for ninety thousand years. His relics will be abundant.

2.B.65 “The birthplace of the thus-gone Acyuta will be called Miraculous Splendor. His family will be kṣatriya. His light will extend seventy leagues. King of Doctors will be his father. Glorious Star will be his mother. Flower God will be his son. Indomitable Strength will be his attendant. Infinite Fame will be foremost in terms of insight. Powerful Hero will be foremost in terms of miraculous abilities. In the first congregation there will be six hundred million hearers, in the second there will be five hundred eighty million, and in the third there will be five hundred seventy million. The extent of his lifespan will be twenty-one thousand years. His sacred Dharma will remain for ninety thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.66 “The birthplace of the thus-gone Siṃhadhvaja will be called Brightness Attained. His family will be kṣatriya. His light will extend ninety leagues. Dharma Banner will be his father. Meritorious Friend will be his mother. Gift of Riches will be his son. Worship will be his attendant. Given by Application will be foremost in terms of insight. Beauty of Yogic Discipline will be foremost in terms of miraculous abilities. In the first congregation there will be two hundred twenty million hearers, in the second there will be two hundred ten million, and in the third there will be two hundred million. The extent of his lifespan will be twenty-eight thousand years. His sacred Dharma will remain for eighty thousand years. His relics will be abundant.

2.B.67 “The birthplace of the thus-gone Jaya will be called Jewel Conduct. His family will be kṣatriya. His light will extend ten leagues. Sun Splendor will be his father. Flower Eye will be his mother. Truth Appreciator will be his son. Endowed with Dharma will be his attendant. [F.115.a] True Yogic Discipline

will be foremost in terms of insight. Dharma Excellence will be foremost in terms of miraculous abilities. In the first congregation there will be three hundred sixty million hearers, in the second there will be three hundred seventy million, and in the third there will be three hundred eighty million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for eight million years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.68 “The birthplace of the thus-gone Dhārmika will be called Joyous Gods. His family will be brahmin. His light will extend seven leagues. Invincible will be his father. Endowed with Fame will be his mother. Divine Leader will be his son. Sun Gift will be his attendant. Great Chariot will be foremost in terms of insight. Medicine Gift will be foremost in terms of miraculous abilities. In the first congregation there will be eighty million hearers, in the second there will be seventy million, and in the third there will be eighty million. The extent of his lifespan will be ten million years. His sacred Dharma will remain for thirty million years. His relics will be abundant.

2.B.69 “The birthplace of the thus-gone Prāmodyarāja will be called Aims of Beings Accomplished. His family will be kṣatriya. His light will extend eight leagues. Highest will be his father. Glorious Aspiration will be his mother. Gold Gift will be his son. Excellent Friend will be his attendant. Supreme Jewel will be foremost in terms of insight. Divine Beauty will be foremost in terms of miraculous abilities. In the first congregation there will be four hundred million hearers, in the second there will be three hundred eighty million, and in the third there will be three hundred seventy million. The extent of his lifespan will be fifty thousand years. His sacred Dharma will remain for one hundred thousand years. [F.115.b] His relics will remain in a single collection. There will also only be one stūpa.

2.B.70 “The birthplace of the thus-gone Sārathi will be called Jewel Treasury. His family will be kṣatriya. His light will extend one league. Excellent Birth will be his father. Jewel will be his mother. Light of Merit will be his son. Ocean Treasury will be his attendant. Moon Conduct will be foremost in terms of insight. Supreme Gift will be foremost in terms of miraculous abilities. In the first congregation there will be nine hundred million hearers, in the second there will be nine hundred eighty million, and in the third there will be one billion. The extent of his lifespan will be ten million years. His sacred Dharma will remain for thirty million years. His relics will be abundant.

2.B.71 “The birthplace of the thus-gone Priyaṅgama will be called World of Joy. His family will be brahmin. His light will extend three leagues. Servant of Peace will be his father. Endowed with Joy will be his mother. Brahmā Gift will be his son. Dharma Leader will be his attendant. Supreme Virtue will be foremost in terms of insight. Gift of Immortality will be foremost in terms of

miraculous abilities. In the first congregation there will be five hundred million hearers, in the second there will be four hundred eighty million, and in the third there will be four hundred sixty million. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for ten million years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.72 “The birthplace of the thus-gone Varuṇa will be called Excellent Mind. His family will be brahmin. His light will extend forty leagues. Honest Joy will be his father. Dharma Intelligence will be his mother. Superior Moon will be his son. Splendid Crest will be his attendant. Sound of Joy will be foremost in terms of insight. [F.116.a] Freedom from Suffering will be foremost in terms of miraculous abilities. In the first congregation there will be seven hundred million hearers, in the second there will be sixty billion, and in the third there will be fifty billion. The extent of his lifespan will be forty thousand years. His sacred Dharma will remain for twenty thousand years. His relics will be abundant.

2.B.73 “The birthplace of the thus-gone Guṇabāhu will be called Endowed with Incense. His family will be kṣatriya. His light will extend nine leagues. Fire Gift will be his father. Splendid Hill will be his mother. Star King will be his son. Utpala will be his attendant. Stainless Gift will be foremost in terms of insight. Gift of Joy will be foremost in terms of miraculous abilities. In the first congregation there will be one hundred forty million hearers, in the second there will be one hundred sixty million, and in the third there will be one hundred eighty million. The extent of his lifespan will be twenty-five thousand years. His sacred Dharma will remain for fifty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.74 “The birthplace of the thus-gone Gandhahastin will be called Meritorious Incense. His family will be kṣatriya. His light will extend thirty-two leagues. Glorious Incense will be his father. Flower Hill will be his mother. Light of Joy will be his son. Truth Crest will be his attendant. Joyous Moon will be foremost in terms of insight. Capable Strength will be foremost in terms of miraculous abilities. In the first congregation there will be six hundred sixty million hearers, in the second there will be six hundred forty million, and in the third there will be six hundred twenty million. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for seventy thousand years. His relics will be abundant. [F.116.b]

2.B.75 “The birthplace of the thus-gone Vilocana will be called Supreme Campaka. His family will be brahmin. His light will extend hundred leagues. Form Gift will be his father. Superior Jewel will be his mother. Man will be his son. Moon will be his attendant. Gift of Illumination will be foremost in terms of insight. Diverse Intelligence will be foremost in terms of miraculous

abilities. In the first congregation there will be seven hundred million hearers, in the second there will be six hundred eighty million, and in the third there will be six hundred sixty million. The extent of his lifespan will be nine hundred million years. His sacred Dharma will remain for nine hundred ninety million years. His relics will be abundant.

2.B.76 “The birthplace of the thus-gone Meghasvara will be called Joyous Abode. His family will be brahmin. His light will extend forty-four leagues. Supreme Lightning will be his father. Splendid Hill will be his mother. Endowed with Dharma will be his son. Enemy Tamer will be his attendant. Moon Essence will be foremost in terms of insight. Powerful Strength will be foremost in terms of miraculous abilities. In the first congregation there will be seven hundred million hearers, in the second there will be seven hundred fifty million, and in the third there will be eight hundred million. The extent of his lifespan will be ninety thousand years. His sacred Dharma will remain for one hundred thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.77 “The birthplace of the thus-gone Sucintita will be called Limitless Jewels. His family will be brahmin. His light will extend half a league. Stable Mind will be his father. Endowed with Merit will be his mother. Flower Gift will be his son. Gift of Strength will be his attendant. Incomparable will be foremost in terms of insight. Given by the Sages will be foremost in terms of miraculous abilities. In the first congregation there will be one hundred thousand hearers, in the second there will be eighty thousand, [F.117.a] and in the third there will be seven million. The extent of his lifespan will be one thousand years. His sacred Dharma will remain for fourteen thousand years. His relics will be abundant.

2.B.78 “The birthplace of the thus-gone Sumanas will be called Beautiful to See. His family will be kṣatriya. His light will extend fourteen leagues. Wealth God will be his father. Splendid will be his mother. Flower will be his son. Supreme Truth will be his attendant. Evenness will be foremost in terms of insight. Moving with Strength will be foremost in terms of miraculous abilities. In the first congregation there will be two hundred eighty million hearers, in the second there will be two hundred fifty million, and in the third there will be two hundred thirty million. The extent of his lifespan will be thirty thousand years. His sacred Dharma will remain for sixty thousand years. His relics will be abundant.

2.B.79 “The birthplace of the thus-gone Vimāla will be called Possessing Wealth and Splendor. His family will be brahmin. His light will extend twenty-eight leagues. Glorious Essence will be his father. Flower Light will be his mother. Splendid Excellence will be his son. Incomparable will be his attendant. Earth Mountain will be foremost in terms of insight. Delightful will be

foremost in terms of miraculous abilities. In the first congregation there will be eighty thousand hearers, in the second there will be ninety thousand, and in the third there will be one hundred thousand. The extent of his lifespan will be sixty-five thousand years. His sacred Dharma will remain for twenty thousand years. His relics will be abundant.

2.B.80 “The birthplace of the thus-gone Śaśin will be called Free from Suffering. His family will be kṣatriya. His light will extend one hundred leagues. Highest will be his father. Supreme Glory will be his mother. Gift of Splendor will be his son. Superior Dharma will be his attendant. Mountain will be foremost in terms of insight. [F.117.b] Joy of the Sages will be foremost in terms of miraculous abilities. In the first congregation there will be one billion hearers, in the second there will be nine hundred million, and in the third there will be eight hundred million. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for two million years. His relics will be abundant.

2.B.81 “The birthplace of the thus-gone Mahāyaśas will be called Joyous Focus. His family will be brahmin. His light will extend twelve leagues. Heap of Glory will be his father. Given by the Sun will be his mother. Abandoning Doubt will be his son. Attentive to Meanings Heard will be his attendant. Land of Joy will be foremost in terms of insight. Wellspring Gift will be foremost in terms of miraculous abilities. In the first congregation there will be five billion hearers, in the second there will be three billion, and in the third there will be two billion. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for five thousand years. His relics will be abundant.

2.B.82 “The birthplace of the thus-gone Maṇicūḍa will be called Luminosity. His family will be kṣatriya. His light will extend thirty leagues. Joyous Understanding will be his father. Campaka Lady will be his mother. Victorious Army will be his son. Infinite Qualities will be his attendant. Jewel Splendor will be foremost in terms of insight. Austerities of Yogic Discipline will be foremost in terms of miraculous abilities. In the first congregation there will be nine billion hearers, in the second there will be ten billion, and in the third there will be twelve billion. The extent of his lifespan will be ninety thousand years. His sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.83 “The birthplace of the thus-gone Ugra will be called Happy. His family will be kṣatriya. His light will extend as far as the trichilocosm. [F.118.a] Stūpa will be his father. Śāla Lady will be his mother. Luminous will be his son. Jewel of Joy will be his attendant. Fortunate Light will be foremost in terms of insight. Enemy Tamer will be foremost in terms of miraculous abilities. In the first congregation there will be one hundred thirty million

worthy hearers, in the second there will be one hundred eighty million, and in the third there will be one hundred fifty million. The extent of his lifespan will be thirty thousand years. His sacred Dharma will remain for ninety thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.84 “The birthplace of the thus-gone Siṃhagati will be called Studded. His family will be kṣatriya. His light will extend thirty-three leagues. Mountain of Joy will be his father. Medicine will be his mother. Harbor will be his son. Leisurely Movement will be his attendant. Awakening from Sleep will be foremost in terms of insight. Expansive Land will be foremost in terms of miraculous abilities. In the first congregation there will be one million seven hundred thousand hearers, in the second there will be one million six hundred thousand, and in the third there will be one million four hundred thousand. The extent of his lifespan will be twenty-eight thousand years. His sacred Dharma will remain for seventy million years. His relics will be abundant.

2.B.85 “The birthplace of the thus-gone Druma will be called Supreme Campaka. His family will be kṣatriya. His light will extend ten million leagues. King of Śālas will be his father. Crest of Intelligence will be his mother. Joyous Movement will be his son. Radiant Gift will be his attendant. Liberation Joy will be foremost in terms of insight. Hard to Achieve will be foremost in terms of miraculous abilities. In the first congregation there will be four hundred eighty million hearers, [F.118.b] in the second there will be three hundred fifty million, and in the third there will be three hundred thirty million. The extent of his lifespan will be eighteen thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.86 “The birthplace of the thus-gone Vijitāvin will be called Land of Medicine. His family will be kṣatriya. His light will extend nine leagues. Joyous God will be his father. Wealth Gift will be his mother. Gift of Heroes will be his son. Dharma Gift will be his attendant. Universal Victor will be foremost in terms of insight. Famed Offering will be foremost in terms of miraculous abilities. In the first congregation there will be seven hundred sixty million hearers, in the second there will be seven hundred forty million, and in the third there will be seven hundred twenty million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for one hundred thousand years. His relics will be abundant.

2.B.87 “The birthplace of the thus-gone Prajñākūṭa will be called Gift of Excellence. His family will be kṣatriya. His light will extend eleven leagues. Giver of Everything will be his father. Splendid Honey will be his mother. Brahmā God will be his son. Dharma Fame will be his attendant. Mind of the



Capable will be foremost in terms of insight. Leader will be foremost in terms of miraculous abilities. In the first congregation there will be four hundred fifty million hearers, in the second there will be four hundred thirty million, and in the third there will be four hundred twenty million. The extent of his lifespan will be three thousand years. His sacred Dharma will remain for forty thousand years. His relics will remain in a single collection. There will also only be one stūpa. [F.119.a]

2.B.88 “The birthplace of the thus-gone Susthita will be called Chariot of Splendor. His family will be brahmin. His light will extend ten leagues. Indomitable Countenance will be his father. Call of Joy will be his mother. Concealer will be his son. Sage Mind will be his attendant. Guru Gift will be foremost in terms of insight. Lamp of Wealth will be foremost in terms of miraculous abilities. In the first congregation there will be forty-six thousand hearers, in the second there will be forty-five thousand, and in the third there will be forty-three thousand. The extent of his lifespan will be fifty thousand years. His sacred Dharma will remain for eighty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.89 “The birthplace of the thus-gone Mati will be called Attractive Joy. His family will be brahmin. His light will extend one league. Gift of Discipline will be his father. Qualities of Intelligence will be his mother. Sun Gift will be his son. Gift of the Capable will be his attendant. Conduct will be foremost in terms of insight. Precious Mind will be foremost in terms of miraculous abilities. In the first congregation there will be ninety million hearers, in the second there will be seventy million, and in the third there will be sixty million. The extent of his lifespan will be thirty-seven thousand years. His sacred Dharma will remain for ninety thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.90 “The birthplace of the thus-gone Aṅgaja will be called Abode of Joy. His family will be kṣatriya. His light will extend three leagues. Weapon of the Capable will be his father. Leader of Goddesses will be his mother. God of the Water Gods will be his son. Insight Crown will be his attendant. Highest Intelligence will be foremost in terms of insight. Dharma Glory will be foremost in terms of miraculous abilities. In the first congregation there will be nine hundred million hearers, [F.119.b] in the second there will be eight hundred million, and in the third there will be seven hundred million. The extent of his lifespan will be one thousand years. His sacred Dharma will remain for twelve thousand years. His relics will be abundant.

2.B.91 “The birthplace of the thus-gone Amitabuddhi will be called Flower Parasol. His family will be brahmin. His light will extend seven leagues. Red Eye will be his father. Nāga Gift will be his mother. Beauty will be his son. Divine Excellence will be his attendant. Melody will be foremost in terms of

- insight. Leisurely Movement will be foremost in terms of miraculous abilities. In the first congregation there will be seven hundred million hearers, in the second there will be five hundred million, and in the third there will be four hundred million. The extent of his lifespan will be ten million years. His sacred Dharma will remain for sixty million years. His relics will be abundant.
- 2.B.92 “The birthplace of the thus-gone Surūpa will be called Splendid. His family will be kṣatriya. His light will extend thirteen leagues. Lord of Joy will be his father. Joyous will be his mother. Accomplishment of the Welfare of Beings will be his son. Guru Gift will be his attendant. Vast Merit will be foremost in terms of insight. Undaunted will be foremost in terms of miraculous abilities. In the first congregation there will be seven hundred million hearers, in the second there will be nine hundred million, and in the third there will be one billion. The extent of his lifespan will be thirty thousand years. His sacred Dharma will remain for sixteen thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.93 “The birthplace of the thus-gone Jñānin will be called Array of Bliss. His family will be brahmin. His light will extend fourteen leagues. Given by the Sages will be his father. Immaterial will be his mother. Hero will be his son. Ever Joyous will be his attendant. [F.120.a] Conduct will be foremost in terms of insight. Gentle will be foremost in terms of miraculous abilities. In the first congregation there will be two hundred twenty million hearers, in the second there will be two hundred ten million, and in the third there will be two hundred million. The extent of his lifespan will be twenty-eight thousand years. His sacred Dharma will remain for sixty thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.94 “The birthplace of the thus-gone Raśmi will be called Beryl Light. His family will be kṣatriya. His light will extend eighty-three leagues. Enjoying to Help will be his father. Happy Mind will be his mother. Aspiring Mind will be his son. Delighting in Ritual will be his attendant. Delighting in Pleasing the Noble will be foremost in terms of insight. Friend of the Vinaya will be foremost in terms of miraculous abilities. In the first congregation there will be two hundred eighty million hearers, in the second there will be eight hundred seventy million, and in the third there will be eight hundred sixty million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for thirty thousand years. His relics will be abundant.
- 2.B.95 “The birthplace of the thus-gone Dṛḍhavrata will be called Sun Wish. His family will be brahmin. His light will extend one league. Divine Joy will be his father. Melody of Fine Mind will be his mother. Master Gift will be his son. Pleasing Melody will be his attendant. Gift of the Sun will be foremost in terms of insight. Honey will be foremost in terms of miraculous abilities. In

the first congregation there will be one billion hearers, in the second there will be nine hundred seventy million, and in the third there will be nine hundred fifty million. The extent of his lifespan will be ten million years. His sacred Dharma will remain for four hundred million years. [F.120.b] His relics will be abundant.

2.B.96 “The birthplace of the thus-gone Maṅgala will be called Joyous Training. His family will be brahmin. His light will extend seventy leagues. King of the Mind will be his father. Flower Light will be his mother. Infinite Hand will be his son. Royal Friend will be his attendant. Source of Dharma will be foremost in terms of insight. Victorious Friend will be foremost in terms of miraculous abilities. In the first congregation there will be five hundred million hearers, in the second there will be four hundred eighty million, and in the third there will be four hundred sixty million. The extent of his lifespan will be fifty thousand years. His sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.97 “The birthplace of the thus-gone Satyaketu will be called Joyous Proclamation. His family will be brahmin. His light will extend one league. Support for Merit will be his father. Endowed with Excellence will be his mother. Delightful to Hear will be his son. Supreme Friend will be his attendant. Excellent Moon will be foremost in terms of insight. Śāla Eye will be foremost in terms of miraculous abilities. In the first congregation there will be eight hundred million hearers, in the second there will be seven hundred million, and in the third there will be six hundred million. The extent of his lifespan will be ten million years. His sacred Dharma will remain for eighty million years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.98 “The birthplace of the thus-gone Padma will be called Splendor of Blooming Flowers. His family will be kṣatriya. His light will extend twelve leagues. Wealth Gift will be his father. Joyous will be his mother. Light of Merit will be his son. Hard to Achieve will be his attendant. Dharma Light will be foremost in terms of insight. [F.121.a] Great Medicine will be foremost in terms of miraculous abilities. In the first congregation there will be ten thousand hearers, in the second there will be ninety-nine thousand, and in the third there will be ninety-eight thousand. The extent of his lifespan will be five hundred years. His sacred Dharma will remain for fifteen thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.99 “The birthplace of the thus-gone Nārāyaṇa will be called Stable Borders. His family will be kṣatriya. His light will extend five leagues. Eye of Joy will be his father. Excellent Gift will be his mother. Excellence will be his son. Crown Jewel will be his attendant. Friend of Awakening will be foremost in

terms of insight. Moon Countenance will be foremost in terms of miraculous abilities. In the first congregation there will be six hundred million hearers, in the second there will be five hundred million, and in the third there will be nine hundred million. The extent of his lifespan will be twelve thousand years. His sacred Dharma will remain for thirty thousand years. His relics will be abundant.

2.B.100 “The birthplace of the thus-gone Subāhu will be called Happy Mind. His family will be brahmin. His light will extend three leagues. Infinite Jewels will be his father. Highest Intelligence will be his mother. Master of Retention will be his son. Wrathful will be his attendant. Radiant Moon will be foremost in terms of insight. Lion Crest will be foremost in terms of miraculous abilities. In the first congregation there will be nine hundred sixty million hearers, in the second there will be nine hundred forty million, and in the third there will be nine hundred twenty million. The extent of his lifespan will be eighty-four thousand years. His sacred Dharma will remain for eighty-four thousand years. His relics will be abundant.

2.B.101 “The birthplace of the buddha Jñānākara  
Will be the city called Wealth of Merit.  
His family will be kṣatriya,  
And his light will cover ten leagues. [F.121.b]

2.B.102 “His father will be Freedom from Suffering and his mother Ocean of Joy.  
Sincere will be his son and Gift of Excellence his attendant.  
The expert will be Superior True Wisdom  
And Merit Joy the one endowed with miracles.

2.B.103 “In his first congregation will be one hundred million.  
In the second there will be eighty million, and in the third there will be  
seventy million.  
His lifespan will be eighty thousand years,  
And his sacred Dharma will endure five times as long as that.

2.B.104 “The relics of that victor will be abundant.  
Whoever recites the name of this well-gone one  
Even for just an instant  
Will quickly reach awakening.

2.B.105 “The thus-gone Guṇārci will be born  
In the city called Medicine.  
His family will be kṣatriya and his light will extend ten leagues.  
His father will be Land of Excellence,

2.B.106 “His mother, Freedom from Suffering, and his son, Fame.

- His attendant will be called Beautiful,  
The scholar will be Crest, and Clear Knowledge of the Heard will possess  
miracles.  
In his first congregation will be eight hundred billion,
- 2.B.107 “In the second there will be seven hundred eighty billion,  
And in the third there will be seven hundred fifty billion.  
The lifespan of humans will reach  
Two hundred twenty billion years,
- 2.B.108 “And the sacred Dharma will remain for seventy-three thousand years.  
From this lamp for the world  
Endowed with infinite fame  
Will emerge abundant relics.
- 2.B.109 “The well-gone Brahmadata  
Will be born in a land called Joyous Proclamation.  
The family of that victor will be brahmin.  
His radiance will reach seventy-six leagues,  
His father will be Brahmā, and his mother Highest Brahmā.
- 2.B.110 “Instiller of Joy will be his son and Excellent Youth his attendant.  
The scholar will be Moonlight  
And Proclamation of Gifts the one of miracles.  
In his first congregation will gather
- 2.B.111 “Nine hundred ninety billion worthy ones.  
In the second will be nine hundred sixty billion,  
And in the third there will be nine hundred fifty billion.  
The lifespan of this victor
- 2.B.112 “Will be seventy-two thousand years, [F.122.a]  
And the sacred Dharma will remain for ten million years.  
His relics will manifest in a single stūpa.  
The thus-gone Ratnākara
- 2.B.113 “Will be born in the city called Excellence.  
His light will extend sixty leagues.  
Medicine will be his father, and Excellent Sun and Moon his mother.  
Supreme Jewel will be his son,
- 2.B.114 “And Excellent Intelligence his attendant.  
Joyous Sight will be the scholar  
And Moon the one of miracles.

- In his first congregation will be ten thousand,
- 2.B.115 “In the second there will be sixty-six thousand,  
And in the third there will be sixty thousand.  
The lifespan of that victor  
Will be ninety-two thousand years,
- 2.B.116 “And the sacred Dharma will remain five times as long.  
His relics will be abundant,  
And as they gloriously increase,  
The relics of the one who strode like the leader of the herd or a lion
- 2.B.117 “Will receive offerings and worship.  
The birthplace of the teacher Kusumadeva  
Will be the city known as Flower Parasol.  
His family will be brahmin, and his light
- 2.B.118 “Will reach across twenty-two leagues.  
Excellent Mind will be his father and Lotus Possessor his mother.  
Ruler of Men will be his son and Holder of the Essence Treasury will be his  
attendant.  
Supreme Moon will be worshiped for his insight
- 2.B.119 “And Moonlight will be the one of miraculous abilities.  
In the first congregation there will be three billion,  
In the second there will be two billion,  
And in third, one billion.
- 2.B.120 “His lifespan will be ten million years and the sacred Dharma will remain  
thrice as long.  
There will be a single stūpa of this guide  
At which men and women  
Will offer supreme veneration and vast gifts,
- 2.B.121 “Thereby reaching supreme awakening.  
The birthplace of the thus-gone Sucintitārtha  
Will be known as Bright Merit.  
His family will be brahmin,
- 2.B.122 “And his light will extend twenty-two leagues.  
Excellent Merit will be his father and Faithful his mother.  
Miracle will be his son and Virtue his attendant.  
Ocean Treasury will be the scholar [F.122.b]
- 2.B.123 “And Power of Merit the one with miraculous abilities.

In the first congregation there will be one hundred thousand,  
In the second there will be eighty thousand, and in the third there will be  
sixty thousand.

The lifespan of human beings

2.B.124 “Will be eighty-four thousand years, and so will his.

His sacred Dharma will remain

For ninety-two thousand years.

This liberator from existence, endowed with infinite fame,

2.B.125 “Will leave abundant relics.

The thus-gone Dharmeśvara

Will be born in a place called Mind Crest.

His family will be brahmin,

2.B.126 “And his light will extend ten leagues.

Excellent Gift will be his father and Melody of Learning his mother.

Endowed with Merit will be his son and Excellent Joy his attendant.

The one with supreme insight and the one of miracles

2.B.127 “Will both be called Vision.

The first congregation will contain three hundred twenty million.

In the second there will be two hundred ten million,

And the third, three hundred million.

2.B.128 “His lifespan will be thirty-six thousand years,

And his supreme teachings of sacred Dharma

Will remain for seventy thousand years.

There will be twenty-one stūpas

2.B.129 “Abounding with banners and splendid glory.

The thus-gone Yaśomati

Will be born at a place called Light of Merit.

The family of this victor will be brahmin,

2.B.130 “And his light will extend two leagues.

His father will be Excellent Youth and his mother Gold Garland.

Excellent Wealth will be his son and Intelligent his attendant.

The wise expert will be King of the Gathering

2.B.131 “And Gift of the Victors will be the one with miraculous abilities.

In the first congregation of this holy master of the gathering

Will be thirty thousand worthy ones,

In the second there will be twenty thousand, and in the third there will be ten thousand.

- 2.B.132 “His lifespan will be a thousand years;  
His sacred Dharma will remain twenty million years.  
The relics of this accumulator of all good qualities,  
The source of wisdom, the knower of the world,  
Will be abundant, and there will likewise be sixty-two stūpas. [F.123.a]
- 2.B.133 “The supreme human, Pratibhānakūṭa,  
Will be born in the city called Immaculate.  
He will be a member of a great kṣatriya family  
And his light will shine across sixty-two leagues.
- 2.B.134 “Glorious Faith will be his father and Appreciation his mother.  
Nonoccurrence will be his son and Possessor of Lightning his attendant.  
Perfect Moonlight will be the scholar  
And Solid Armor the one of miracles.
- 2.B.135 “In the first congregation of that sage  
Will be eight hundred twenty billion;  
In the second there will be eight hundred ten billion; and in the third there  
will be eight hundred billion.  
His lifespan will be nine thousand years,
- 2.B.136 “And the sacred Dharma will remain twenty million years.  
His relics will also be abundant,  
And even if someone just dreams of them  
They will attain this absorption.<sup>162</sup> [B11]
- 2.B.137 “The supreme human, Vajradhvaja,  
Will be born in a place known as Endowed with Gold.  
His family will be brahmin,  
And his light will extend nine leagues.
- 2.B.138 “Sun and Moon will be his father and Excellent Moon his mother.  
Joyous Sight will be his son and Jewel Light his attendant.  
Melody of Powerful Movement will be endowed with insight  
And Abiding Mind That Holds the Dharma will possess miraculous abilities.
- 2.B.139 “In his first congregation there will be  
Three billion six hundred million worthy ones;  
In the second there will be three billion four hundred million;



- In the third, three billion three hundred million; and the lifespan of this victor will be ten thousand years.
- 2.B.140 “The sacred Dharma of this supreme human  
Will remain for three hundred thousand years.  
There will be a single stūpa of this guide,  
And its light will shine across thirteen leagues.
- 2.B.141 “The guide of the world known as Hitaiṣin  
Will be born in a place called Delightful Sight.  
The family of this thus-gone one will be brahmin,  
His light will extend two leagues, and Excellent Hand will be his father.
- 2.B.142 “Utpala Eye will be his mother, Jewel Crest will be his son,  
Endowed with Fame will be his attendant, [F.123.b]  
Endowed with the Splendor of Supreme Gold will be the possessor of  
insight,  
And the monk, Luminous Clouds, will be endowed with miraculous abilities.
- 2.B.143 “In the first congregation there will be  
One hundred eighty million undefiled hearers;  
In the second there will be just as many; and in the third, two hundred  
million.  
His lifespan will be twelve thousand years.
- 2.B.144 “After that guide has attained nirvāṇa,  
His sacred Dharma will remain for fifty thousand years.  
His relics will be abundant,  
And there will be seventy-four billion stūpas.
- 2.B.145 “The thus-gone Vikrīḍitāvin  
Will be born in a place called Worshiped by Gods.  
His family will be kṣatriya and his net of light rays  
Will extend across fourteen leagues.
- 2.B.146 “Exquisite Excellence will be his father and Ravishing his mother.  
Highest Fame will be his son and Supreme his attendant.  
Endowed with Religious Conduct will be the one of insight  
And Jewel Moon the one of miracles.
- 2.B.147 “In the first congregation there will be  
Fifty thousand monks inclined to meditation.  
In the second will be sixty thousand,  
And in the third sixty-five thousand.

- 2.B.148 “The lifespan of humans will be two thousand years,  
And the thus-gone one’s sacred Dharma  
Will remain complete for eleven thousand years.  
There will be a single stūpa of suffering transcended,
- 2.B.149 “Which will be adorned with a thousand parasols the size of three leagues.  
The thus-gone Vigatatamas will be born  
In a place called Adorned with Lotuses.  
His family will be kṣatriya and his light will extend ten leagues.
- 2.B.150 “Merit Joy will be his father and Luminous Qualities his mother.  
Moon Gift will be his son  
And Gentle his attendant.  
Moon Joy will be the one of insight
- 2.B.151 “And Jewel Banner the one of miracles.  
In the first gathering there will be  
Two hundred thirty million hearers; in the second there will be  
Two hundred ten million; and in third, two hundred million.
- 2.B.152 “His lifespan will be twenty-five thousand years,  
And after his attaining nirvāṇa the Dharma teachings  
Will remain complete for fifty thousand years.  
His relics will be abundant,
- 2.B.153 “And there will be nine hundred forty million stūpas. [F.124.a]  
The victorious Rāhudeva will be born  
In a place known as Source of Excellence.  
His family will be brahmin,
- 2.B.154 “And his light will extend three and half leagues.  
Excellent Fame will be his father and Fortunate Wish his mother.  
Jewel Light will be his son  
And Infinite Form his attendant.
- 2.B.155 “Diligent Strength will be the one of insight  
And Moon Countenance the one of miracles.  
In the first congregation there will be ten million worthy ones,  
In the second there will be sixty million, and in the third there will be fifty  
million.
- 2.B.156 “His lifespan will be eighty thousand years,  
And his sacred Dharma will flourish for long.  
There will be a single stūpa of this guide,

Adorned with five hundred parasols the size of a league.

- 2.B.157 “The king of Dharma, Merudhvaja,  
Will be born in a place called Victorious.  
His family will be kṣatriya,  
And his light will extend two krośas.
- 2.B.158 “Excellent Splendor will be his father and Light of Bliss his mother.  
Dharma Excellence will be his son and Saṅgila his attendant.  
Luminous Conduct will be the one of insight  
And Glorious Freedom from Suffering will be the one of miracles.
- 2.B.159 “In the first congregation there will be one hundred billion,  
In the second there will be ninety billion, and in the third there will be eighty  
million.  
The lifespan of men and women  
Will be twenty-two thousand years.
- 2.B.160 “When this guide of the world has attained nirvāṇa  
His sacred Dharma will remain for ten million years.  
His precious relics will remain together  
Within a single stūpa adorned with one thousand different parasols.
- 2.B.161 “The well-gone Gaṇiprabha  
Will be born in a place known as Land of Happiness.  
His family will be kṣatriya and his light  
Will extend across thirty leagues.
- 2.B.162 “God of Excellence will be his father, Splendid Enjoyment his mother,  
Bright Blue his son, and Fame of Excellent Mind his attendant.  
Possessor of the Roar will be the one of insight  
And Delighting in Reasoning the one of miracles.
- 2.B.163 “In the first congregation there will be one billion worthy ones, [F.124.b]  
In the second there will be nine hundred million, and in the third there will  
be eight hundred million.  
At that time the lifespan of humans  
Will be eighty-four thousand years.
- 2.B.164 “When that thus-gone one has attained nirvāṇa  
The Dharma will remain intact for thirty million years.  
The relics of that victorious one will be abundant  
And there will be six hundred million stūpas.
- 2.B.165 “The thus-gone Ratnagarbha

- Will be born in a place called Moon of Excellent Flowers.  
His family will be kṣatriya,  
And his light will extend twelve leagues.
- 2.B.166 “Fine Mountain will be his father and Glorious Moon his mother.  
Golden Light will be his son and Ocean his attendant.  
Lion Strength will be the one of insight  
And Merit Joy the one of miracles.
- 2.B.167 “In the first congregation there will be eight hundred million hearers;  
In the second there will be the same amount;  
And in the third there will be nine hundred sixty million.  
Beyond that there will be an inconceivable amount of hearers.
- 2.B.168 “His lifespan will be eighty thousand years,  
And the sacred Dharma will remain for seventy thousand years.  
His relics will be abundant,  
And there will be ten million stūpas adorned with thousands of parasols.
- 2.B.169 “The thus-gone Atyuccagāmin will be born  
In a place called Supreme Excellence.  
His family will be brahmin and his light  
Will pervade across six leagues.
- 2.B.170 “Fine and Noble Mind will be his father and Meritorious his mother.  
Excellent Steps will be his son and Powerful his attendant.  
Excellent Attention will be the one of insight  
And Joyous Leader the one of miracles.
- 2.B.171 “In the first congregation there will be  
Nine hundred forty million worthy ones,  
In the second there will be thirty million,  
And in the third there will be eight hundred million.
- 2.B.172 “The lifespan of humans will be a thousand years,  
And upon attaining nirvāṇa  
The sacred Dharma will remain for sixty thousand years.  
There will be a single stūpa measuring two leagues
- 2.B.173 “And adorned with ten million parasols.  
The supreme human, Tiṣya,  
Will be born in a place called Jewel Lamp. [F.125.a]  
The thus-gone one’s family will be kṣatriya
- 2.B.174 “And his light will extend eight leagues.

Excellent Steps will be his father, Excellent Form his mother, and Sage his son.

Excellent Melody of Dharma will be his attendant.

Jewel Joy will be the one of insight

2.B.175 “And Gift of the Stable the one of miracles.

In the first congregation of those free from the three stains

Will assemble three hundred sixty million,

In the second three hundred fifty million, and in the third three hundred forty million.

2.B.176 “His lifespan will be seventy-seven thousand years,

And when this supreme being has attained parinirvāṇa

The sacred Dharma will remain for six hundred twenty million years.

There will be a single stūpa dedicated to nirvāṇa,

2.B.177 “Adorned with a billion banners.

The thus-gone Viṣāṇin will be born

In a place called Glorious Luminosity.

His family will be kṣatriya,

2.B.178 “And his light will extend thirty-two leagues.

Endowed with Wealth will be his father and Infinite Qualities his mother.

Joy of Awakening will be his son and Glorious his attendant.

Swift Sharpness will be the one of insight

2.B.179 And Jasmine Flower the one of miracles.

In the first congregation will gather

Forty-six thousand hearers endowed with meditation.

In the second will be thirty-five thousand and in the third sixty thousand.

At that time the lifespan of humans will be eighty thousand years,

2.B.180 “And when that supreme human has attained nirvāṇa

The sacred Dharma will remain ten million years.

His relics will be abundant,

And there will be thirty-five billion stūpas.

2.B.181 “The incomparable person Guṇakīrti

Will be born in a place called Jewel Lamp.

The family of this guide will be kṣatriya

And his light will extend three leagues.

2.B.182 “God of Excellence will be his father and Extreme Beauty his mother.

Jewel will be his son and Sage his attendant.

- Eloquent Joy will be the one of insight  
And Wisdom Master the one of miracles.
- 2.B.183 “In the first congregation there will be six billion,  
In the second there will be seven billion, and in the third there will be eight  
billion.  
His lifespan will be twenty-one thousand years, [F.125.b]  
And upon his attaining nirvāṇa the sacred Dharma will remain five years.
- 2.B.184 “When that supreme human has attained nirvāṇa  
There will be ninety-six billion stūpas.  
His teachings will be such  
That not a single person goes to the lower realms.
- 2.B.185 “The thus-gone Candrārka will be born  
In a place called Sound of Wealth.  
His family will be kṣatriya,  
And his light will extend eighteen leagues.
- 2.B.186 “Moon will be his father and Crest Light his mother.  
Excellent Mind will be his son and Gatherer his attendant.  
Liberator from Existence will be the one of insight  
And Flower Light the one of miracles.
- 2.B.187 “In the first congregation there will be ten million worthy ones,  
In the second fifty million, and in the third one hundred million.  
His lifespan will be seventy-six thousand years,  
And when that guide has attained nirvāṇa
- 2.B.188 “The sacred Dharma will remain for twenty million years.  
His relics will be abundant,  
And there will be nine million nine hundred thousand stūpas in the various  
directions,  
Each of them adorned with a thousand parasols.
- 2.B.189 “The victorious Sūryaprabha will be born  
In a place called Ten Light Rays.  
His family will be brahmin,  
And his light will extend eighty-eight leagues.
- 2.B.190 “Ruler of Men will be his father and Golden Color his mother.  
Worship will be his son and Mountain his attendant.  
Source of Merit will be the one of insight  
And Joyous Excellence the one of miracles.

- 2.B.191 “In the first congregation there will be seven hundred sixty thousand  
worthy monks,  
In the second eight hundred thousand, and in the third nine hundred  
thousand.  
His lifespan will be ninety-two thousand years,  
And when this supreme human has attained nirvāṇa
- 2.B.192 “The sacred Dharma will remain for ten million years.  
There will be a single stūpa  
Adorned with eighty thousand parasols across four leagues.  
The guide of humans, Jyotiṣka,
- 2.B.193 “Will be born in a place called Looking with Joy.  
His family will be kṣatriya,  
And his light will extend nine leagues.  
God of Excellence will be his father and Meritorious Intelligence his mother.  
[F.126.a]
- 2.B.194 “Ruler of Men will be his son and Supreme his attendant.  
Divine Joy will be the one of insight  
And Exquisite Excellence supreme in terms of miracles.  
In the first congregation there will be ninety-nine trillion,
- 2.B.195 “And from then on the gathering of hearers will be infinite.  
His lifespan will be ten million years,  
And when this guide has attained parinirvāṇa  
The sacred Dharma will remain for thirty million years.
- 2.B.196 “There will be a single stūpa of this guide of humans,  
Adorned with two thousand two hundred parasols.  
The thus-gone Siṃhaketu will be born  
In a place called Continuum of Joy.
- 2.B.197 “His family will be kṣatriya,  
And his light will cover one hundred leagues.  
Deer Holder will be his father and White Lotus his mother.  
Beautiful will be his son
- 2.B.198 “And Radiant Splendor his attendant.  
Mountain Free from Suffering will be the one of insight  
And Virtuous Glory the one of miracles.  
In the first congregation there will be six thousand hearers,
- 2.B.199 “In the second five thousand, and in the third four thousand.

- His lifespan will be seventy-one thousand years,  
And upon his attaining nirvāṇa  
The sacred Dharma will remain for twenty-five million years.
- 2.B.200 “The relics of this victor will be abundant,  
And there will be ninety-two billion stūpas.  
The lord of humans, Velāmarāja,  
Will be born in a place called Delightful Sight.
- 2.B.201 “The family of this thus-gone one will be brahmin  
And his light will cover six leagues.  
Given by the Gods will be his father and Irreproachable his mother.  
Cloud will be his son and Glory his attendant.
- 2.B.202 “Blaze will be the supreme scholar  
And Strength of Concentration the one of miracles.  
In the first congregation there will be two hundred twenty million  
Worthy ones who have exhausted contaminants and are free from  
defilements.
- 2.B.203 “In the second will be two hundred thirty million, and in the third there will  
be two hundred twenty million.  
The lifespan of humans will be five hundred years,  
And when this destroyer of saṃsāra has attained nirvāṇa  
The sacred Dharma will remain for two thousand years. [F.126.b]
- 2.B.204 “The relics of this victor will remain together in a single stūpa,  
The golden life-pillar of which will rise one league tall.  
The one who liberates from existence, Śrīgarbha,  
Will be born in a place called Delighting People.
- 2.B.205 “His family will be brahmin and his light will cover one league.  
Moon Power will be his father, Ube his mother, and Moon his son.  
Faculty of Joyous Diligence will be his attendant,  
Wealth Source will be the supreme scholar,
- 2.B.206 “And Master of Meditation the one of miracles.  
In the first congregation there will be fifty-four thousand  
Monks of stainless realization.  
In the second there will be sixty thousand, and in the third there will be  
eighty thousand.
- 2.B.207 “His lifespan will be fifty thousand years,  
And his sacred Dharma will remain for one hundred thousand years.



Covering four leagues, the single stūpa of this supreme human  
Will be shielded by parasols and draped with nets of bells.

- 2.B.208 “The thus-gone Bhavāntadarśin will be born  
In a place called Seen with Delight.  
His family will be kṣatriya,  
And his light will cover thirty-three leagues.
- 2.B.209 “Subjugator will be his father and Moon Petals his mother;  
Fierce Lord will be his son and Hidden his attendant.  
Radiant Arising will be the supreme scholar  
And Moving like the Wind the one of miracles.
- 2.B.210 “In the first congregation there will be eighty thousand monks,  
In the second there will be ninety thousand, and in the third there will be ten  
million.  
His lifespan will be one hundred thousand years,  
And after his attaining nirvāṇa
- 2.B.211 “The sacred Dharma will remain for ten million years.  
From this thus-gone one free from doubts  
Will issue abundant relics  
And there will be nine hundred and ten billion stūpas.
- 2.B.212 “The thus-gone Vidyutprabha will be born  
In a place called Medicine.  
His family will be kṣatriya,  
And his light will cover two leagues.
- 2.B.213 “Master of Bliss will be his father and Branches of Joy his mother;  
Firm Strength will be his son and Dharma his attendant.  
Wealth God will be the supreme scholar [F.127.a]  
And Glorious Intent the one of miracles.
- 2.B.214 “In the first congregation there will be eighty  
Worthy ones who have exhausted the defilements.  
In the second there will be twice that amount, and in the third there will be  
thrice the same.  
His lifespan will be two thousand years,
- 2.B.215 “And after that victor has attained nirvāṇa  
The sacred Dharma will remain for ten thousand years.  
There will be a single stūpa dedicated to nirvāṇa  
Shaded by six thousand two hundred parasols.

- 2.B.216 “The protector of the world, Kanakaparvata,  
Will be born in a place called Making Proud.  
The family of this victor will be brahmin,  
And his light will cover two leagues.
- 2.B.217 “Luminous will be his father and Supreme Virtue his mother;  
Perfectly Auspicious will be his son and Dharma his attendant.  
Superior Dharma will be the scholar  
And Crest of Humanity the one of miracles.
- 2.B.218 “In the first congregation thirty thousand worthy ones will gather;  
In the second will be twenty-eight thousand,  
And in the third there will be twenty thousand.  
His lifespan will be nine thousand years,
- 2.B.219 “And his sacred Dharma will remain intact  
For thirty-two thousand years.  
Also, his relics will be abundant.  
The one of vision, Siṃhadatta,
- 2.B.220 “Will be born in a place called Supreme Jewel.  
This protector’s family will be kṣatriya  
And his light will cover sixty-five leagues.  
Endowed with Dharma will be his father and Moon Possessor his mother;
- 2.B.221 “Jewel will be his son and Lightning his attendant.  
Joyous Wisdom will be the scholar  
And Great Joy the one of miracles.  
In the first congregation there will be four million monks
- 2.B.222 “Who have exhausted existence.  
In the second will be four million two hundred thousand  
And in the third there will be four million three hundred thousand.  
The lifespan of humans will be ten thousand years.
- 2.B.223 “After this thus-gone one has attained nirvāṇa  
His sacred Dharma will remain for eighty thousand years.  
There will be a single stūpa dedicated to nirvāṇa.  
The well-gone Aparājitadhvaja will be born [F.127.b]
- 2.B.224 In a place called Endowed with Flowers.  
His family will be kṣatriya,  
And his light will extend one league.
- 2.B.225 “Master of the Gathering will be his father and Supreme Body his mother;

- Strength of Qualities will be his son and Rāhu his attendant.  
Leader will be the scholar  
And Great Cloud the one of miracles.
- 2.B.226 “In the first congregation there will be three billion  
Supreme sages who are worthy ones.  
In the second will be two billion, and in third, one billion.  
At that time the lifespan of humans will be one thousand years.
- 2.B.227 “After he has attained nirvāṇa,  
His sacred Dharma will remain for three thousand years.  
There will be ten million stūpas dedicated to nirvāṇa  
And the sacred relics will increase.
- 2.B.228 “The thus-gone Pramodyakīrti will be born  
In a place called Endowed with Merit.  
The family of this victor will be kṣatriya,  
And his light will cover ten leagues.
- 2.B.229 “Fine Feast will be his father and Cloud Bearer his mother;  
King will be his son and Living Being his attendant.  
Joyous Discipline will be the one of insight  
And Nectar Strength the one of miracles.
- 2.B.230 “In the first congregation there will be sixty million,  
In the second there will be fifty million, and in the third there will be twenty  
million.  
At that time the lifespan of the guide  
Will be eighty-two thousand years.
- 2.B.231 “After the guide has attained nirvāṇa,  
The sacred Dharma will remain for twenty million years.  
There will be seven million two hundred thousand stūpas  
Adorned with banners and shaded by thousands of parasols.
- 2.B.232 “The one of infinite qualities, Dṛḍhavīrya,  
Will be born in a place called Delightful Joy.  
The family of this thus-gone one will be kṣatriya,  
And his light will cover one league.
- 2.B.233 “Freedom from Suffering will be his father and Endowed with Flowers his  
mother.  
Wealthy will be his son and Fame his attendant.  
Radiant King will be the one of insight

And Practice of the Good Objective the one of miracles.

- 2.B.234 “Five billion six hundred million monks will gather.  
In the second congregation will be five billion, [F.128.a]  
And in the third there will be five billion four hundred million.  
At that time the lifespan of humans will be three thousand years.
- 2.B.235 “After he has attained nirvāṇa,  
His sacred Dharma will remain for four hundred million years.  
There will be a single stūpa dedicated to nirvāṇa,  
Measuring three leagues and adorned with parasols throughout.
- 2.B.236 “The thus-gone Saṃpannakīrti will be born  
In a place called Center of the Land of Excellence.  
This victor’s family will be kṣatriya  
And his light will cover one league.
- 2.B.237 “Tree Trunk will be his father and Incomparable his mother;  
Divine Joy will be his son  
And Joyful Sustenance his attendant.  
Crest will be the scholar and Elephant the one of miracles.
- 2.B.238 “In the first congregation there will be two billion two hundred million  
worthy ones;  
In the second there will be double that amount; and in the third there will be  
three times that many.  
The lifespan of humans will be ten thousand years.  
And after he has attained parinirvāṇa,
- 2.B.239 “His sacred Dharma will remain for fifty-six thousand years.  
His relics will be abundant,  
And there will be three billion two hundred million stūpas.  
The thus-gone Vigatabhaya will be born
- 2.B.240 “In a place called Flower Ornament.  
His family will be kṣatriya,  
And his light will cover ten thousand leagues.  
Fine and Noble Mind will be his father and Dharma Master his mother.
- 2.B.241 “Miracle will be his son and Conqueror his attendant.  
Cutting through Doubt will be the one of insight  
And Unwavering Yogic Discipline the one of miracles.  
In the first congregation there will be eighty trillion meditators;
- 2.B.242 “In the second there will be seventy trillion; in the third sixty trillion;

- And in all the others there will be one billion.  
The lifespan of humans will be three hundred sixty million years,  
And his sacred Dharma will remain for three hundred eighty million years.
- 2.B.243 “His relics will remain in one collection within a five-league large stūpa.  
The thus-gone Arhaddeva will be born  
In a place called Joyous Mind.  
His family will be kṣatriya and his light will extend a league. [F.128.b]
- 2.B.244 “Radiant Sacrifice will be his father and Dharma Excellence his mother.  
God of Excellence will be his son  
And Supreme Courage his attendant.  
Beautiful Moon will be the one of insight
- 2.B.245 “And Indomitable Strength the one of miracles.  
In the first congregation of the fearless  
Will be fifty-six thousand.  
In the second there will be sixty thousand, and in the third there will be  
sixty-five thousand.
- 2.B.246 “His lifespan will be twenty-two thousand years,  
And when this lord of the land has attained parinirvāṇa  
His sacred Dharma will remain for eighty thousand years.  
There will be six hundred million stūpas
- 2.B.247 “Adorned with parasols, banners, and half-moons.  
The thus-gone Mahāpradīpa will be born  
In a place called Excellent Joy.  
His family will be brahmin,
- 2.B.248 “And his light will extend seventy leagues.  
Excellent Eye will be his father and Supreme Branches his mother.  
Beautiful Melody will be his son and Virtue his attendant.  
Practice of the Good Objective will be the one of insight
- 2.B.249 “And Given by the Sages the one of miracles.  
The sages of the saṅgha who participate in the first congregation  
Will number three billion.  
In the second will be two billion, and in the third there will be one billion.
- 2.B.250 “At that time, the lifespan of humans  
Will be eighty-six thousand years,  
And the sacred Dharma will remain for ten million years.  
His relics will remain in one collection and there will be a single stūpa,

- 2.B.251 “Measuring three leagues and adorned  
By a thousand parasols and jewel nets.  
The thus-gone Lokaprabha will be born  
In a place called Joyous World.
- 2.B.252 “His family will be brahmin,  
And his light will extend one league.  
Glorious Excellence will be his father and Jasmine Flower his mother.  
Delighting People will be his son and Fire his attendant.
- 2.B.253 “Joyous Sage of Victorious Gatherings will be the one of insight  
And Fame the one of miracles.  
In the first congregation of this supreme human  
Will be ninety-nine thousand monks.
- 2.B.254 “In the second will be ninety-eight thousand,  
And in the third there will be ninety-seven thousand.  
His lifespan will be twenty-five thousand years, [F.129.a]  
And the sacred Dharma will remain for five times as long.
- 2.B.255 “His relics will be abundant, and the great ornamented stūpas  
Will number nine hundred twenty million.  
The thus-gone Surabhigandha will be born  
In a place called Incense Ornament.
- 2.B.256 “His family will be kṣatriya,  
And his light will span three thousand continents.  
Excellent Merit will be his father and World Holder his mother.  
Excellent Sight will be his son and Mountain his attendant.
- 2.B.257 “Supreme Person will be the scholar  
And Worshiped by Gods the one of miracles.  
Forty million worthy ones will gather in the first congregation.
- 2.B.258 “In the second will be thirty million, and twenty million in the third.  
The lifespan of humans will be ninety-two thousand years.  
The sacred Dharma will remain in his buddha realm  
For twenty million years after he has passed beyond.
- 2.B.259 “There will be a single stūpa measuring six leagues  
And adorned with ornaments throughout.  
The thus-gone Guṇāgradhārin will be born  
In a place called Adorned with Joy.
- 2.B.260 “The family of this supreme human will be kṣatriya

- And his light will span three krośas.  
Flower will be his father and Bliss Maker his mother.  
Wealthy will be his son and Sound of Thunder his attendant.
- 2.B.261 “At that time Supreme Fame will be the one of insight  
And Radiant the one of miracles.  
Two billion worthy ones will gather in the first congregation.  
In the second will be five billion,
- 2.B.262 “And in the third will be hundred thirty billion.  
The lifespan then will be thirty million years,  
And the sacred Dharma will remain for five hundred years.  
There will be a single collection of relics
- 2.B.263 “And the stūpa will be two leagues tall,  
Adorned with a hundred thousand parasols, ornaments, and precious  
flowers.  
The thus-gone Vigatatamas will be born  
In a place called Endowed with Merit.
- 2.B.264 “His family will be brahmin,  
And his light will extend fourteen leagues.  
Great Sage will be his father and Perfectly Auspicious his mother.  
Dharma Speaker will be his son and Fine Face his attendant.
- 2.B.265 “Excellent Glory will be the great scholar [F.129.b]  
And Source of Qualities the one of miracles.  
In the first congregation there will be nine hundred ten million,  
In the second there will be seven hundred million,
- 2.B.266 “And in the third there will be will seven hundred sixty million.  
His lifespan will be five hundred years,  
And the sacred Dharma of this guide of the world  
Will remain for forty-six thousand years.
- 2.B.267 “His relics will be abundant  
And adorned with eight hundred million fine banners.  
The thus-gone Siṃhahanu will be born  
At a place called Endowed with Virtue.
- 2.B.268 “His family will be kṣatriya,  
And his light will extend twelve leagues.  
Fine and Noble Mind will be his father and Light of Bliss his mother.  
Banner of Excellent Qualities will be his son and Truth his attendant.

- 2.B.269 “Dharma Wish will be the scholar  
And Stūpa for the World the one of miracles.  
Eighty thousand serene sages  
Will gather in the first congregation of the saṅgha.
- 2.B.270 “The sacred Dharma will remain for seventy thousand years,  
And his relics will multiply.  
The thus-gone Ratnakīrti will be born  
In a place called Essence of Merit.
- 2.B.271 “His family will be brahmin,  
And his light will extend seventy leagues.  
Exquisite Excellence will be his father  
And Jewel Uṣṇīṣa his mother.
- 2.B.272 “Supreme Mountain will be his son and Conqueror his attendant.  
Lamp of Insight will be the scholar  
And Crown Jewel the one of miracles.  
In the first congregation there will be one billion who have exhausted  
existence;  
In the second will be five billion;
- 2.B.273 “And in the third there will be nine billion.  
His lifespan will be one thousand years,  
And after this knower of the world has attained nirvāṇa  
The sacred Dharma will remain for ten thousand years.
- 2.B.274 “There will be ten billion stūpas  
Made of the seven precious substances.  
The thus-gone Praśāntadoṣa will be born  
At a place called Joyful.
- 2.B.275 “His family will be brahmin,  
And his light will extend ninety-two leagues. [F.130.a]  
Wealthy will be his father and Endowed with Excellence his mother.  
Beautiful Melody will be his son and Luminous his attendant.
- 2.B.276 Light of Dharma Glory will be the scholar  
And Meaningful Speech the one of miracles.  
In the first congregation there will be sixty-three thousand  
Worthy ones with powerful miraculous abilities.
- 2.B.277 “In the second will be sixty-two thousand  
And in the third there will be sixty-one thousand.



- At that time the lifespan will be ninety-six thousand years,  
And the sacred Dharma will remain for twenty million years.
- 2.B.278 “In a single stūpa dedicated to the teacher’s nirvāṇa  
The relics will remain as a single collection.  
The thus-gone Amṛtadhārin will be born  
In a place called Endowed with Excellence.
- 2.B.279 “His family will be brahmin,  
And his light will extend sixteen leagues.  
Excellent Brahmā will be his father and Endowed with Flowers his mother.  
Moon Gift will be his son and Powerful Conqueror his attendant.
- 2.B.280 “Luminous Wisdom will be the scholar  
And Great Light the one of miracles.  
In the first congregation there will be nine billion worthy ones,  
In the second there will be eight billion, and in the third there will be  
likewise eight billion.
- 2.B.281 “The lifespan of the supreme buddha of that time  
Will be seventy-six thousand years,  
And after this well-gone one has attained parinirvāṇa  
The sacred Dharma will remain for ten million years.
- 2.B.282 “There will be nine hundred ninety billion stūpas  
Adorned with jeweled parasols.  
The thus-gone Manujacandra will be born  
In a place called Joyous Gathering.
- 2.B.283 “His family will be brahmin and his light will extend one league.  
Excellent will be this well-gone one’s father  
And Cloud Bearer his mother.  
Excellent Sight will be his son and Mountain his attendant.
- 2.B.284 “Supreme Jewel will be the teacher of insight  
And Jambu River the one of miracles.  
In the first congregation there will be one hundred billion worthy ones,  
In the second there will be eighty billion,
- 2.B.285 “And in the third there will be fifty-five billion.  
His lifespan will be six million years,  
And after this well-gone one has attained nirvāṇa [F.130.b]  
The sacred Dharma will remain for twenty million years.
- 2.B.286 “There will be seven hundred sixty million stūpas

And hundreds of cymbals will ring throughout the three worlds.  
The thus-gone Sudarśana will be born  
In a place called Endowed with Produce.

2.B.287 “His family will be kṣatriya,  
And his light will extend ten leagues.  
Excellent Merit will be his father and Delightful Speech his mother.  
Dharma Excellence will be his son and Moon his attendant.

2.B.288 “Perfection of Insight will be the scholar  
And Foremost Speaker the one of miracles.  
In the first congregation there will be nine hundred million  
Worthy ones who have overcome aging and disease.

2.B.289 “In the second congregation there will be eight hundred million,  
And in the third there will be eight hundred seventy million.  
The lifespan of humans will be one billion years,  
And the sacred Dharma will remain for eighty million years.

2.B.290 “The stūpas of the teacher’s nirvāṇa  
Will number seven hundred thirty billion.  
The thus-gone Pratimaṇḍita will be born  
In a place called Stūpa.

2.B.291 “His family will be brahmin,  
And his light will extend seven leagues.  
Divine Excellence will be his father and Splendid his mother.  
Free from Suffering will be his son and Indomitable his attendant.

2.B.292 “Defeater of Others will be the scholar  
And Delightful Roar the one of miracles.  
In the first congregation there will be seven hundred twenty million  
Liberators from existence who have reached peace.

2.B.293 “In the second congregation will be seven hundred ten million,  
And in the third there will be seven hundred million who have crushed  
pride.  
The lifespan of this knower of the world  
Will be ninety-nine thousand years.

2.B.294 “After his nirvāṇa, the sacred Dharma  
Will remain for ten million years and the relics will not be dispersed.  
The thus-gone Maṇiprabha will be born  
In a place called Splendor of Blooming Flowers.

- 2.B.295 “His family will be kṣatriya,  
And his light will extend ten leagues.  
Excellent Moon will be his father and Jewel Moon his mother.  
Fortunate Wish will be his son and Crest his attendant.
- 2.B.296 “King of Medicine will be the scholar  
And Delighting People the one of miracles.  
In the first congregation there will be ninety billion  
Monks who are worthy sages. [F.131.a]
- 2.B.297 “In the second congregation will be eighty billion, and in the third there will  
be seventy billion.  
His lifespan will be ten million years,  
And after this well-gone one has attained nirvāṇa  
The sacred Dharma will remain intact for thirty million years.
- 2.B.298 “There will be nine hundred ninety billion stūpas  
Adorned with crowns.  
The buddha Girikūṭaketu will be born  
In a place called Sandalwood.
- 2.B.299 “His family will be brahmin,  
And his light will extend seventy leagues.  
Excellent Youth will be his father and Supreme Flower his mother.  
Light Holder will be his son and Supreme Dharma his attendant.
- 2.B.300 “Dharma Lamp will be the scholar  
And Luminous Movement the one of miracles.  
In the first congregation will gather  
Seven hundred forty billion who have relinquished<sup>163</sup> the body.
- 2.B.301 “In the second will be seven hundred thirty billion, and in the third seven  
hundred twenty billion.  
His lifespan will be seventy thousand years,  
And after this buddha who benefits the world  
Has attained nirvāṇa,
- 2.B.302 “His sacred Dharma will remain ninety-six thousand years  
And there will be a single, unfragmented stūpa.  
The buddha Dharmākara will be born  
In a place called Endowed with Flowers.
- 2.B.303 “His family will be kṣatriya,  
And his light will extend twenty-two leagues.

- Excellent Merit will be his father and Endowed with Merit his mother.  
Endowed with Śāla Fragrance will be his son and Awakening his attendant.
- 2.B.304 “Speech Conqueror will be the scholar  
And Steadfast Yogic Discipline the one of miracles.  
In the first congregation nine hundred forty million  
Worthy ones will gather.
- 2.B.305 “In the second will be nine hundred thirty, and in the third there will be nine  
hundred forty.  
His lifespan will be eighty thousand years,  
And after this victorious one has attained nirvāṇa  
The sacred Dharma will remain for ten thousand years,
- 2.B.306 “And there will be nine hundred sixty million stūpas,  
All adorned with jewel nets.  
The buddha Harṣadatta<sup>164</sup> will be born  
In a place called Adorned with Flowers.
- 2.B.307 “His family will be kṣatriya,  
And his light will extend thirty-two million leagues. [F.131.b]  
Excellent Birth will be his father and Śāla Light his mother.  
Endowed with Excellence will be his son and Radiant his attendant.
- 2.B.308 “Glorious Victor will be the scholar  
And Light Gift the one of miracles.  
In the first congregation thirty-two thousand  
Worthy ones who have vanquished birth will gather.
- 2.B.309 “In the second gathering will be twenty-nine thousand,  
And in the third there will be twenty-eight thousand.  
The lifespan of human beings  
Will be twenty-two thousand years,
- 2.B.310 “And upon attaining nirvāṇa the sacred Dharma will remain thrice as long.  
There will be a single relic and a single stūpa of this well-gone one.  
The buddha Ratnākara will be born  
In a place called Moon Bearer.
- 2.B.311 “His family will be brahmin,  
And his light will extend two leagues.  
Free from Suffering will be his father and Endowed with Merit his mother.  
Excellent Sight will be his son and Supreme his attendant.
- 2.B.312 “Wisdom Gift will be the scholar

- And Lion Joy the one of miracles.  
In the first congregation will gather ninety billion  
Liberators from birth, aging, and death.
- 2.B.313 “In the second gathering will be ninety-five billion  
And in the third there will be ninety-six billion.  
The lifespan of human beings will be one hundred years,  
And upon attaining parinirvāṇa
- 2.B.314 “The sacred Dharma will remain for seventy thousand years.  
There will be a single stūpa, measuring one league.  
The thus-gone Janendrakalpa will be born  
In a place called Sight.
- 2.B.315 “His family will be brahmin,  
And his light will extend thirty leagues.  
Fine Incense will be his father and Possessor of Jewels his mother.  
Joyous Beauty will be his son and Aspiration his attendant.
- 2.B.316 “Ocean Mind will be the one of great insight  
And Gift of Radiance the one of miracles.  
In the first congregation there will be ninety billion,  
In the second there will be eighty-eight billion,
- 2.B.317 “And in the third there will be eighty-six billion.  
The lifespan of human beings will be one hundred thousand years,  
And the sacred Dharma will remain for a hundred million years.  
There will be nine hundred eighty million stūpas [F.132.a]
- 2.B.318 “Adorned with banners, parasols, and crests.  
For each stūpa there will be ten million parasols.  
The thus-gone Vikrāntagāmin will be born  
In a place called Flower Light.
- 2.B.319 “His family will be brahmin,  
And the net of his radiance will reach twenty-two leagues.  
Majestic Mountain will be the father of this victor; Joy will be his mother.  
Mind of Excellent Qualities will be his son;
- 2.B.320 “Friend of Existence will be his attendant.  
Close Force will be the one of insight and Strong Support the one of miracles.  
In the first congregation of this supreme human  
Will be three thousand two hundred worthy ones.
- 2.B.321 “In the second will be three thousand three hundred.

- In the great third assembly there will be one billion.  
The lifespan of this guide of humans  
Will be ninety-four thousand years,
- 2.B.322 “And the sacred Dharma will remain thrice as long.  
The relics will remain in a single collection within a single stūpa.  
The guide of the world, Sthitabuddhi,  
Will be born in a place called Joy of Splendid Jewels.
- 2.B.323 “His family will be kṣatriya and his light will extend one league.  
Glorious Merit will be his father and Excellent Joy his mother.  
Water God will be his son and Divine Joy his attendant.  
Merit Lamp will be the one of insight
- 2.B.324 “And Sound of Thunder the one of miracles.  
In the first congregation there will be one billion worthy ones.  
In the second there will be eight hundred million who have exhausted  
existence,  
And in the third there will be six hundred million.
- 2.B.325 The lifespan of human beings at that time  
Will be twenty-four thousand years,  
And upon attaining nirvāṇa  
The sacred Dharma will remain for five hundred thousand years.
- 2.B.326 “There will be five billion stūpas,  
All adorned with beautiful jewel parasols.  
The thus-gone one, Vibhrājacchattra,  
Will be born in a place called Heap of Jewels.
- 2.B.327 “His family will be kṣatriya,  
And his splendid light will extend ten million leagues.  
Sound Bearer God will be his father and Endowed with Flowers his mother.  
Conqueror will be his son and Excellent Mind his attendant.
- 2.B.328 “Worshiped by Gods will be the one of insight  
And Magadha the one of miracles.  
Thirty-three billion worthy ones will gather. [F.132.b]  
The second time there will be thirty-two billion free from attachment,
- 2.B.329 “And the third time, thirty-one billion who have passed beyond exhaustion.  
The lifespan of human beings will be twenty-five thousand years  
And after this guide has attained nirvāṇa,  
The sacred Dharma will remain for ten million years.

- 2.B.330 “There will be eight hundred million stūpas the size of half a league,  
All adorned with the seven precious substances.  
The protector of the world, Jyeṣṭha,  
Will be born in a place called Endowed with Merit.
- 2.B.331 “The family of this victorious one will be kṣatriya,  
And his light will extend two leagues.  
Excellent Moon will be his father and Gathered Flowers his mother.  
Beauty will be his son and Glorious his attendant.
- 2.B.332 “Trained Mind will be the one of insight  
And Infinite Glory the one of miracles.  
In the first congregation eighty thousand powerful ones will be gathered;  
In the second there will be ninety thousand;
- 2.B.333 “And in the third there will be one billion stainless ones.  
His lifespan will be twenty million years  
And the sacred Dharma will remain for one hundred million years.  
There will be a single stūpa, measuring thirty krośas.
- 2.B.334 “It will be abundantly adorned with the seven precious substances  
And seventy-two billion parasols.  
The well-gone Abhyudgataśrī will be born  
In a place called Endowed with Wisdom.
- 2.B.335 “The family of this well-gone one will be brahmin  
And his light will extend ten krośas.  
Excellent Friend will be his father and Stūpa for Humanity his mother.  
Supreme will be his son and Excellent Eye his attendant.
- 2.B.336 “Roaring like a Lion will be the one of insight  
And Highest the one of miracles.  
In the first congregation there will be one hundred million worthy ones,  
In the second there will be one hundred twenty million, and in the third  
there will be eighty million.
- 2.B.337 “The lifespan of humans at that time  
Will be twenty-four thousand years.  
After the victorious one has attained nirvāṇa  
The sacred Dharma will remain for ten million years.
- 2.B.338 “His relics will increase and there will be nine billion stūpas,  
Each measuring seven krośas and adorned with jewel parasols.  
The thus-gone Siṃhaghoṣa will be born [F.133.a]

In a place called Lord of Śāla Trees.

- 2.B.339 “The family of this well-gone one will be kṣatriya,  
And his light will extend nine krośas.  
Beautiful Body will be his father and Accomplished Speech his mother.  
Free from Disease will be his son and Crest his attendant.
- 2.B.340 “Insight Free from Doubt will be the scholar  
And Dharma Joy the one of miracles.  
In the first congregation there will be sixty thousand  
Worthy ones who are free from pride and arrogance.
- 2.B.341 “In the second will be seventy thousand, and in the third there will be eighty  
thousand.  
The span of his life will be long: ten thousand years.  
After this immaculate one has attained nirvāṇa,  
The sacred Dharma will remain for a thousand years.
- 2.B.342 “At that time there will be a single stūpa of this well-gone one,  
Measuring seven leagues and studded with jewels throughout.  
The well-gone Vikrīḍitāvin will be born  
In a place called Glorious Merit.
- 2.B.343 “The family of this well-gone one will be brahmin  
And his light will extend three krośas.  
Excellent Splendor will be his father and Roar of Merit his mother.  
Loved by the Gods will be his son and Peace his attendant.
- 2.B.344 “Superior Dharma will be the scholar  
And Supreme Teacher the one of miracles.  
In the first congregation there will be eighty thousand  
Who have completely vanquished the dirt of desire.
- 2.B.345 “In the second congregation will be seventy-eight thousand,  
And in the third there will be seventy-six thousand who have given up  
dullness.  
The lifespan of humans at that time  
Will be seventy-four thousand years,
- 2.B.346 “And the sacred Dharma will remain twice as long.  
There will be a single stūpa of this great sage.  
The thus-gone Nāgaprabhāsa will be born  
In a place called Seen by Elephants.
- 2.B.347 “His family will be kṣatriya,



- And his light will extend seventy leagues.  
Land of Excellence will be his father and Intense Joy his mother.  
Benefactor will be his son and Mountain his attendant.
- 2.B.348 “Causal Strength will be the scholar  
And Given by the Sages the one of miracles.  
Seven hundred twenty billion victorious worthy ones  
Will gather in the first assembly.
- 2.B.349 “In the second congregation will be seven hundred ten billion, [F.133.b]  
And in the third there will be seven hundred billion.  
At that time the duration of life  
Will be eight hundred years.
- 2.B.350 “The sacred Dharma will remain twelve hundred years  
And there will be a single stūpa of this victorious one.  
The thus-gone Kusumaparvata will be born  
In a place called Seen by Mountains.
- 2.B.351 “His family will be brahmin,  
And the circle of his light will extend thirty leagues.  
Fine and Noble Mind will be his father and Qualities Accumulated his  
mother.  
Strength of Bliss will be his son and Fierce his attendant.
- 2.B.352 “Radiance of Perfect Wisdom will be the scholar  
And Supreme Lightning the one of miracles.  
The gathering of worthy ones will number sixty-six thousand.  
In the second congregation will be sixty-five thousand immaculate ones,
- 2.B.353 “And in the third there will be sixty-four thousand.  
His lifespan will be eighty thousand years.  
After this well-gone one has attained nirvāṇa  
The sacred Dharma will remain thirty million years.
- 2.B.354 There will be one hundred thousand stūpas of this victorious one,  
Exquisitely decorated with supreme pearl nets.  
The thus-gone Nāganandin will be born  
In a place called Flower Light.
- 2.B.355 “His family will be kṣatriya,  
And his light will shine across sixty-seven leagues.  
Deer Gait will be his father  
And Fine Form his mother.

- 2.B.356 “Nāga will be his son  
And Continent Traveler his attendant.  
Splendor of the World will be the scholar  
And Great Joy the one of miracles.
- 2.B.357 “In the first congregation there will be ten billion,  
In the second there will be eighty million, and in the third there will be fifty  
million.  
His lifespan will be thirty thousand years,  
And the sacred Dharma will remain for seventy thousand years.
- 2.B.358 “There will be eighty thousand stūpas of this victorious one,  
Adorned with banners that reach a league high.  
The thus-gone Gandheśvara will be born  
In a place called Seen with Delight.
- 2.B.359 “His family will be brahmin,  
And his light will extend thirty leagues.  
Excellent Birth will be his father, Moonlight his mother, and Jambu  
Movement his son. [F.134.a]  
Excellent Leader will be his attendant.
- 2.B.360 “Light of Insight will be the scholar  
And Glorious Pride the one of miracles.  
In the first congregation there will be ninety billion worthy ones,  
In the second there will be eighty billion, and in the third there will be  
seventy-six billion.
- 2.B.361 “At that time the lifespan of humans  
Will be eighty-four thousand years,  
And his sacred Dharma  
Will remain for one million years.
- 2.B.362 “There will be seven hundred ten billion stūpas,  
Beautifully adorned with the purest and finest gold.  
The well-gone one Atiyaśas will be born  
In a place called Pure Delight.
- 2.B.363 “His family will be kṣatriya,  
And his light will extend five leagues.  
Master of the Gathering will be his father and Possessor of Gold will be his  
mother.  
Fortunate Wish will be his son and Sun will be his attendant.

- 2.B.364 “Dharma Light will be the scholar  
And Realizing the Heard will be the one of miracles.  
In the first congregation there will be  
Four hundred sixty billion worthy ones,
- 2.B.365 In the second there will be four hundred thirty billion,  
And in the third there will be two hundred thirty billion.  
His lifespan will be two thousand years,  
And after the teacher has attained nirvāṇa
- 2.B.366 “The sacred Dharma will remain for seventy thousand years.  
There will be a single relic and single stūpa, measuring five leagues.  
The thus-gone Baladeva will be born  
In a place called Great Light.
- 2.B.367 “His family will be kṣatriya,  
And his light will extend twenty-two leagues.  
Exquisite Excellence will be his father and Moonlight his mother.  
Capable Light will be his son and Joyous will be his attendant.
- 2.B.368 “Lion Intelligence will be the scholar  
And Friend of Existence will be the one of miracles.  
In the first congregation there will be  
Nine hundred thirty billion who have conquered matter;
- 2.B.369 “In the second there will be nine hundred twenty billion;  
And in the third there will be nine hundred ten billion.  
His lifespan will be nine thousand years  
And the sacred Dharma will remain for seventy thousand years.
- 2.B.370 “His relics will be abundant, [F.134.b]  
And there will be eight hundred billion stūpas.  
The incomparable Guṇamālin will be born  
In a place called Delightful Joy.
- 2.B.371 “His family will be brahmin,  
And his light will extend seventy-six leagues.  
Excellent Youth will be his father and Fortunate Roar his mother.  
The son of this victor will be called Brahmā Master
- 2.B.372 “And Perfect Wisdom will be his attendant.  
Excellent Hand will be the scholar and Excellent Countenance the one of  
miracles.  
In the first congregation there will be ten billion worthy ones;

- In the second there will be the same amount;
- 2.B.373 And in the third there will be five times more.  
His lifespan will be eighty thousand years,  
And after this incomparable one has attained nirvāṇa  
The sacred Dharma will remain for thirty million years.
- 2.B.374 “There will be nine hundred ninety million stūpas,  
All of them covered in pure gold.  
The well-gone one Nāgabhuja will be born  
At a place called Joy.
- 2.B.375 “The family of this protector will be brahmin  
And his light will constantly illumine  
Seventy-two thousand islands.  
Accumulating Light will be his father
- 2.B.376 “And Fragrant his mother.  
Gentle will be his son and Radiant his attendant.  
Wisdom View will be the scholar  
And Truth Speaker the one of miracles.
- 2.B.377 “In the first congregation there will be one hundred sixty million,  
In the second there will be one hundred eighty million, and in the third there  
will be two hundred million.  
His lifespan will be ten thousand years.  
After this well-gone one has transcended suffering,
- 2.B.378 “His sacred Dharma will remain for eighty million years  
And there will be nine hundred ninety million stūpas.  
The well-gone one Pratimaṇḍitalocana will be born  
In a place called Supreme Stūpa.
- 2.B.379 “The family of this victor will be brahmin,  
And his light will extend seven leagues.  
Excellent Companion will be his father and Nets of Light his mother.  
Joyous Force will be his son and Liberated his attendant.
- 2.B.380 “Dharma Perception will be the scholar  
And Equipoise the one of miracles.  
In the first congregation there will be one trillion worthy ones.  
In the second will gather [F.135.a]
- 2.B.381 “Nine hundred billion worthy ones, and in the third there will be eight  
hundred billion.

- His lifespan will be twenty-six thousand years,  
And after this buddha has attained parinirvāṇa  
His sacred Dharma will remain for ten million years.
- 2.B.382 “There will be ten million fine stūpas,  
Adorned with nets of hundreds of jewels.  
The buddha Sucīṛṇabuddhi will be born  
In a place called Endowed with Ten.
- 2.B.383 “The family of this victor will be kṣatriya,  
And his light will extend two leagues.  
Great Mastery will be his father and Crest Light his mother.  
Leader of Humanity will be his son and Ornament his attendant.
- 2.B.384 “King of Medicine will be the scholar  
And Word Leader the one of miracles.  
Twenty-two thousand worthy ones will gather.  
In the second congregation there will be thirty thousand,
- 2.B.385 “And in the third there will be twenty-eight thousand.  
His lifespan will be one thousand years,  
And after this buddha has attained nirvāṇa  
His sacred Dharma will remain practiced for fourteen thousand years.
- 2.B.386 “There will be a single relic of this incomparable being,  
Contained in a stūpa measuring an entire league.  
The buddha Jñānābhibhū will be born  
In a place called Wish for Joy.
- 2.B.387 “The family of this victor will be kṣatriya,  
And his light will extend two leagues.  
Powerful will be his father and True Yogic Discipline his mother.  
Delightful Sage will be his son and Joyous his attendant.
- 2.B.388 “Dharma Display will be the scholar  
And Moonlight the one of miracles.  
In the first congregation there will be one hundred thirty million,  
In the second there will be one hundred twenty million, and in third, eighty  
million.
- 2.B.389 “His lifespan will be two hundred years  
And his sacred Dharma will remain for ten billion years.  
His relics will be abundant,  
And there will be thirty-two billion stūpas,

- 2.B.390 “Each of them measuring two leagues  
And adorned with eighty thousand parasols.  
The buddha Amitalocana will be born  
In a place called Luminous Merit.
- 2.B.391 “The family of this victor will be brahmin, [F.135.b]  
And his light will extend four leagues.  
Knowledge of Yogic Discipline will be his father and Dharma Adherence his  
mother.  
Delighting in Victory will be his son and Essence his attendant.
- 2.B.392 “Flower Gathering will be the scholar  
And Elephant Gait the one of miracles.  
Sixty-six billion worthy ones will gather.  
In the second gathering will be sixty-five billion, and in the third there will  
be sixty-seven billion.
- 2.B.393 “The lifespan of this compassionate one  
Will be twenty-three thousand years,  
And the sacred Dharma of this destroyer of the māras  
Will remain for ten thousand years.
- 2.B.394 “There will be one hundred million stūpas,  
Adorned with flowers and archways.  
The thus-gone Satyabhāṣin will be born  
In a place called Endowed with Brightness.
- 2.B.395 “The family of this victor will be kṣatriya,  
And his light will extend nine leagues.  
Excellent Merit will be his father and Divine Light his mother.  
Great Objective will be his son and Luminous his attendant.
- 2.B.396 “Superior True Wisdom will be the scholar  
And Moving in Existence the one of miracles.  
Twenty billion worthy ones will gather.  
In the second gathering will be one billion,
- 2.B.397 “And in the third there will be nine hundred million.  
His lifespan will be eighty thousand years,  
And the sacred Dharma of this being of peace  
Will remain for twenty-two thousand years.
- 2.B.398 “There will be six hundred million holy stūpas,  
Studded with golden banners.

- The thus-gone Sūryaprabha will be born  
In a place called Medicine.
- 2.B.399 “The family of this victor will be kṣatriya,  
And his light will extend three leagues.  
Excellent Eye will be his father and Endowed with Discipline his mother.  
Liberation Joy will be his son and Peace his attendant.
- 2.B.400 “Precious Fame will be the scholar  
And Unsullied the one of miracles.  
In the first congregation there will be three hundred million,  
In the second there will be two hundred ten million,
- 2.B.401 “And in the third there will be three hundred million.  
His lifespan will be six million years,  
And the sacred Dharma will remain [F.136.a]  
For one million three hundred thousand years.
- 2.B.402 “There will be nine billion stūpas,  
Studded with golden banners.  
The thus-gone Niyatabuddhi will be born  
In a place called Delightful Joy.
- 2.B.403 “The family of this victor will be brahmin,  
And his light will extend ten leagues.  
Distinguished will be his father and Blissful his mother.  
Whole will be his son and Star his attendant.
- 2.B.404 “Special Knowledge will be the scholar  
And Abandoning the Māras the one of miracles.  
In the first great congregation will be one billion.  
In the second there will be eight hundred million, and in the third there will  
be six hundred million.
- 2.B.405 “The lifespan of humans will be ten thousand years  
And the sacred Dharma will remain five times as long.  
His relics will be abundant in Jambudvīpa  
And there will be eighty-eight billion stūpas.
- 2.B.406 “One billion butter lamps will burn  
At each stūpa, throughout day and night.  
The thus-gone Anantarūpa will be born  
In a place called Worship.
- 2.B.407 “His family will be kṣatriya,

- And his light will extend twenty-four leagues.  
Excellent Companion will be his father and Endowed with Excellence his  
mother.  
Fearless will be his son and Luminous his attendant.
- 2.B.408 “Indubitable Secret Mantra will be the scholar  
And Light of Bliss the one of miracles.  
Five hundred sixty million extremely joyous worthy ones will gather.  
In the second congregation will be five hundred fifty million,
- 2.B.409 “And in the third there will be five hundred forty million.  
The lifespan of humans will be ten million years,  
And after the well-gone has attained nirvāṇa  
The sacred Dharma will remain ten million years.
- 2.B.410 “There will be thirty-two billion stūpas,  
Adorned with jewel lotuses.  
The well-gone Vairocana will be born  
In a place called Perfect Flowers.
- 2.B.411 “The family of this victor will be kṣatriya,  
And his light will extend five leagues.  
Excellent Youth will be his father and Supreme Gaṅgā his mother.  
Light Limit will be his son and Full his attendant.
- 2.B.412 “Dispeller of Dullness will be the scholar  
And Relinquisher of Defilements the one of miracles. [F.136.b]  
In the first congregation there will be six hundred million  
Worthy ones who have transcended existence.
- 2.B.413 “In the second will be seven hundred million, and in the third there will be  
eight hundred million.  
His lifespan will be ten million years,  
And after this incomparable being has attained nirvāṇa  
The sacred Dharma will remain for thirty million years.
- 2.B.414 “There will be a single stūpa of his,  
Measuring three and a half leagues and studded with jewels.  
The thus-gone Ratnaketu will be born  
At a place called Joy.
- 2.B.415 “His family will be kṣatriya,  
And his light will extend twenty-two leagues.  
Subjugator will be his father and Universal Joy his mother.



- Excellent Fame will be his son and Stainless his attendant.
- 2.B.416 “Sky Mind will be the scholar  
And Mountain Light the one of miracles.  
Nine hundred forty million worthy ones will gather.  
In the second congregation will be nine hundred thirty million,
- 2.B.417 “And in the third there will be nine hundred twenty million.  
His lifespan will be ninety thousand years,  
And after this recipient of the worship of the three worlds has attained  
nirvāṇa  
The sacred Dharma will remain for ten million years.
- 2.B.418 “There will be abundant relics  
And nine hundred twenty million stūpas.  
The protector Vigatakāṅkṣa will be born  
In a place called Auspicious.
- 2.B.419 “His family will be brahmin,  
And his light will extend nine leagues.  
Free from Suffering will be his father and Excellent Intelligence his mother.  
Unsullied will be his son and Knowledgeable his attendant.
- 2.B.420 “Force of Certainty will be the scholar  
And Joyous Miracles the one of miracles.  
In the first congregation there will be ninety million,  
In the second there will be eighty million, and in the third there will be  
seventy million.
- 2.B.421 “At that time the lifespan of this victor  
Will be three hundred years,  
And after the victorious one has gone to cessation  
The sacred Dharma will remain for two thousand years.
- 2.B.422 “There will be single stūpa,  
Made of the seven precious substances and one league tall.  
The well-gone one Lokottīrṇa will be born  
In a place called Constant Joy.
- 2.B.423 “His family will be brahmin, [F.137.a]  
And his light will extend six leagues.  
Moon of Existence will be his father and Brahmā Light his mother.  
Brahmā Excellence will be his son and Braided his attendant.
- 2.B.424 “Sunlight will be the scholar

- And No Contact the one of miracles.  
One hundred forty million worthy ones will gather.  
In the second congregation will be three hundred million endowed with  
wisdom,
- 2.B.425 “And in the third congregation will be two hundred million.  
His lifespan will be ten million years,  
And after this illuminator of the world has attained nirvāṇa  
The sacred Dharma will remain for thirty million years.
- 2.B.426 “The jewel-studded stūpas dedicated to nirvāṇa  
Will number eight hundred million.  
The buddha Amoghavikramin will be born  
In a place called Endowed with Clouds.
- 2.B.427 “His family will be brahmin,  
And his light will extend seven leagues.  
Master of Sages will be his father and Brahmā Melody his mother.  
Light of Bliss will be his son and Steadfast his attendant.
- 2.B.428 “Land of Wisdom will be the scholar  
And Delightful Roar the one of miracles.  
Nine hundred ninety million worthy ones without ‘I’ will gather.  
In the second gathering will be nine hundred eighty million,
- 2.B.429 “And in the third there will be nine hundred sixty million.  
At that time the lifespan will be ninety-five thousand years,  
And after this well-gone one has transcended suffering  
The sacred Dharma will remain for ten million years.
- 2.B.430 “His relics will be abundant,  
And there will be thirty-two billion stūpas.  
The well-gone Vibodhana will be born  
In a place called Clouds of Joy.
- 2.B.431 “The family of this victor will be kṣatriya,  
And his light will extend thirty leagues.  
Great Mastery will be his father and Precious Joy his mother.  
Delighting People will be his son and Capable his attendant.
- 2.B.432 “Dharma Strength will be the scholar  
And Scholar Endowed with Insight the one of miracles.  
In the first congregation there will be nine billion  
Worthy ones who relinquish doubt.

- 2.B.433 “In the second will be eight billion and in the third there will be seven billion.  
His lifespan will be eighty thousand years,  
And after this well-gone one has perfected exhaustion  
The sacred Dharma will remain for thirty million years. [F.137.b]
- 2.B.434 “His relics will remain a single unit and there will be a single stūpa,  
Measuring three leagues and adorned with golden banners. [B12]  
The well-gone Puṣpaketu will be born  
In a place called Supreme.
- 2.B.435 “The family of this victor will be kṣatriya,  
And his light will extend five leagues.  
Conscientious will be his father and Jambu River his mother.  
Stability will be his son and Joy his attendant.
- 2.B.436 “Light of the World will be the scholar  
And Endowed with Wisdom the one of miracles.  
In the first congregation there will be seven hundred million.  
In the second will be eight hundred million with liberated minds,
- 2.B.437 “And in the third there will be nine hundred million.  
His lifespan will be ninety-nine thousand years,  
And after his nirvāṇa  
The sacred Dharma will remain for one hundred million years.
- 2.B.438 “His fine stūpas containing relics  
Will number three hundred twenty million.  
The thus-gone Śailendrarāja will be born  
In a place called Seen with Delight.
- 2.B.439 “His family will be kṣatriya,  
And his light will extend sixteen leagues.  
Excellent Yogic Discipline will be his father and Delighting in Generosity his mother.  
Campaka will be his son and Master of Light his attendant.
- 2.B.440 “Language of Insight will be the scholar  
And Delightful Moon the one of miracles.  
Eighty thousand worthy ones will gather.  
The second congregation will have seventy thousand and the third sixty thousand.
- 2.B.441 “The lifespan of humans will be ten million years,

- And after this well-gone one has transcended suffering  
The sacred Dharma will remain for ten million years.
- 2.B.442 “He will have a single stūpa of relics,  
Reaching one league high and studded with jewels.  
The thus-gone Mahātejas will be born  
In a place called Seen Always.
- 2.B.443 “The family of this victor will be brahmin,  
And his light will extend two leagues.  
Excellent Steps will be his father and Sound of Thunder his mother. [F.138.a]  
Gentle Joy will be his son and Luminous his attendant.
- 2.B.444 “Superior Shooting Star will be the scholar  
And Heroic Fame the one of miracles.  
There will be thirty-two thousand worthy ones without ‘I.’  
In the second congregation will be thirty-one thousand
- 2.B.445 And in the third there will be thirty thousand.  
At that time the span of life will be sixty thousand years,  
And after this victor has attained nirvāṇa  
His sacred Dharma will remain complete for eighty thousand years.
- 2.B.446 “His relics will be abundant,  
And there will be seven hundred sixty billion stūpas.  
The thus-gone Kṛtārthadarśin will be born  
In a place called Utpala Petals.
- 2.B.447 “His family will be brahmin,  
And his light will extend eight hundred million leagues.  
Fearless will be his father and Glorious Splendor his mother.  
Proclaimer will be his son and Endowed with Dharma his attendant.
- 2.B.448 “Excellent Light will be the scholar  
And Supreme Intelligence the one of miracles.  
Four hundred thirty million worthy ones will gather.  
In the second congregation will be four hundred twenty million,
- 2.B.449 “And in the third there will be four hundred ten million.  
His lifespan will be forty-six thousand years,  
And after he has attained nirvāṇa  
His sacred Dharma will remain complete for eighty-six thousand years.
- 2.B.450 “His relics will remain in a single collection in a single stūpa  
Shielded by eighty thousand parasols.

- The thus-gone Amitayaśas will be born  
In a place called Certain Lotus.
- 2.B.451 “The family of this victor will be kṣatriya,  
And his light will extend nine leagues.  
Free from Deception will be his father and Blissful Mind his mother.  
Joyous Fame will be his son and Nāga his attendant.
- 2.B.452 “Mind without Doubt will be the scholar  
And Joyous Roar the one of miracles.  
In the first congregation there will be seven hundred million worthy ones,  
In the second there will be six hundred million,
- 2.B.453 “And in the third there will be five hundred million.  
His lifespan will be six hundred thousand years,  
And when this well-gone one has reached exhaustion  
His sacred Dharma will remain for thirty million years. [F.138.b]
- 2.B.454 “His abundant relics will be contained in seven hundred million stūpas  
Adorned with parasols and banners.  
The thus-gone Ratnadeva will be born  
In a place called Adorned with Utpalas.
- 2.B.455 “The family of this victor will be kṣatriya,  
And his light will extend two leagues.  
Hero will be his father and Śāla Light his mother.  
Excellent Joy will be his son and Conqueror his attendant.
- 2.B.456 “Starlight will be the scholar  
And Golden Light the one of miracles.  
In the first congregation there will be eight hundred million,  
In the second there will be five hundred million, and in the third, three  
hundred million.
- 2.B.457 “The lifespan of human beings at that time  
Will be twenty-two thousand years,  
And when this thus-gone one has gone to cessation  
His sacred Dharma will remain for ninety thousand years.
- 2.B.458 “The stūpa will measure two leagues  
And be surrounded by one billion parasols.  
The thus-gone Sthitārthajñānin will be born  
In a place called Adorned.
- 2.B.459 “The family of this victor will be brahmin,

- And his light will extend twelve leagues.  
Meaningful Adherence will be his father and Moon Possessor his mother.  
Delightful Moon will be his son and Joy his attendant.
- 2.B.460 “Vast Glory will be the scholar  
And Essence of Yogic Discipline the one of miracles.  
There will be two hundred twenty million worthy ones.  
In the second congregation will be two hundred ten million,
- 2.B.461 “And in the third there will be two hundred million.  
The lifespan of human beings will be ten million years,  
And the sacred Dharma of this immaculate one  
Will remain for ninety-nine thousand years.
- 2.B.462 “His stūpa will measure four leagues  
And be beautifully adorned with ten million parasols.  
The thus-gone Pūrṇamati will be born  
In a place called Light of Merit.
- 2.B.463 “His family will be kṣatriya,  
And his light will extend six leagues.  
Excellent Mind will be his father and Lotus Possessor his mother.  
Joyous Listening will be his son and Crystal his attendant.
- 2.B.464 “Superior Merit will be the scholar  
And Moon Strength the one of miracles.  
In the first congregation there will be eight hundred million. [F.139.a]  
In the second congregation will be seven hundred million fearless ones,
- 2.B.465 “And in the third there will be ten billion.  
His lifespan will be seventy-six thousand years,  
And the sacred Dharma of this knower of the world  
Will remain for two hundred thirty million years.
- 2.B.466 “There will be sixty-four billion immaculate stūpas,  
Each measuring three krośas.  
The thus-gone Aśoka will be born  
In a place called Superior Brightness.
- 2.B.467 “His family will be brahmin,  
And his light will extend fourteen leagues.  
Moon Mountain will be his father and Excellent Mind his mother.  
Beautiful Mind will be his son and Qualities his attendant.
- 2.B.468 “Dharma Perception will be the scholar

- And Lion Strength the one of miracles.  
In the first congregation there will be thirty thousand,  
In the second will be twenty-eight thousand,
- 2.B.469 “His lifespan will be one thousand years,  
And when this well-gone one has transcended suffering  
His sacred Dharma will remain for ninety thousand years.  
There will be various stūpas measuring a league,
- 2.B.470 “Which will be made by the seven precious substances.  
The thus-gone Vigatamala will be born  
In a place called Adorned with Jewels.  
His family will be brahmin,
- 2.B.471 “And his light will extend three leagues.  
Divine Excellence will be his father and Perfectly Serene his mother.  
Delightful Moon will be his son and Endowed with Qualities his attendant.  
Striding Elephant will be the scholar
- 2.B.472 “And Truth Speaker the one of miracles.  
Five billion worthy ones will gather.  
In the second gathering will be two billion,  
And in the third there will be three billion.
- 2.B.473 “His lifespan will be eighty-four thousand years,  
And when this supreme human one has transcended suffering  
His sacred Dharma will remain for ten billion years.  
There will be a single stūpa measuring a league
- 2.B.474 “And adorned with ten thousand supreme parasols.  
The thus-gone Brahmadeva will be born  
In a place called Adorned with Merit.  
His family will be kṣatriya, [F.139.b]
- 2.B.475 “And his light will extend thirty leagues.  
Fine and Noble Mind will be his father and Flower Light his mother.  
Qualities Accumulated will be his son and Loving his attendant.  
Divine Horse Master will be the scholar
- 2.B.476 “And Rāhu Holder the one of miracles.  
In the first congregation there will be five hundred thousand  
Worthy ones who have exhausted existence.  
In the second there will be six million and in the third, seven million seven  
hundred thousand.

- 2.B.477 “His lifespan will be one thousand years,  
And once this true victor has attained nirvāṇa  
His sacred Dharma will remain for three thousand years.  
His relics will remain in a single collection
- 2.B.478 “Contained in a stūpa three leagues tall.  
The thus-gone Dharaṇīśvara will be born  
In a place called Splendid.  
The family of this victor will be kṣatriya,
- 2.B.479 “And his light will extend sixty leagues.  
Excellent Form will be his father and Dharma Light his mother.  
Blissful Joy will be his son and Virtue his attendant.  
Dispeller of Dullness will be the scholar
- 2.B.480 “And Victorious Joy the one of miracles.  
Sixty-four thousand worthy ones will gather.  
In the second congregation will be sixty-five thousand,  
And in the third there will be sixty thousand.
- 2.B.481 “His lifespan will be ten million years,  
And the Dharma of this incomparable well-gone one  
Will remain for thirty million years.  
His relics will be abundant,
- 2.B.482 “And there will be sixty-two billion stūpas.  
The thus-gone Kusumanetra will be born  
In a place called Mental Connection.  
His family will be brahmin,
- 2.B.483 “And his light will extend sixty-two leagues.  
Ruler of Men will be his father and Intelligent Mind his mother.  
Joyous World will be his son and Flower his attendant.  
Dispeller of Pain will be the scholar
- 2.B.484 “And Holder of the World the one of miracles.  
In the first congregation there will be sixty thousand,  
The second will have seventy thousand, and the third, eighty thousand.  
At that time the lifespan of the victorious one
- 2.B.485 “Will be ninety thousand years,  
And the Dharma of the one who attained nirvāṇa  
Will remain for twenty million years. [F.140.a]  
There will be one hundred million stūpas



- 2.B.486 “Decorated with gold and studded with jewels.  
The thus-gone Vibhaktagātra will be born  
In a place called Various Jewels.  
His family will be brahmin,
- 2.B.487 “And his light will extend half a league.  
Renowned Ruler will be his father and Illuminator his mother.  
Superior will be his son and Steps his attendant.  
Vast Generosity will be the scholar
- 2.B.488 “And Lion’s Roar the one of miracles.  
In the first congregation there will be  
One hundred billion worthy sages.  
In the second will be eighty billion, and in the third there will be seventy  
billion.
- 2.B.489 “His lifespan will be ten million years,  
And once this buddha has attained nirvāṇa  
The sacred Dharma will remain for fifty million years.  
The relics of nirvāṇa will remain in a single collection
- 2.B.490 “And there will be one stūpa, measuring seven leagues.  
The well-gone one Dharmaprabhāsa will be born  
In a place called Bright Sight.  
The family of this victor will be kṣatriya,
- 2.B.491 “And his light will extend five leagues.  
Distinguished will be his father and Great Jewel his mother.  
Superior will be his son and Conscientious his attendant.  
Lion Voice will be the scholar
- 2.B.492 “And Gentle Light the one of miracles.  
In the first congregation there will be nine hundred million,  
In the second there will be eight hundred, and in the third there will be six  
hundred.  
The lifespan of humans
- 2.B.493 “Will be seventy-four thousand years,  
And when he has gone beyond entities  
His sacred Dharma will remain for two hundred million years.  
The number of stūpas and relics of this victorious one
- 2.B.494 “Will number nine hundred forty billion.  
The thus-gone Nikhiladarśin will be born

- In a place called Looking at the World.  
His family will be brahmin,
- 2.B.495 “And his light will extend three leagues.  
Excellent Hand will be his father and Lion Intelligence his mother.  
Luminous Qualities will be his son and Suffering his attendant.  
Dispeller of Suffering will be the scholar [F.140.b]
- 2.B.496 “And Great Fame the one of miracles.  
Seven hundred forty million worthy ones will gather.  
In the second congregation will be seven hundred fifty million,  
And in the third there will be seven hundred sixty million.
- 2.B.497 “The lifespan of humans will be seven hundred million years,  
And when this immaculate one has reached exhaustion  
His sacred Dharma will remain for ninety million years.  
There will be three billion stūpas
- 2.B.498 “Decorated with gold and studded with jewels.  
The well-gone one Guṇaprabhāsa will be born  
In a place called Seeing Awakening.  
His family will be kṣatriya,
- 2.B.499 “And his light will extend ten million leagues.  
Enemy Subjugator will be his father and Endowed with Fierce Yogic  
Discipline his mother.  
Blissful Joy will be his son and Joyous his attendant.  
Attentive View will be the scholar
- 2.B.500 “And Great Radiance the one of miracles.  
One billion worthy ones will gather.  
In the second congregation will be nine hundred sixty million  
And in the third congregation, eight hundred million.
- 2.B.501 “His lifespan in the world will be one thousand years,  
And the sacred Dharma of the one who has reached exhaustion  
Will remain for ninety-six thousand years.  
There will be five hundred million extraordinary stūpas,
- 2.B.502 “Studded with various types of precious jewels.  
The thus-gone Śaśivaktra will be born  
In a place called Merit Accumulated.  
His family will be kṣatriya,
- 2.B.503 “And his light will extend thirty million leagues.

Ocean will be his father and Endowed with Flowers his mother.  
Joyous Accumulation will be his son and Bent his attendant.  
Lion Sight will be the scholar

- 2.B.504 “And Intense Joy the one of miracles.  
Eight hundred billion worthy ones will gather.  
In the second congregation will be seven hundred billion and in the third  
there will be three hundred billion.  
The lifespan of humans
- 2.B.505 “Will be forty-six thousand years,  
And the sacred Dharma of the one who has reached exhaustion  
Will remain complete for ten thousand years.  
There will be nine hundred ninety billion jewel-studded stūpas.
- 2.B.506 “The thus-gone Ratnaprabha will be born in a place called Jewel Crest.  
[F.141.a] His family will be kṣatriya. His light will extend eighty leagues.  
Fortunate Wish will be his father. Divine Fame will be his mother. Delightful  
Speech will be his son. Joyous Movement will be his attendant. Leader of the  
Gathering will be foremost in terms of insight. Hard to Tame will be foremost  
in terms of miraculous abilities. In the first congregation will gather nine  
hundred million hearers; in the second there will be one hundred and  
twenty million, and in the third there will be one hundred fifty million. The  
extent of his lifespan will be ten million years. His sacred Dharma will remain  
for thirty million years. His relics will remain in a single collection. There will  
also only be one stūpa.
- 2.B.507 “The thus-gone Ratnaketu will be born in a place called Manifold Pile. His  
family will be brahmin. His light will extend one hundred thousand leagues.  
Ocean Mind will be his father. Perfect Mind will be his mother. Joy for the  
World will be his son. Possessor of the Roar will be his attendant. Lamp of  
Wisdom will be foremost in terms of insight. Splendid Glory will be foremost  
in terms of miraculous abilities. The extent of his lifespan will be one trillion  
years. In the first congregation will gather six hundred million hearers; in the  
second there will be eight hundred; and in the third there will be one billion.  
His sacred Dharma will remain for ten million years. His relics will be  
abundant. There will be one hundred thousand stūpas.
- 2.B.508 “The thus-gone Yaśottara will be born in a place called Supreme Flower.  
His family will be kṣatriya. His light will extend sixty leagues. Highest will  
be his father. Supreme Endowment will be his mother. Splendid Beauty will  
be his son. Superior Qualities will be his attendant. Truth will be foremost in  
terms of insight. Stable Movement will be foremost in terms of miraculous  
abilities. In the first congregation will gather one billion hearers; in the  
second there will be fifty million, [F.141.b] and in the third there will be ten

- billion. The extent of his lifespan will be eighteen thousand years. His sacred Dharma will remain for forty thousand years. His relics will be abundant.
- 2.B.509 “The thus-gone Prabhākara will be born in a place called Adorned. His family will be kṣatriya. His light will extend ten thousand leagues. Crest Banner will be his father. Stainless Light will be his mother. Giver of Lightning will be his son. Joyous Worthy One will be his attendant. Discerning Mind will be foremost in terms of insight. Indomitable will be foremost in terms of miraculous abilities. In the first congregation will gather seven hundred million hearers; in the second there will be eight hundred million, and in the third there will be nine hundred million. The extent of his lifespan will be sixty thousand years. His sacred Dharma will remain for ten million years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.510 “The thus-gone Amitatejas will be born in a place called To Be Seen. His family will be kṣatriya. His light will extend one million two hundred thousand leagues. Blissful Homage will be his father. Gift of Excellence will be his mother. Gift of Discipline will be his son. Equanimous Mind will be his attendant. Fearless will be foremost in terms of insight. Free from Fear will be foremost in terms of miraculous abilities. In the first congregation will gather nine hundred million hearers; in the second there will be nine hundred eighty million, and in the third there will be nine hundred ninety million. The extent of his lifespan will be eighteen thousand years. His sacred Dharma will remain for eighteen thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.511 “The thus-gone Velāma will be born in a place called Joyous Star. His family will be brahmin. His light will cover Jambudvīpa. Supreme Treasure will be his father. Excellent Intelligence will be his mother. [F.142.a] Gift of Excellence will be his son. Carefree Movement will be his attendant. Moon Parasol will be foremost in terms of insight. Incomparable will be foremost in terms of miraculous abilities. In the first congregation will gather eight hundred million hearers; in the second there will be eight hundred fifty million, and in the third there will be nine hundred million. The extent of his lifespan will be sixty thousand years. His sacred Dharma will remain for fifty thousand years. His relics will be abundant.
- 2.B.512 “The thus-gone Siṃhagātra will be born in a place called Lovely Delight. His family will be kṣatriya. His light will cover the four continents. Divine Flower will be his father. Equaling the Unequaled will be his mother. Intelligent will be his son. Perfect Wisdom will be his attendant. Strength of Reflection will be foremost in terms of insight. Force of Discernment will be foremost in terms of miraculous abilities. There will be eighteen successive congregations, each of them gathering one billion. The extent of his lifespan

will be ten million years. His sacred Dharma will likewise remain for ten million years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.513 “The thus-gone Vidumati will be born in a place called Supreme Accumulation. His family will be brahmin. His light will extend five hundred leagues. Supreme Mind will be his father. Brahmā Supreme will be his mother. Accomplishment of Yogic Discipline will be his son. Wealth God will be his attendant. Joy for the World will be foremost in terms of insight. Stable Power will be foremost in terms of miraculous abilities. There will be ten successive congregations, each of them gathering one hundred billion. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for sixty thousand years. His relics will be abundant.

2.B.514 “The thus-gone Durjaya will be born in a place called Radiant. His family will be kṣatriya. [F.142.b] His light will extend twenty leagues. Flower Gift will be his father. Flower Garland will be his mother. Crown Jewel will be his son. Holder of the Treasury will be his attendant. Distinguished will be foremost in terms of insight. Gentle will be foremost in terms of miraculous abilities. In the first congregation will gather ten thousand hearers; in the second there will be thirty thousand, and in the third there will be fifty thousand. The extent of his lifespan will be one thousand years. His sacred Dharma will remain for ninety thousand years. His relics will be abundant.

2.B.515 “The thus-gone Guṇaskandha will be born in a place called Constant View. His family will be brahmin. His light will extend six million leagues. Excellent Weapon will be his father. Gift of Excellence will be his mother. Free from Suffering will be his son. Without Suffering will be his attendant. Excellent Mind will be foremost in terms of insight. Unswerving Power will be foremost in terms of miraculous abilities. There will be eighty successive congregations, each of them gathering eight hundred million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for one hundred eighty million years. His relics will be abundant.

2.B.516 “The thus-gone Śaśiketu will be born in a place called Supreme Excellence. His family will be brahmin. His light will extend one million five hundred thousand leagues. Exquisite Excellence will be his father. Sky Lady will be his mother. Endowed with Life Force will be his son. Intelligent will be his attendant. Seeing Eyes will be foremost in terms of insight. Powerful Intelligence will be foremost in terms of miraculous abilities. In the first congregation will gather sixty billion hearers; in the second there will be seventy billion; in the third, eighty billion; in the fourth, ninety billion; and in the fifth, one hundred billion. The extent of his lifespan will be thirty-six thousand years. His sacred Dharma will remain for seventy-six thousand years. [F.143.a] There will be eighty-four thousand stūpas.

- 2.B.517 “The thus-gone Sthāmaprāpta will be born in a place called Infinite Array. His family will be kṣatriya. His light will extend three hundred leagues. Master of the Land will be his father. Excellent Eye will be his mother. Glorious Wisdom will be his son. Merit Wish will be his attendant. Source of Wisdom will be foremost in terms of insight. Stable Mind will be foremost in terms of miraculous abilities. There will be thirty successive congregations, each of them gathering one billion. The extent of his lifespan will be sixty-six thousand years. His sacred Dharma will remain for seventy-one years. His relics will be abundant.
- 2.B.518 “The thus-gone Anantavikrāmin will be born in a place called Dharma Array. His family will be brahmin. His light will extend sixty leagues. Joyous Leader will be his father. Gift of Fame will be his mother. Excellent Weapon will be his son. Home Sweeper will be his attendant. Blazing Intelligence will be foremost in terms of insight. Glorious Light will be foremost in terms of miraculous abilities. In the first congregation will gather six hundred thousand hearers; in the second there will be five hundred thousand, and in the third there will be four hundred thousand. His lifespan will be eighty thousand years. His sacred Dharma will remain for twenty-two thousand years. His relics will be abundant.
- 2.B.519 “The thus-gone Candra will be born in a place called Adorned with Light. His family will be kṣatriya. His light will extend three hundred million leagues. Stainless Radiance will be his father. Splendid Hill will be his mother. Splendid Lamp will be his son. Gathering of Qualities will be his attendant. Unobscured Intelligence will be foremost in terms of insight. Gift of the Supreme will be foremost in terms of miraculous abilities. [F.143.b] There will be eighty successive congregations, each of them gathering one billion. His lifespan will be six hundred million years. His sacred Dharma will remain for eighty million years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.520 “The thus-gone Vimala will be born in a place called Great Array. His family will be kṣatriya. His light will extend forty leagues. Land of Excellence will be his father. Dharma Intelligence will be his mother. Punarvasu will be his son. Worthy of Worship will be his attendant. Indomitable will be foremost in terms of insight. Precious Joy will be foremost in terms of miraculous abilities. In the first congregation will gather one billion hearers; in the second there will be nine hundred ninety million, and in the third there will be eight hundred eighty million. The extent of his lifespan will be ninety-six thousand years. His sacred Dharma will remain for ten million years. His relics will remain in a single collection. There will also only be one stūpa.

- 2.B.521 “The thus-gone Sarvāṛthadarśin will be born in a place called Splendid Hill. His family will be brahmin. His light will extend twenty-five million leagues. Vajra Force will be his father. Ocean Gift will be his mother. Joyous Melody will be his son. Meaningful Joy will be his attendant. Defeater of Attacks will be foremost in terms of insight. Superior Fame will be foremost in terms of miraculous abilities. There will be twenty successive congregations, each of them gathering one hundred thousand. His lifespan will be seventy-seven thousand years. His sacred Dharma will remain for thirty-six thousand years. His relics will be abundant.
- 2.B.522 “The thus-gone Śūra will be born in a place called Impenetrable. His family will be brahmin. His light will extend one hundred leagues. Light of Joy will be his father. Endowed with Merit will be his mother. Beauty will be his son. [F.144.a] Beautiful Melody will be his attendant. Delightful Attention will be foremost in terms of insight. Supreme Speech will be foremost in terms of miraculous abilities. There will be sixty successive congregations, each of them gathering one hundred forty million. His lifespan will be fifty million years. His sacred Dharma will remain for forty thousand years. His relics will be abundant.
- 2.B.523 “The thus-gone Samṛddha will be born in a place called Yielding as Wished. His family will be brahmin. His light will extend four thousand leagues. Śāla King will be his father. Thoroughly Joyous will be his mother. True Mind will be his son. Dharma Mind will be his attendant. Endowed with Dharma will be foremost in terms of insight. Moon Crest will be foremost in terms of miraculous abilities. There will be forty successive congregations, each of them gathering ten billion. His lifespan will be one billion years. His sacred Dharma will remain for forty billion years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.524 “The thus-gone Puṇya will be born in a place called The People’s Offering. His family will be brahmin. His light will extend ninety-four thousand leagues. Delightful to See will be his father. Delightful to Hear will be his mother. Joyous will be his son. Vast Joy will be his attendant. Wisdom Hand will be foremost in terms of insight. Dharma Strength will be foremost in terms of miraculous abilities. In the first congregation will gather seven hundred million hearers; in the second there will be six hundred fifty million; and in the third there will be six hundred million. The extent of his lifespan will be thirty thousand years. His sacred Dharma will remain for seventy thousand years. His relics will be abundant.
- 2.B.525 The thus-gone Pradīpa will be born in a place called Jewel Treasury. His family will be kṣatriya. His light will extend nine thousand eight hundred leagues. [F.144.b] Sandalwood will be his father. Endowed with Acumen will be his mother. Supreme Campaka will be his son. Honey Gift will be his

attendant. Delightful Words will be foremost in terms of insight. Clear Mind will be foremost in terms of miraculous abilities. There will be forty successive congregations, each of them gathering seven hundred seventy million. The extent of his lifespan will be nine thousand years. His sacred Dharma will remain for twelve thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.526 “The thus-gone Guṇārci will be born in a place called Meaningful Light. His family will be kṣatriya. His light will extend eighty leagues. Joyous Endeavor will be his father. Excellent Intelligence will be his mother. Jewel will be his son. Wealthy will be his attendant. Supreme Wisdom will be foremost in terms of insight. Supreme Jewel will be foremost in terms of miraculous abilities. There will be sixteen successive congregations, each of them gathering three hundred and sixty million. The extent of his lifespan will be eighty-four thousand years. His sacred Dharma will remain for nine million years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.527 “The thus-gone Vipulabuddhi will be born in a place called Ocean. His family will be brahmin. His light will extend one hundred leagues. Fine and Noble Mind will be his father. Abiding Mind will be his mother. Excellent Arising will be his son. Source of Qualities will be his attendant. Treasure Melody will be foremost in terms of insight. Indomitable Power will be foremost in terms of miraculous abilities. There will be nine successive congregations, each of them gathering three hundred million. The extent of his lifespan will be ninety thousand years. His sacred Dharma will remain for ninety thousand years. His relics will be abundant.

2.B.528 “The thus-gone Sujāta will be born in a place called Joyful Merit. [F.145.a] His family will be brahmin. His light will extend one thousand leagues. Brahmā Melody will be his father. Endowed with Dharma will be his mother. Star King will be his son. Illuminator will be his attendant. Joy for the World will be foremost in terms of insight. Indomitable will be foremost in terms of miraculous abilities. In the first congregation will gather one billion hearers; in the second there will be nine hundred eighty million, and in the third there will be nine hundred sixty million. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for sixty thousand years. His relics will be abundant.

2.B.529 “The thus-gone Vasudeva will be born in a place called Flower. His family will be brahmin. His light will extend sixty-two thousand leagues. Excellence will be his father. Swift Sharpness will be his mother. Moon will be his son. Honey Gift will be his attendant. Bright Strength will be foremost in terms of insight. Equanimous Wisdom will be foremost in terms of miraculous abilities. There will be fourteen successive congregations, each of them



gathering one hundred forty million. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.530 “The thus-gone Vimatijaha will be born in a place called Joyful Possession of Qualities. His family will be kṣatriya. His light will extend ten million leagues. Ribbon of Joy will be his father. Endowed with Excellence will be his mother. Flower Joy will be his son. Intelligent Adherence will be his attendant. Beautiful Movement will be foremost in terms of insight. Beautiful Power will be foremost in terms of miraculous abilities. There will be nine successive congregations, each of them gathering eight hundred million. The extent of his lifespan will be ninety thousand years. His sacred Dharma will remain for nine thousand years. His relics will be abundant. [F.145.b]

2.B.531 “The thus-gone Amitadhara will be born in a place called Seen Always. His family will be brahmin. His light will extend thirty-six leagues. Land of Excellence will be his father. Aspiring Mind will be his mother. Divine Joy will be his son. Great Eye will be his attendant. Joyous Expert will be foremost in terms of insight. Undaunted will be foremost in terms of miraculous abilities. In the first congregation will gather ten million hearers; in the second there will be one billion, and in the third there will be one trillion. The extent of his lifespan will be sixty-three thousand years. His sacred Dharma will remain for fifty-five thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.532 “The thus-gone Vararuci<sup>165</sup> will be born in a place called Blissful and Clear. His family will be brahmin. His light will extend sixty-six leagues. Supreme Speech will be his father. Supreme Mind will be his mother. Radiant will be his son. Worship will be his attendant. Child of the Wealth God will be foremost in terms of insight. Supreme Mind will be foremost in terms of miraculous abilities. There will be ninety successive congregations, each of them gathering thirty thousand. The extent of his lifespan will be twenty-two thousand years. His sacred Dharma will remain for twenty-two thousand years. His relics will be abundant.

2.B.533 “The thus-gone Anihata will be born in a place called Hard to Tame. His family will be brahmin. His light will extend five leagues. Bright Strength will be his father. Delightful Intelligence will be his mother. Utpala Fragrance will be his son. Luminous Qualities will be his attendant. Jewel Treasury will be foremost in terms of insight. Unwavering Mind will be foremost in terms of miraculous abilities. There will be three successive congregations, each of them gathering seven hundred million. The extent of his lifespan will be

ninety-six thousand years. His sacred Dharma will also remain for ninety-six thousand years. [F.146.a] His relics will remain in a single collection. There will also only be one stūpa.

2.B.534 “The thus-gone Asthita will be born in a place called Supreme Victory. His family will be kṣatriya. His light will extend twenty-eight leagues. Divine Sage will be his father. Stainless Intelligence will be his mother. Star King will be his son. Son of No Craving will be his attendant. Joyous will be foremost in terms of insight. Intense Joy will be foremost in terms of miraculous abilities. There will be ten successive congregations, each of them gathering one billion. The extent of his lifespan will be thirty-five thousand years. His sacred Dharma will remain for fifty thousand years. His relics will be abundant.

2.B.535 “The thus-gone Tacchaya<sup>166</sup> will be born in a place called Source of Jewels. His family will be brahmin. His light will extend eight leagues. Supreme Leader will be his father. Flower Possessor will be his mother. True Mind will be his son. Truly Superior will be his attendant. Qualities Assembled will be foremost in terms of insight. Nectar Mind will be foremost in terms of miraculous abilities. There will be eighty successive congregations, each of them gathering one hundred million. The extent of his lifespan will be six thousand years. His sacred Dharma will remain for eighteen thousand years. His relics will be abundant.

2.B.536 “The thus-gone Gaṇimukha will be born in a place called Radiant Splendor. His family will be kṣatriya. His light will extend fifteen leagues. Flower Banner will be his father. Essence of Expertise will be his mother. Essential Meaning will be his son. Illuminator will be his attendant. Mind of the Infinite will be foremost in terms of insight. Destroyer of Attacks will be foremost in terms of miraculous abilities. There will only be a single congregation, gathering eight hundred thousand. The extent of his lifespan will be one day. His sacred Dharma will remain for four hundred and sixty million years. [F.146.b] His relics will be abundant.

2.B.537 “The thus-gone Jagadraśmi will be born in a place called Infinite Light. His family will be kṣatriya. His light will extend one thousand leagues. Infinite Light will be his father. Splendid Victor will be his mother. Luminous Qualities will be his son. Light of the Heard will be his attendant. Light of Wisdom will be foremost in terms of insight. Light of Diligence will be foremost in terms of miraculous abilities. There will be twenty-one successive congregations of hearers, each of them gathering one hundred eighty million. The extent of his lifespan will be forty-six thousand years. His sacred Dharma will remain for four hundred million years. His relics will remain in a single collection. There will also only be one stūpa.

- 2.B.538 “The thus-gone Prabhūta will be born in a place called Joyful Possession of Qualities. His family will be brahmin. His light will extend eighteen leagues. Supreme Victor will be his father. Supreme Campaka will be his mother. Supreme Mind will be his son. Undaunted Mind will be his attendant. Intelligent Endowment with Qualities will be foremost in terms of insight. Intelligent Power will be foremost in terms of miraculous abilities. There will be eight successive congregations of hearers, each of them gathering two million five hundred thousand. The extent of his lifespan will be twenty-one thousand years. His sacred Dharma will remain for one hundred thousand years. His relics will be abundant.
- 2.B.539 “The thus-gone Puṣya will be born in a place called Worship. His family will be brahmin. His light will extend twenty-eight leagues. Star King will be his father. Medicine will be his mother. Infinite Splendor of Rāhu will be his son. Palace of Light Rays will be his attendant. Wisdom Accomplished will be foremost in terms of insight. Fearless will be foremost in terms of miraculous abilities. There will be five successive congregations of hearers, each of them gathering one hundred thousand. [F.147.a] His lifespan will be one hundred years. His sacred Dharma will remain for twelve thousand years. His relics will be abundant.
- 2.B.540 “The thus-gone Anantatejas will be born in a place called Radiant. His family will be kṣatriya. His light will extend as far as the trichilocosm. Flower Banner will be his father. Weapon of the Capable will be his mother. Sun Rays will be his son. Moon Countenance will be his attendant. Stainless Intelligence will be foremost in terms of insight. Indomitable Light will be foremost in terms of miraculous abilities. There will be twenty-two successive congregations of hearers, each of them gathering one hundred million. The extent of his lifespan will be one hundred years. His sacred Dharma will remain for seven thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.541 “The thus-gone Arthamati will be born in a place called Splendid Wealth. His family will be kṣatriya. His light will extend as far as the millionfold world. Endowed with Acumen will be his father. Adherence to Qualities will be his mother. Flower Joy will be his son. Gentle will be his attendant. Intelligence Free from Unevenness will be foremost in terms of insight. Unwavering Power will be foremost in terms of miraculous abilities. In the first congregation will gather eight hundred thousand hearers; in the second there will be nine hundred thousand, and in the third there will be one million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for six hundred million years. His relics will remain in a single collection. There will also only be one stūpa.

- 2.B.542 “The thus-gone Vaidyarāja will be born in a place called Remote and Delightful. His family will be brahmin. His light will extend thirty-four leagues. Strength of the Capable will be his father. Sandalwood Fragrance will be his mother. Vajra Gift will be his son. Sustainer will be his attendant. [F.147.b] Great Eye will be foremost in terms of insight. Firm Courage will be foremost in terms of miraculous abilities. There will be ten successive congregations, each of them gathering one billion. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for sixteen thousand years. His relics will be abundant.
- 2.B.543 “The thus-gone Prahāṇakhila will be born in a place called Flawless. His family will be brahmin. His light will extend five hundred leagues. Benevolent Mind will be his father. Endowed with Love will be his mother. Melody of Victory will be his son. Close Attention will be his attendant. Treasury of Strength will be foremost in terms of insight. Lofty Mountain will be foremost in terms of miraculous abilities. There will be seventeen successive congregations of hearers, each of them gathering three million six hundred thousand. The extent of his lifespan will be one thousand years. His sacred Dharma will remain for one thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.544 “The thus-gone Nirjvara will be born in a place called Few Karmic Imprints. His family will be brahmin. His light will extend thirty leagues. Bright will be his father. Meritorious Intelligence will be his mother. Loving Mind will be his son. Equanimous Mind will be his attendant. Wisdom Without Doubt will be foremost in terms of insight. Indomitable will be foremost in terms of miraculous abilities. There will be eleven successive congregations of worthy ones, each of them gathering thirty billion. The extent of his lifespan will be seven thousand years. His sacred Dharma will remain for thirty-four thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.545 “The thus-gone Sudatta will be born in a place called Delightful. His family will be kṣatriya. His light will extend to the limits of this world of four continents. Excellent Sustainer will be his father. [F.148.a] Gentle Joy will be his mother. Delightful Words will be his son. Splendid Wealth will be his attendant. Light of Precious Qualities will be foremost in terms of insight. Light of Wisdom will be foremost in terms of miraculous abilities. There will be thirty successive congregations of worthy ones, each of them gathering one billion. The extent of his lifespan will be three thousand years. His sacred Dharma will remain for three thousand years. His relics will be abundant.

- 2.B.546 “The thus-gone Yaśadatta will be born in a place called Wisdom Gift. His family will be kṣatriya. His light will extend sixty-three leagues. Divine Excellence will be his father. Gift of Fame will be his mother. Active Intelligence will be his son. Stable Mind will be his attendant. Delightful Companion will be foremost in terms of insight. Benevolent Mind will be foremost in terms of miraculous abilities. There will be thirty-six successive congregations of worthy ones, each of them gathering one million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for eight thousand years. His relics will be abundant.
- 2.B.547 “The thus-gone Kusumadatta will be born in a place called Light of Joy. His family will be brahmin. His light will extend three leagues. Flower Gift will be his father. Endowed with Acumen will be his mother. Precious God will be his son. Melody Gift will be his attendant. Delightful Melody will be foremost in terms of insight. Glorious Melody will be foremost in terms of miraculous abilities. There will be eleven successive congregations, each of them gathering one trillion irreversible bodhisattvas. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for ten million years. His teachings will yield gatherings of irreversible beings. His relics will be abundant.
- 2.B.548 “The thus-gone Puruṣadatta will be born in a place called Source of Merit. His family will be brahmin. [F.148.b] His light will extend ninety-nine leagues. Vajra Holder will be his father. Fortunate Light will be his mother. Given by the Sages will be his son. Delighting the Noble will be his attendant. Mind of Liberation will be foremost in terms of insight. Beneficial Movement will be foremost in terms of miraculous abilities. There will be two successive congregations, each of them gathering three hundred sixty million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for twenty-six thousand years. His relics will be abundant.
- 2.B.549 “The thus-gone Vajrasena will be born in a place called Infinite Array. His family will be kṣatriya. His light will extend eight leagues. Stainless Gift will be his father. Shining will be his mother. Fame will be his son. Progress in Wisdom will be his attendant. Mind of Seeing will be foremost in terms of insight. Qualities of Splendor will be foremost in terms of miraculous abilities. There will be forty successive congregations, each of them gathering three hundred thousand. The extent of his lifespan will be thirty-five thousand years. His sacred Dharma will remain for forty thousand years. His relics will be abundant.
- 2.B.550 “The thus-gone Mahādatta will be born in a place called Merit Fragrance. His family will be kṣatriya. His light will be immeasurable. Supreme Mind will be his father. Supreme Jasmine Flower will be his mother. Gift of

Qualities will be his son. Rich Mind will be his attendant. Mind of Excellent Adherence will be foremost in terms of insight. Subjugator of the Māras will be foremost in terms of miraculous abilities. There will be twenty successive congregations, each of them gathering five billion irreversible bodhisattvas. The extent of his lifespan will be three thousand years. His sacred Dharma will remain for sixteen thousand years. His teachings will yield gatherings of the irreversible. His relics will be abundant. [F.149.a]

2.B.551 “The thus-gone Śāntimati will be born in a place called Delightful Peace. His family will be brahmin. His light will extend one thousand leagues. Dharma God will be his father. Meritorious Intelligence will be his mother. Diverse will be his son. Worthy of Worship will be his attendant. Precious Hand will be foremost in terms of insight. Free from Darkness will be foremost in terms of miraculous abilities. There will be sixteen successive congregations, each of them gathering one billion. The extent of his lifespan will be twenty thousand years. His sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.552 “The thus-gone Gandhahastin will be born in a place called Fragrant. His family will be kṣatriya. His light will extend three leagues. Fragrance Master will be his father. Delightful Fragrance will be his mother. Fragrance Qualities will be his son. Radiant will be his attendant. Crossing the Swamp will be foremost in terms of insight. Gift of Reflection will be foremost in terms of miraculous abilities. There will be six successive congregations of hearers, each of them gathering six hundred million. The extent of his lifespan will be twenty-five thousand years. His sacred Dharma will remain for twenty-five thousand years. His relics will be abundant.

2.B.553 “The thus-gone Nārāyaṇa will be born in a place called Stable Splendor. His family will be kṣatriya. His light will extend fifteen leagues. Hero will be his father. Excellent Weapon will be his mother. Powerful Strength will be his son. Untiring will be his attendant. Engendering the Strength of Mind will be foremost in terms of insight. Defeater of Attacks will be foremost in terms of miraculous abilities. There will be eighty-four congregations of hearers, each of them gathering ten billion. The extent of his lifespan will be ninety-two thousand years. His sacred Dharma will remain for ninety thousand years. His relics will remain in a single collection. [F.149.b] There will also only be one stūpa.

2.B.554 “The thus-gone Sūrata will be born in a place called Splendor of Joy. His family will be brahmin. His light will extend nineteen leagues. Sourceless will be his father. Lady of Joy will be his mother. Delightful Gift will be his son. Beneficial Mind will be his attendant. Moon Crest Banner will be foremost in terms of insight. Stable Diligence will be foremost in terms of miraculous abilities. There will be three congregations of hearers, each of

them gathering three hundred thousand. The extent of his lifespan will be eight thousand years. His sacred Dharma will remain for eleven thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.555 “The thus-gone Anihata will be born in a place called Indestructible Wheel. His family will be brahmin. His light will extend one hundred leagues. Sun Parasol will be his father. Highest Dharma will be his mother. Beautiful Brightness will be his son. Dharma Treasury will be his attendant. Mindfulness Companion will be foremost in terms of insight. Divine Clarity will be foremost in terms of miraculous abilities. There will be six consecutive congregations, each of them gathering one hundred eighty million. The extent of his lifespan will be three thousand years. His sacred Dharma will remain for fourteen thousand years. His relics will be abundant.

2.B.556 “The thus-gone Candrārka will be born in a place called Jewel Light. His family will be kṣatriya. His light will extend six leagues. Moon will be his father. Jewel Splendor will be his mother. Moon Gift will be his son. Gentle Melody will be his attendant. Abiding Mind will be foremost in terms of insight. Light of Pure Discipline will be foremost in terms of miraculous abilities. There will be eighty-four consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be eighty thousand years. [F.150.a] His sacred Dharma will also remain for eighty thousand years. His relics will be abundant.

2.B.557 “The thus-gone Vidyutketu will be born in a place called Constant Light. His family will be brahmin. His light will extend three hundred leagues. Crest of Masters will be his father. Light of the Child of the Wealth God will be his mother. Sun Lamp will be his son. Intelligence and Proper Attention will be his attendant. Leader of the Gathering will be foremost in terms of insight. Delightful Mind will be foremost in terms of miraculous abilities. There will be sixty consecutive congregations of worthy ones, each of them gathering one hundred thousand. The extent of his lifespan will be sixty-one thousand years. His sacred Dharma will remain for fourteen thousand years. His relics will be abundant.

2.B.558 “The thus-gone Mahita will be born in a place called Delightful to Behold. His family will be brahmin. His light will extend three and half leagues. Land of Excellence will be his father. Radiance of Wisdom will be his mother. Merit Wish will be his son. Mind of Liberation will be his attendant. Indomitable will be foremost in terms of insight. Joyous World will be foremost in terms of miraculous abilities. There will be ten consecutive congregations of worthy ones, each of them gathering six hundred million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for sixty thousand years. His relics will be abundant.

- 2.B.559 “The thus-gone Śrīgupta will be born in a place called Moon Crest. His family will be kṣatriya. His light will cover ten worlds of four continents. Excellent Mind will be his father. Jewel Mind will be his mother. Power of the Dharma will be his son. Wisdom Melody will be his attendant. Nonabiding Mind will be foremost in terms of insight. Truly Superior Yogic Discipline will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations, [F.150.b] each of them gathering thirty billion. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for seventy million years. His relics will be abundant.
- 2.B.560 “The thus-gone Jñānasūrya will be born in a place called Infinite Light. His family will be kṣatriya. His light will cover thirty-two world systems. Excellence will be his father. Supreme Excellence will be his mother. Sun Face will be his son. Excellent Yogic Discipline will be his attendant. Infinite Teacher will be foremost in terms of insight. Endowed with Wisdom will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations, each of them gathering eight hundred million irreversible bodhisattvas. The extent of his lifespan will be eight hundred years. His sacred Dharma will remain for ten thousand years. His teachings will yield gatherings of the irreversible. His relics will be abundant.
- 2.B.561 “The thus-gone Siddhārtha will be born in a place called Fulfilment of Wishes. His family will be brahmin. His light will extend twelve thousand leagues. Gautama will be his father. Delightful Roar will be his mother. Moon Gift will be his son. Gift of the Firm will be his attendant. Supreme Essence will be foremost in terms of insight. Joyous Mind will be foremost in terms of miraculous abilities. There will be seventeen consecutive congregations, each of them gathering one hundred eighty million. The extent of his lifespan will be one thousand years. His sacred Dharma will remain for twenty-eight thousand years. His relics will be abundant.
- 2.B.562 “The thus-gone Merukūṭa will be born in a place called Jewel Array. His family will be kṣatriya. His light will extend ten million leagues. Abiding Intelligence will be his father. Equanimous Mind will be his mother. Luminous Mind will be his son. Dharma Master will be his attendant. Light of the Gathering will be foremost in terms of insight. [F.151.a] Dharma Miracle will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations of worthy ones, each of them gathering ten thousand. The extent of his lifespan will be ten million years. His sacred Dharma will also remain for ten million years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.563 “The thus-gone Aridama will be born in a place called Freedom from Fear. His family will be brahmin. His light will extend as far as sixty worlds of four continents. Indomitable Fame will be his father. Famed Intelligence will be



his mother. Beautiful Intelligence will be his son. Delightful Melody will be his attendant. Campaka Glory will be foremost in terms of insight. Great Strength will be foremost in terms of miraculous abilities. There will be thirty-six consecutive congregations of worthy ones, each of them gathering ten billion. The extent of his lifespan will be ten thousand years. His sacred Dharma will remain for one hundred forty million years. His relics will be abundant. [B13]

2.B.564 “The thus-gone Padma will be born in a place called White Lotus. His family will be brahmin. His light will extend as far as eighteen worlds of four continents. Flower will be his father. Utpala Garland will be his mother. Flower Mountain will be his son. Ocean of Qualities will be his attendant. Beautiful in All Regards will be foremost in terms of insight. Stūpa for Humanity will be foremost in terms of miraculous abilities. There will be seventy-six consecutive congregations of worthy ones, each of them gathering nine hundred forty million. The extent of his lifespan will be sixteen thousand years. His sacred Dharma will remain for one hundred thousand years. His relics will be abundant.

2.B.565 “The thus-gone, the worthy one, Arthakīrti will be born in a place called Sage Faith. [F.151.b] His family will be kṣatriya. His light will extend ninety leagues. Brahmā Wish will be his father. Truth Gift will be his mother. Joy Holder will be his son. Joyous Beauty will be his attendant. Unwavering Mind will be foremost in terms of insight. Lofty Mountain will be foremost in terms of miraculous abilities. There will be eighteen consecutive congregations of worthy ones, each of them gathering fourteen billion. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will also remain for one hundred thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.566 “The thus-gone Jñānakrama will be born in a place called Glorious Acumen. His family will be kṣatriya. His light will extend one fathom. Wealth of Yogic Discipline will be his father. Endowed with the Qualities of Reflection will be his mother. Mind of Liberation will be his son. Meaningful Mind will be his attendant. Light of Leadership will be foremost in terms of insight. Dispeller of Attacks will be foremost in terms of miraculous abilities. There will be ten consecutive congregations of worthy ones, each of them gathering one billion. The extent of his lifespan will be eighty-four thousand years. His sacred Dharma will also remain for eighty-four thousand years. His relics will be abundant.

2.B.567 “The thus-gone Apagatakleśa will be born in a place called Smooth. His family will be brahmin. His light will extend six leagues. Excellent Friend will be his father. Drunk on Wine will be his mother. Lotus Essence will be his son. Clear Mindfulness will be his attendant. Unimpeded Mind will be

foremost in terms of insight. Banner of Training will be foremost in terms of miraculous abilities. In the first congregation will gather one trillion worthy ones; in the second there will be one hundred million, and in the third there will be three hundred million. The extent of his lifespan will be sixteen thousand years. His sacred Dharma will remain for sixty-six thousand years. [F.152.a] His relics will be abundant.

2.B.568 “The thus-gone Nala will be born in a place called Playful. His family will be brahmin. His light will extend sixty-eight leagues. Source of Jewels will be his father. Endowed with Śāla Trees will be his mother. True Friend will be his son. Excellent Crest will be his attendant. Heap of Merit will be foremost in terms of insight. Rich Treasury will be foremost in terms of miraculous abilities. There will be three consecutive congregations of worthy ones, each of them gathering eighty thousand. The extent of his lifespan will be three thousand years. His sacred Dharma will remain for nine thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.569 “The thus-gone Sugandha will be born in a place called Limitless Light. His family will be kṣatriya. His light will extend as far as Jambudvīpa. Wisdom Banner will be his father. Sage Joy will be his mother. Sage Gift will be his son. Famed Qualities will be his attendant. Active Intelligence will be foremost in terms of insight. Earth Holding King will be foremost in terms of miraculous abilities. There will be fourteen consecutive congregations of worthy ones, each of them gathering ten billion. The extent of his lifespan will be eighteen thousand years. His sacred Dharma will remain for seven hundred million years. His relics will be abundant.

2.B.570 “The thus-gone Anupamarāṣṭra will be born in a place called Well-Protected Splendor. His family will be brahmin. His light will extend as far as this world of four continents. Fortunate Wish will be his father. Possessor of Jewels will be his mother. Beryl Essence will be his son. Ocean of Fame will be his attendant. Infinite Hand will be foremost in terms of insight. Complete Power will be foremost in terms of miraculous abilities. [F.152.b] There will be thirty-eight consecutive congregations of hearers, each of them gathering one billion. The extent of his lifespan will be ten million years. His sacred Dharma will also remain for ten million years. His relics will be abundant.

2.B.571 “The thus-gone Marudyaśas will be born in a place called Divine Joy. His family will be kṣatriya. His light will be as profuse as the sands contained in this world of four continents. Land of Excellence will be his father. Child of the Wealth God will be his mother. Illuminator will be his son. Excellent Mind will be his attendant. Dharma Mountain will be foremost in terms of insight. Flowering Tree will be foremost in terms of miraculous abilities. There will be eighteen consecutive congregations, each of them gathering

- one hundred forty million. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for thirty-six thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.572 “The thus-gone Bhavāntadarśin will be born in a place called Seen with Joy. His family will be brahmin. His light will extend sixty leagues. Free from Suffering will be his father. Gift of Joy will be his mother. Lofty Mountain will be his son. Gift of Marks will be his attendant. Great Splendor will be foremost in terms of insight. Delightful Light will be foremost in terms of miraculous abilities. There will be forty consecutive congregations, each of them gathering one hundred fifty million. The extent of his lifespan will be sixteen thousand years. His sacred Dharma will remain for eighteen thousand years. His relics will be abundant.
- 2.B.573 “The thus-gone Candra will be born in a place called Studded. His family will be brahmin. His light will extend forty leagues. Moon Crest will be his father. Sun Essence will be his mother. Splendid Light will be his son. Delightful Melody will be his attendant. Unobscured Perception will be foremost in terms of insight. [F.153.a] Unrelenting Diligence will be foremost in terms of miraculous abilities. There will be forty consecutive congregations, each of them gathering one hundred eighty million. The extent of his lifespan will be twenty-eight thousand years. His sacred Dharma will remain for thirty-two thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.574 “The thus-gone Rāhu will be born in a place called Blazing Jewels. His family will be kṣatriya. His light will extend three hundred leagues. Flashing Light will be his father. Delightful Light will be his mother. Stable Power will be his son. Mind of Power will be his attendant. Unimpeded will be foremost in terms of insight. Fierce Blazing will be foremost in terms of miraculous abilities. In the first congregation there will be eight billion worthy ones, in the second there will be six billion, and in the third there will be four billion. His lifespan will be twenty-eight thousand years. His sacred Dharma will remain for thirty-five thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.575 “The thus-gone Ratnacandra will be born in a place called Supreme Jewel. His family will be kṣatriya. His light will extend six hundred leagues. Exquisite Excellence will be his father. Great Array will be his mother. Luminous Joy will be his son. Flawed Face will be his attendant. Joyous Practice will be foremost in terms of insight. Stable Mode will be foremost in terms of miraculous abilities. There will be twenty-five consecutive congregations, each of them gathering fifteen billion. The extent of his

lifespan will be five thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.576 “The thus-gone Simhadvaja will be born in a place called Reveling in the Superknowledges. His family will be brahmin. [F.153.b] His light will extend sixty leagues. Superknowledge Gift will be his father. Delightful Mind will be his mother. Indomitable will be his son. Benevolent Mind will be his attendant. Harmonious Conduct will be foremost in terms of insight. Ever Present will be foremost in terms of miraculous abilities. There will be twenty consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be forty thousand years. His sacred Dharma will remain for one hundred thousand years. His relics will be abundant.

2.B.577 “The thus-gone Dhyānarata will be born in a place called Delightful Peace. His family will be brahmin. His light will extend six hundred leagues. Place of Winds will be his father. Nonabiding Mind will be his mother. Jewel of Peace will be his son. Dharma Joy will be his attendant. Pure Conduct will be foremost in terms of insight. Faith in Merit will be foremost in terms of miraculous abilities. There will be nine consecutive congregations, each of them gathering ten thousand. The extent of his lifespan will be twenty million years. His sacred Dharma will remain for seventy-three thousand years. His relics will be abundant.

2.B.578 “The thus-gone Anupama will be born in a place called Infinite Array. His family will be brahmin. His light will extend three thousand leagues. Unconquerable will be his father. Equal Wisdom will be his mother. Peaceful Intelligence will be his son. Lovely to See will be his attendant. Bearer of Meteors will be foremost in terms of insight. Wish for Insight will be foremost in terms of miraculous abilities. There will be eleven consecutive congregations, each of them gathering one billion. The extent of his lifespan will be sixty thousand years. His sacred Dharma will remain for ten million years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.579 “The thus-gone Vikrīḍita will be born in a place called Immeasurable Array. His family will be kṣatriya. [F.154.a] His light will extend three hundred leagues. Divine Joy will be his father. Jewel Splendor will be his mother. Eye Adornment will be his son. Joyous Sight will be his attendant. Unimpeded Seeing will be foremost in terms of insight. Delightful Movement will be foremost in terms of miraculous abilities. There will be thirty-three consecutive congregations, each of them gathering six hundred twenty million. The extent of his lifespan will be one billion years. His sacred Dharma will remain for one hundred forty million years. His relics will remain in a single collection. There will also only be one stūpa.

- 2.B.580 “The thus-gone Guṇaratna will be born in a place called Infinite Qualities. His family will be brahmin. His light will extend sixty leagues. Crest of Qualities will be his father. Crest of Merit will be his mother. Gift of Marks will be his son. Great Discerner will be his attendant. Authentic Mind will be foremost in terms of insight. Wealth of Intelligence will be foremost in terms of miraculous abilities. There will be thirteen consecutive congregations of hearers, each of them gathering seven hundred million. The extent of his lifespan will be eighteen thousand years. His sacred Dharma will also remain for eighteen thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.581 “The thus-gone Arhadyaśas will be born in a place called Wondrous. His family will be brahmin. His light will extend one hundred leagues. Hidden by Nāgas will be his father. Endowed with Flowers will be his mother. Flower of Superknowledge will be his son. Well-Considered Aims will be his attendant. Beautiful Melody will be foremost in terms of insight. Source of Insight will be foremost in terms of miraculous abilities. There will be ten consecutive congregations of hearers, each of them gathering eight hundred million. The extent of his lifespan will be eight hundred years. His sacred Dharma will remain for one thousand years. [F.154.b] His relics will be abundant.
- 2.B.582 “The thus-gone Padmapārśva will be born in a place called Jewel Array. His family will be kṣatriya. His light will extend eighty-six leagues. Wealth of Merit will be his father. Lady of the Land will be his mother. Auspicious will be his son. Fierce Splendor will be his attendant. Undisturbed Rest will be foremost in terms of insight. Mind Free from Delusion will be foremost in terms of miraculous abilities. There will be six consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for eighty-three thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.583 “The thus-gone Ūrṇāvat will be born in a place called Attractive Splendor. His family will be brahmin. His light will extend three hundred leagues. Banner of the Insightful will be his father. Equanimous Mind will be his mother. Joyous Roar will be his son. Delightful Roar will be his attendant. Crest of Humanity will be foremost in terms of insight. Certain Rest will be foremost in terms of miraculous abilities. There will be six consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for nine thousand years. His relics will be abundant.

- 2.B.584 “The thus-gone Pratibhānakīrti will be born in a place called Perfectly Pure Beauty. His family will be kṣatriya. His light will extend thirty-six thousand leagues. Liberation Joy will be his father. Jewel Possessor will be his mother. Royal Gift will be his son. Fragrance Qualities will be his attendant. Intelligence Free from Confusion will be foremost in terms of insight. Stable Mind will be foremost in terms of miraculous abilities. There will be thirty-two consecutive congregations, each of them gathering three million six hundred thousand. [F.155.a] His lifespan will be one hundred forty million years. His sacred Dharma will remain for eighty thousand years. His relics will be abundant.
- 2.B.585 “The thus-gone Maṇivajra will be born in a place called Jewel Light. His family will be kṣatriya. His light will extend sixty-six leagues. Excellent Weapon will be his father. Excellent Edge will be his mother. Hidden Splendor will be his son. Subjugator of the Māras will be his attendant. Indomitable will be foremost in terms of insight. Conquering the Enemy will be foremost in terms of miraculous abilities. There will be sixty-one consecutive congregations, each of them gathering nine hundred twenty million. The extent of his lifespan will be ten million years. His sacred Dharma will also remain for ten million years. His relics will be abundant.
- 2.B.586 “The thus-gone Amitāyus will be born in a place called Luminous. His family will be kṣatriya. His light will extend thirteen thousand leagues. Supreme Excellence will be his father. Excellent Splendor will be his mother. Moon will be his son. Stainless Fame will be his attendant. Crest of Excellence will be foremost in terms of insight. Great Array will be foremost in terms of miraculous abilities. There will be one hundred thousand consecutive congregations, each of them gathering innumerable bodhisattvas. The extent of his lifespan will be sixty-one thousand years. His sacred Dharma will also remain for sixty-one thousand years. For as long as the sacred Dharma remains all bodhisattvas will continue to appear. His relics will be abundant.
- 2.B.587 “The thus-gone Maṇivyūha will be born in a place called Jeweled Array. His family will be brahmin. His light will extend ten million leagues. Array of Offerings will be his father. Qualities of Intelligence will be his mother. Merit Splendor will be his son. [F.155.b] Dharma Array will be his attendant. Wisdom Array will be foremost in terms of insight. Sight of Power will be foremost in terms of miraculous abilities. There will be five consecutive congregations, each of them gathering eighty thousand. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

- 2.B.588 “The thus-gone Mahendra will be born in a place called Bright Movement. His family will be brahmin. His light will extend three hundred leagues. Healer will be his father. Medicine will be his mother. Superior Wish will be his son. Star will be his attendant. Great Roar will be foremost in terms of insight. Roar Attainment will be foremost in terms of miraculous abilities. There will be forty consecutive congregations, each of them gathering one hundred thousand. The extent of his lifespan will be six thousand years. His sacred Dharma will remain for twelve thousand years. His relics will be abundant.
- 2.B.589 “The thus-gone Guṇākara will be born in a place called Endowed with Qualities. His family will be kṣatriya. His light will extend one hundred leagues. Superior will be his father. Supreme Splendor will be his mother. Excellent Splendor will be his son. Divine Joy will be his attendant. Universal Knowledge will be foremost in terms of insight. Unaffected will be foremost in terms of miraculous abilities. There will be nine consecutive congregations, each of them gathering one hundred thirty million. The extent of his lifespan will be seventeen thousand years. His sacred Dharma will also remain for seventeen thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.590 “The thus-gone Meruśāśas will be born in a place called Endowed with Discipline. His family will be kṣatriya. His light will extend one thousand leagues. Stainless Joy will be his father. [F.156.a] Qualities of Splendor will be his mother. Lamp Gift will be his son. Joyous Sight will be his attendant. Pure Eye will be foremost in terms of insight. Light Rays for the World will be foremost in terms of miraculous abilities. There will be eight consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be thirty-three thousand years. His sacred Dharma will remain for seventy-three thousand years. His relics will be abundant.
- 2.B.591 “The thus-gone Daśaraśmi will be born in a place called Undefeatable Splendor. His family will be brahmin. His light will extend thirty-six thousand leagues. Beautiful Power will be his father. Fine Mind will be his mother. Highly Astute will be his son. Human will be his attendant. Delightful Melody will be foremost in terms of insight. Delighting in Truth will be foremost in terms of miraculous abilities. There will be thirty-four consecutive congregations, each of them gathering six hundred thousand. The extent of his lifespan will be forty thousand years. His sacred Dharma will remain for thirty-four thousand years. His relics will be abundant.
- 2.B.592 “The thus-gone Anindita will be born in a place called Stūpa. His family will be brahmin. His light will extend six thousand leagues. Vajra Gift will be his father. Jasmine Flower will be his mother. Delightful Roar will be his son. Certain Wisdom will be his attendant. Crest of Excellence will be foremost in

terms of insight. Crusher of Non-Buddhist Outsiders will be foremost in terms of miraculous abilities. There will be fifty-two consecutive congregations, each of them gathering six hundred million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for sixteen thousand years. His relics will be abundant.

2.B.593 “The thus-gone Nāgakrama will be born in a place called Flower Light. His family will be brahmin. His light will extend three thousand leagues. [F.156.b] Dharma will be his father. Excellent Dharma will be his mother. Wealth God will be his son. Supreme Mind will be his attendant. Abode of Wisdom will be foremost in terms of insight. Luminous Splendor will be foremost in terms of miraculous abilities. In the first congregation there will be ten billion worthy ones, in the second there will be nine hundred million, and in the third there will be eighty million. His lifespan will be six thousand years. His sacred Dharma will also remain for six thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.594 “The thus-gone Manoratha will be born in a place called Array of Light. His family will be kṣatriya. His light will extend seven thousand leagues. Universally Excellent will be his father. Delightful Gift will be his mother. Bright Strength will be his son. Without Suffering will be his attendant. Delightful Speech will be foremost in terms of insight. Joy for the World will be foremost in terms of miraculous abilities. There will be fourteen consecutive congregations, each of them gathering three hundred million. The extent of his lifespan will be ninety thousand years. His sacred Dharma will remain for three thousand years. His relics will be abundant.

2.B.595 “The thus-gone Ratnacandra will be born in a place called Radiant Crest. His family will be brahmin. His light will extend sixty-six thousand leagues. Jewel Mind will be his father. Divine Light will be his mother. Flower will be his son. Land of Chariots will be his attendant. Banner of Qualities will be foremost in terms of insight. Star will be foremost in terms of miraculous abilities. There will be thirty-four consecutive congregations, each of them gathering one hundred forty million. The extent of his lifespan will be seventy-seven thousand years. His sacred Dharma will remain for one thousand years. His relics will remain in a single collection. There will also only be one stūpa. [F.157.a]

2.B.596 “The thus-gone Śānta will be born in a place called Flawless. His family will be brahmin. His light will extend eight leagues. Intelligence of Peace will be his father. Splendor of Utter Peace will be his mother. Vast Joy will be his son. Complete will be his attendant. Indomitable will be foremost in terms of insight. Free from Delusion will be foremost in terms of miraculous abilities. There will be fifteen consecutive congregations, each of them



gathering three hundred sixty million. The extent of his lifespan will be forty thousand years. His sacred Dharma will remain for fifteen thousand years. His relics will be abundant.

2.B.597 “The thus-gone Pradyotarāja will be born in a place called Radiant Crest. His family will be brahmin. His light will extend five hundred leagues. Most Clear will be his father. Intelligence Crest will be his mother. Splendid Gift will be his son. Excellent Sight will be his attendant. Infinite Hand will be foremost in terms of insight. Reveling will be foremost in terms of miraculous abilities. There will be twenty-four consecutive congregations, each of them gathering nine million eight hundred thousand. The extent of his lifespan will be twenty million years. His sacred Dharma will also remain for twenty million years. His relics will be abundant.

2.B.598 “The thus-gone Sārathi will be born in a place called Radiant Splendor. His family will be brahmin. His light will extend ten million leagues. Sun Splendor will be his father. Fearlessness Gift will be his mother. Joyous Sight will be his son. Lamp Hand will be his attendant. Unperturbed Mind will be foremost in terms of insight. Certain Firmness will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering eight hundred fifty million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for one thousand years. His relics will remain in a single collection. There will also only be one stūpa. [F.157.b]

2.B.599 “The thus-gone Nandeśvara will be born in a place called Endowed with Delightful Melody. His family will be brahmin. His light will extend seventy thousand leagues. Joyous Melody will be his father. Lamp Gift will be his mother. Strength Gift will be his son. Delightful Melody will be his attendant. Mind of Truth will be foremost in terms of insight. Infinite Qualities will be foremost in terms of miraculous abilities. In the first congregation will gather sixty billion worthy ones; in the second there will be seventy billion; in the third, eighty billion; in the fourth, ninety billion; and in the fifth, one hundred billion. His lifespan will be sixty thousand years. His sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.600 “The thus-gone Ratnacūḍa will be born in a place called Stacked Qualities. His family will be kṣatriya. His light will extend one thousand leagues. Jewel Mode will be his father. Merit Increase will be his mother. Supreme Dharma will be his son. Illuminator will be his attendant. Abiding Mind will be foremost in terms of insight. Divine King will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering three million six hundred thousand. The extent of his

lifespan will be two thousand years. His sacred Dharma will remain for six thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.601 “The thus-gone Vigatabhaya will be born in a place called Gift of Life. His family will be brahmin. His light will extend sixty thousand leagues. Excellent Light will be his father. Worshiper will be his mother. Certain Sight will be his son. Certain Gift will be his attendant. Stable Mind will be foremost in terms of insight. Sage Leader will be foremost in terms of miraculous abilities. There will be only one congregation, gathering innumerable members of the saṅgha of monks. [F.158.a] His lifespan will be twenty-two thousand years. His sacred Dharma will remain for eighty-two thousand years. His relics will be abundant.

2.B.602 “The thus-gone Ratnagarbha will be born in a place called Free from the Aggregates. His family will be kṣatriya. His light will extend six hundred million leagues. Light of Wisdom will be his father. Jewel of Intelligence will be his mother. Lotus Treasury will be his son. Resounding Fame will be his attendant. Indomitable Splendor will be foremost in terms of insight. Nonabiding Mind will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering fourteen trillion. The extent of his lifespan will be fifty million years. His sacred Dharma will remain for one billion years. His relics will be abundant.

2.B.603 “The thus-gone Ratnacandra will be born in a place called Stainless. His family will be brahmin. His light will extend forty-two thousand leagues. Excellent Eye will be his father. Eye Gift will be his mother. Delightful Moon will be his son. Renowned Qualities will be his attendant. Essence of Acumen will be foremost in terms of insight. Unperturbed Mind will be foremost in terms of miraculous abilities. There will be six consecutive congregations, each of them gathering two hundred sixty million. The extent of his lifespan will be six years. His sacred Dharma will remain for sixteen thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.604 “The thus-gone Vimalakīrti will be born in a place called Without Thorns. His family will be brahmin. His light will extend one hundred thousand leagues. Triple Knowledge will be his father. Excellent Wisdom will be his mother. Without Mud will be his son. Moon of Humanity will be his attendant. Renowned Wisdom will be foremost in terms of insight. [F.158.b] Sign Expert will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations, each of them gathering one hundred thousand. The extent of his lifespan will be twenty-eight thousand years. His sacred Dharma will remain for forty thousand years. His relics will be abundant.

- 2.B.605 The thus-gone Śāntatejas will be born in a place called Infinite Splendor. His family will be kṣatriya. His light will extend as far as one hundred worlds of four continents. Infinite Splendor will be his father. Splendid will be his mother. Splendid Flower will be his son. Gentle Splendor will be his attendant. Unimpeded Splendor will be foremost in terms of insight. Power and Splendor will be foremost in terms of miraculous abilities. There will be sixty-nine consecutive congregations, each of them gathering eighty million. The extent of his lifespan will be ten million years. His sacred Dharma will remain for fourteen thousand years. His relics will be abundant.
- 2.B.606 “The thus-gone Priyaketu will be born in a place  
Called Joyful.  
The family of this victor will be brahmin,  
And his light will extend ten leagues.
- 2.B.607 “Exquisite Excellence will be his father and Dharma Intelligence his mother;  
Illuminator will be his son and Virtue his attendant.  
Supreme Fame will be the scholar  
And Illuminator the one of miracles.
- 2.B.608 “There will be eighty congregations, each of which will gather  
Seven hundred thirty billion worthy ones  
Who have relinquished all defilements.  
The lifespan of humankind will be seventy-three thousand years.
- 2.B.609 “After this knower of the world has transcended suffering  
His sacred Dharma will remain for eighty thousand years.  
The relics of this victor will be abundant,  
And there will be seventy-six thousand stūpas.
- 2.B.610 “The thus-gone Rāhudeva  
Will be born in a place called Joyful.  
The family of this victor will be kṣatriya,  
And his light will extend eight leagues.
- 2.B.611 “Excellent Splendor will be his father and Chariot of the Fortunate his  
mother;  
Unsurpassable will be his son and Tree his attendant. [F.159.a]  
Delightful Roar will be the scholar  
And Gone to Bliss the one of miracles.
- 2.B.612 “There will be sixty-six congregations,  
Each of them gathering two hundred million.  
The lifespan of humans will be twenty-two thousand years,

And after the completion of exhaustion<sup>167</sup>

- 2.B.613 “The teachings will remain for ninety-three thousand years.  
The relics will be abundant, and the jewel-studded stūpas,  
Adorned with the seven precious substances,  
Will number eight hundred sixty million.
- 2.B.614 “The guide of the world, Suvayas,  
Will be born in a place called Adorned with Jewels.  
His family will be brahmin,  
And his light will extend twenty-two leagues.
- 2.B.615 “Wealth will be his father and Stūpa for Humanity his mother;  
Rāhu will be his son and Excellent Joy his attendant.  
Moving Legs will be the scholar  
And Proclaimer the one of supreme miracles.
- 2.B.616 “There will be eighty congregations,  
Each of which will gather one hundred million  
Completely unshakable worthy ones,  
Liberated and stainless.
- 2.B.617 “The lifespan of humans will be eighty thousand years,  
And after the knower of the world has attained nirvāṇa  
The wheel of his Dharma will still be turned for one thousand years.  
The relics will be abundant and contained in sixty-four thousand
- 2.B.618 “Continuously circumambulated stūpas.  
The thus-gone Amarapriya  
Will be born in a place called Adorned with the Gods.  
His family will be kṣatriya,
- 2.B.619 “And his light will extend ten million leagues.  
Excellent Youth will be his father and Equanimous Mind his mother;  
Beautiful Joy will be his son and Joyous his attendant.  
Lion of Humans will be the scholar
- 2.B.620 “And Māra Crusher the one of miracles.  
There will be thirty-six congregations,  
Each of them gathering sixty-two billion  
Intelligent ones who have attained the highest peace.
- 2.B.621 “The lifespan of humans will be twenty-three thousand years,  
And after the teacher has attained nirvāṇa  
His sacred Dharma will remain

For seventy-two thousand years.

- 2.B.622 “His relics will be abundant, and there will appear  
Nine hundred ninety billion excellent stūpas. [F.159.b]  
The thus-gone Ratnaskandha  
Will be born in a place called Adorned with Jewels.
- 2.B.623 “His family will be kṣatriya and his light will extend seventy leagues.  
Unperturbed will be his father;  
Supreme Jewel be this victor’s mother.  
Excellent Mind will be his son and Moon his attendant.
- 2.B.624 “Supreme Melody will be the scholar  
And Defeater of Attacks the one of miracles.  
There will be sixty-six congregations,  
Each of them gathering nine hundred thirty million
- 2.B.625 “Stainless and unshakable beings of purified bodies.  
The lifespan of humans will be seventy-three thousand years,  
And after this well-gone one has reached cessation  
His sacred Dharma will remain for a thousand years.
- 2.B.626 “His relics will remain in a single collection  
Within a stūpa five leagues tall.  
The thus-gone Laḍitavikrama  
Will be born in a place called Beautiful and Delightful.
- 2.B.627 “His family will be brahmin and his light will extend three leagues.  
Excellent Light Rays will be his father,  
And Endowed with Flowers will be this victor’s mother.  
Love will be his son and Excellent Mind his attendant.
- 2.B.628 “Supreme Mind will be the scholar  
And Miraculous Display the one of miracles.  
There will be sixty-six congregations,  
Each of them gathering thirty million
- 2.B.629 “Selfless and untroubled beings, liberated from existence.  
The lifespan of humans will be ten million years,  
And after this teacher has gone to the highest peace  
His sacred Dharma will remain for ninety-one thousand years.
- 2.B.630 “The relics of this knower of the world will be abundant,  
Contained in two hundred thirty million stūpas.  
The thus-gone Siṃhapakṣa

- Will be born in a place called Endowed with Merit.
- 2.B.631 “His family will be brahmin and his light will extend eighteen leagues.  
Exquisite Excellence will be his father;  
Lotus Possessor will be his mother.  
Supreme Leader will be his son and Dharma his attendant.
- 2.B.632 “Hundred Light Rays will be the scholar  
And Conqueror the one of miracles.  
There will be ten congregations,  
Each of them gathering one hundred million [F.160.a]
- 2.B.633 “Accomplished worthy ones free from attachment, who have gone beyond  
the swamp.  
The lifespan of humans will be three hundred years,  
And after the teacher has reached liberation  
His sacred Dharma will remain for ten thousand years.
- 2.B.634 “There will be two billion stūpas  
Draped in nets of gold.  
The thus-gone Atyuccagāmin  
Will be born in a place called Created by Gods.
- 2.B.635 “His family will be kṣatriya and his light will extend ninety-two leagues.  
King of Trees will be his father;  
Possessor of Joy will be his mother.  
Qualities of Joy will be his son and Conqueror his attendant.
- 2.B.636 “Joyous Worthy One will be the scholar  
And the monk Famed Astrologer the one of miracles.  
There will be sixty-six congregations,  
Each of them gathering two hundred twenty million
- 2.B.637 “Beings of peace and gentleness.  
The lifespan of humans will be forty thousand years,  
And the sacred Dharma of the one free from thought  
Will remain for nine thousand years.
- 2.B.638 “There will be a single stūpa of this victorious one,  
Three leagues tall and ornamented with gold.  
The supreme human, Janendra,  
Will be born in a place called Superior World.
- 2.B.639 “His family will be brahmin and his light will extend three leagues.  
Highest Veneration will be his father;

- Fearless will be his mother.  
Joy for the World will be his son and Conqueror his attendant.
- 2.B.640 “Wisdom of the Gathering will be the scholar  
And Melodious Thunder the one of miracles.  
There will be sixteen congregations,  
Each of them gathering sixty million
- 2.B.641 “Purified and well-trained minds free from the three stains.  
The lifespan of humans will be two thousand years,  
And after this victor has attained nirvāṇa  
His sacred Dharma will remain for seventy-two thousand years.
- 2.B.642 “There will be twenty billion stūpas  
Studded with jewels.  
The moon of speech, Sumati,  
Will be born in a place called Certain Brightness.
- 2.B.643 “The family of this victor will be kṣatriya and his light will extend two  
leagues. [F.160.b]  
Unimpeded will be his father,  
And Possessor of Jewels will be this victorious one’s mother.  
Crusher will be his son and Gift of Excellence his attendant.
- 2.B.644 “The monk Leader of the Gathering will be the scholar  
And Defeater of Attacks will be the one of miracles.  
There will be ninety congregations,  
Each of them gathering one hundred million
- 2.B.645 “Beings who have cut through the knots and are free from craving, stain,  
and defilement.  
The lifespan of humans will be one hundred billion years,  
And after this teacher has entered liberation his sacred Dharma  
Will remain for two thousand years.
- 2.B.646 “There will be a single, extraordinary stūpa,  
One league large and studded with hundreds of special jewels.  
The thus-gone Lokaprabha  
Will be born in a place called Superior Splendor.
- 2.B.647 “The family of this victor will be kṣatriya and his light will extend sixty  
leagues.  
Moon Mountain will be his father  
And Endowed with Flowers his mother.

- Beautiful Joy will be his son and Winner his attendant.
- 2.B.648 “Famed Qualities will be the scholar  
And Excellent Sandalwood will be the one of miracles.  
There will be sixty-six congregations,  
Each of them gathering
- 2.B.649 “Nine hundred ninety billion worthy ones.  
The lifespan of humans will be twenty-two thousand years  
And the sacred Dharma will remain for one thousand years.  
The stūpa of this victorious one will be three leagues large,
- 2.B.650 Shielded completely by a golden canopy  
And adorned with ten billion parasols.  
The thus-gone Ratnatejas  
Will be born in a place called Display of Merit.
- 2.B.651 “The family of this victor will be kṣatriya and his light will extend thirteen  
leagues.  
Excellent Lotus will be his father  
And Teacher of Qualities his mother.  
Blooming Flowers will be his son and Star his attendant.
- 2.B.652 “Praised by Numerous Sages will be the scholar  
And Joy for the World will be the one of miracles.  
There will be one billion congregations,  
Each of them gathering
- 2.B.653 “One billion beings of purified mind, worthy of worship.  
The lifespan of humans will be nine thousand years, [F.161.a]  
And after this victor has attained nirvāṇa  
His sacred Dharma will remain for sixty thousand years.
- 2.B.654 “The relics of this victorious will be abundant  
And contained in eighty thousand stūpas.  
The well-gone Bhāgīrathi  
Will be born in a place called Starlight.
- 2.B.655 “The family of this victor will be brahmin and his light will extend ten  
leagues.  
Land of Excellence will be his father  
And Supreme Jewel his mother.  
Lord of Joy will be his son and Excellent Joy his attendant.
- 2.B.656 “Radiant will be the scholar



- And Source of Qualities the one of miracles.  
There will be eighty congregations,  
Each of them gathering
- 2.B.657 “Nine hundred twenty million beings of liberated mind.  
Their lifespan will be one hundred years,  
And after this victor has accomplished exhaustion  
His sacred Dharma will remain for twenty-three thousand years.
- 2.B.658 “His relics will be contained in seven hundred sixty billion stūpas  
Adorned with nets of a hundred different jewels.  
The protector of the world, Saṃjaya,  
Will be born in a place called Adorned with Truth.
- 2.B.659 “His family will be brahmin,  
And his light will extend one hundred twenty million leagues.  
Ocean will be his father, and Lady of Splendor will be this victor’s mother.  
Joy in Concentration will be his son and Deity his attendant.
- 2.B.660 “Praised by the Worthy will be the scholar  
And Destroyer of Attacks the one of miracles.  
There will be eight congregations,  
Each of them gathering ten billion
- 2.B.661 “Who have abandoned the banner of pride.  
The lifespan of humans will be eighty thousand years,  
And the sacred Dharma of this supreme human  
Will remain for ten million years.
- 2.B.662 “There will be one billion stūpas  
Decorated with silver and pure pearls.  
The thus-gone Rativyūha  
Will be born in a place called Seen Always.
- 2.B.663 “His family will be kṣatriya and his light will extend ten million leagues.  
Unperturbed will be his father,  
And Beautiful Voice will be this victor’s mother. [F.161.b]  
Gentle Melody will be his son and Star his attendant.
- 2.B.664 “Joyous Movement will be the scholar  
And Wish to Worship the Capable the one of miracles.  
There will be two congregations,  
Each of them gathering
- 2.B.665 “Two hundred twenty thousand unperturbed worthy ones.

- The lifespan of humans will be three thousand years,  
And when this teacher has left nothing behind  
His sacred Dharma will remain for twelve thousand years.
- 2.B.666 “The single stūpa of that time’s victor  
Will measure ten leagues.  
The thus-gone Tirthakara  
Will be born in a place called Blissful.
- 2.B.667 “His family will be kṣatriya and his light will extend thirty leagues.  
Power will be his father,  
And Abandoning Doubts will be this victor’s mother.  
Supreme Tree will be his son and Skillful his attendant.
- 2.B.668 “Earth Holder will be the scholar  
And Mountain Shaker the one of miracles.  
There will be sixty-six congregations,  
Each of them gathering ninety million
- 2.B.669 “Who have crossed the ocean of craving.  
The lifespan of humans will be ninety-nine thousand years,  
And when this teacher has accomplished exhaustion  
His sacred Dharma will remain for thirty-six thousand years.
- 2.B.670 “His relics will be abundant, and the excellent stūpas  
Will number two hundred twenty billion.  
The thus-gone Gandhahastin  
Will be born in a place called Clear Fragrance.
- 2.B.671 “The family of this victor will be brahmin,  
And his light will extend thirty million leagues.  
Excellent Hand will be his father, and Lady of the Land will be this victor’s  
mother.  
Sharing will be his son and Fierce his attendant.
- 2.B.672 “Firm Certainty will be the scholar  
And Elephant Gaze the one of miracles.  
There will be thirty-six congregations,  
Each of them gathering two hundred forty million
- 2.B.673 “Who have crossed the swamp and are free from ignorance.  
The lifespan of humans will be fifteen thousand years,  
And when this teacher has left nothing behind  
His sacred Dharma will remain for ninety-nine thousand years.

- 2.B.674 “The relics of this victor will be abundant, [F.162.a]  
Enshrined in seventy billion stūpas.  
The thus-gone Arciṣmati  
Will be born in a place called Endowed with Merit.
- 2.B.675 “The family of this victor will be brahmin,  
And his light will permeate throughout all realms.  
Excellent Light will be his father and Glorious Splendor his mother.  
Attractive Splendor will be his son and Fame his attendant.
- 2.B.676 “Adorned with Qualities will be the scholar  
And Terrifier of Existence the one of miracles.  
There will be forty thousand congregations,  
Each of them gathering thirty billion
- 2.B.677 “Who abide within the eight liberations.  
The lifespan of this victor will be one hundred years,  
And once he has attained nirvāṇa his sacred Dharma will,  
To the benefit of beings, remain for one thousand years.
- 2.B.678 “The relics of this victor will remain in a single collection and there will be a  
single stūpa,  
Measuring seventy leagues and adorned with banners.  
The thus-gone Merudhvaja  
Will be born in a place called Wondrous Stūpa.
- 2.B.679 “His family will be brahmin,  
And his light will extend twenty-two leagues.  
Human will be his father and Abandoner of Anger will be his immaculate  
mother.  
Divine Joy will be his son and Star King his attendant.
- 2.B.680 “Ocean of Learning will be the scholar  
And Destroyer of Attacks the one of miracles.  
There will be sixty-six congregations,  
Each of them gathering ten million unshakable worthy ones
- 2.B.681 “Who have cultivated the levels of peaceful absorption.  
The lifespan of humans will be ten thousand years,  
And when the teacher has departed in peace his sacred Dharma  
Will remain complete for ten thousand years.
- 2.B.682 “There will be thirty million fine stūpas,  
Adorned with supreme flowers, emblems, and banners.

- The well-gone Sugandha  
Will be born in a place called Incense Ornament.
- 2.B.683 “His family will be kṣatriya,  
And his light will extend eight hundred million leagues.  
Fine and Noble Mind will be his father and Incense Stūpa will be this  
victorious one’s mother.  
Wealth Lover will be his son and Joy his attendant.
- 2.B.684 “Supreme Peace will be the scholar  
And Supreme Stūpa the one of miracles. [F.162.b]  
Those who are free from attachment to the three realms and teach  
accordingly,  
Who are beyond desire and have purified unwholesomeness,
- 2.B.685 “Will gather in congregations beyond count.  
The lifespan of humans will be three million years,  
And after the supreme protector has attained nirvāṇa  
His sacred Dharma will endure.
- 2.B.686 “There will be eighty thousand stūpas  
Along with four thousand that are endowed with golden banners.  
The thus-gone Dṛḍhadharma  
Will be born in a place called Fierce Light.
- 2.B.687 “This victor’s family will be brahmin  
And his light will extend one hundred thousand leagues.  
Seeing Correctly will be his father and Seeing Completely Correctly will be  
this victorious one’s mother.  
Excellent Merit will be his son and Exquisite Splendor his attendant.
- 2.B.688 “Stūpa for Yogic Discipline will be the scholar  
And Certain Insight the one of miracles.  
There will be eleven congregations,  
Each of them gathering seven hundred twenty million
- 2.B.689 “Who have become unshakable.  
The lifespan of humans will be two hundred thousand years,  
And after this unparalleled one has attained nirvāṇa  
His sacred Dharma will remain for eighty years.
- 2.B.690 “The excellent stūpas will number seven hundred sixty million  
And their surroundings will be adorned with jewels and banners.  
The thus-gone Ugratejas

Will be born in a place called Irreproachable Splendor.

- 2.B.691 “His family will be brahmin,  
And his light will extend ten million leagues.  
Masterful Hand will be his father and Endowed with Clouds will be this  
victorious one’s mother.  
Certainty will be his son and Hero his attendant.
- 2.B.692 “Exhaustion of Birth will be the one of knowledge  
And Shaker of the Realms the one of miracles.  
There will be five consecutive congregations,  
Each of them gathering seven hundred million
- 2.B.693 “Who have transcended the world and gone beyond existence.  
The lifespan of this immaculate one will be two hundred years,  
And for the benefit of the world his sacred Dharma  
Will remain for two thousand years.
- 2.B.694 “The relics of this victor will remain in one collection  
And the single, jewel-studded stūpa will measure sixty leagues.  
The thus-gone Maṇidharman  
Will be born in a place called White Lotus. [F.163.a]
- 2.B.695 “His family will be brahmin,  
And his light will extend twenty-two leagues.  
Excellent Joy will be his father and Supreme Joy will be this victorious one’s  
mother.  
Joyous Knowledge will be his son and Excellent Brahmā his attendant.
- 2.B.696 “Equanimous Mind will be the scholar  
And Illuminator of the World the one of miracles.  
There will be thirty-six consecutive congregations,  
Each of them gathering eighty beings
- 2.B.697 “Who have defeated dullness and ignorance and attained cessation.  
The lifespan of humans will be three thousand years,  
And after this incomparable one has attained nirvāṇa  
His sacred Dharma will remain for one thousand years.
- 2.B.698 “The relics of this victor will be abundant,  
And there will be thirty-sixty thousand fine stūpas.  
The world protector Bhadradata  
Will be born in a place called Lotus Crest.
- 2.B.699 “His family will be kṣatriya,

- And his light will extend twelve leagues.  
Heap of Excellence will be his father and Sun Continuum his mother.  
Brahmā Joy will be his son and Accomplishment his attendant.
- 2.B.700 “Worshiped by Gods will be the scholar  
And Clarity Free from Dullness the one of miracles.  
There will be thirty consecutive congregations,  
Each of them gathering seven hundred thirty million
- 2.B.701 “Sons of the victorious ones.  
His lifespan will be one hundred thousand years,  
And after this incomparable one has attained nirvāṇa  
His sacred Dharma will remain for seventy years.
- 2.B.702 “Subsequent to this well-gone one’s nirvāṇa  
His relics will be abundant, and there will be four stūpas.  
The well-gone guide of humanity, Candra,  
Will be born in a place called Splendid Creation.
- 2.B.703 “This victor will be of kṣatriya family,  
And his light will extend eight leagues.  
Excellent Crest will be his father, and Endowed with Excellence will be this  
victor’s mother.  
Medicine will be his son and Even Limbs his attendant.
- 2.B.704 “Gathering of Qualities will be the scholar  
And Superior God the one of miracles.  
There will be sixty-six consecutive congregations  
Of this great sage’s detached children,
- 2.B.705 “Whose minds are serene like mountains. [F.163.b]  
The lifespan of humans will be twenty-two years,  
And the sacred Dharma of this teacher of infinite fame  
Will remain complete for three hundred years.
- 2.B.706 “There will be a single fine stūpa of this victor,  
Measuring eight leagues of beauty.  
The well-gone Brahmasvara  
Will be born in a place called Melody of Joy.
- 2.B.707 “The family of this victor will be brahmin,  
And his light will extend nine leagues.  
Excellent Youth will be his father and Divine Joy his mother.  
Joyous will be his son and Trained his attendant.

- 2.B.708 “Ocean of Qualities will be the scholar  
And Miraculous Wisdom Display the one of miracles.  
There will be eighty consecutive congregations,  
Each gathering ten million joyous meditators,
- 2.B.709 “Free from anger, peaceful, and gentle.  
The lifespan of humans will be sixteen thousand years,  
And the sacred Dharma will remain for eighty thousand.  
The relics of this victor will be abundant,
- 2.B.710 “And there will be eighty thousand stūpas,  
Adorned with banners and draped with nets.  
The thus-gone Siṃhacandra  
Will be born in a place called Seen Always.
- 2.B.711 “His family will be kṣatriya,  
And his light will extend ninety-two leagues.  
Gift of Excellence will be his father and Buddha Intelligence his mother.  
Dissimilar Eyes will be his son and Moon his attendant.
- 2.B.712 “Splendid Adornment will be the one of wisdom  
And Ascertainment the one of miracles.  
There will be eighty consecutive congregations,  
Each gathering six million three hundred thousand selfless ones,
- 2.B.713 “Detached from the world and immutable.  
The lifespan of humans will be eighty thousand years,  
And after this supreme protector has attained nirvāṇa  
His sacred Dharma will remain for one thousand years.
- 2.B.714 “The relics of this victor will remain in a single collection,  
And there will be a single stūpa of three leagues, adorned with banners.  
The incomparable buddha Śrī  
Will be born in a place called Beautiful World.
- 2.B.715 “This victorious one will be of kṣatriya family,  
And his light will extend one league.  
Free from Suffering will be his father and Joyous Beauty his mother. [F.164.a]  
Free from Thorns will be his son and Joy his attendant.
- 2.B.716 “Worshiped by the People will be the scholar  
And Defeater of Attacks the one of miracles.  
There will be four hundred eighty consecutive congregations,

Each of them exclusively gathering immaculate ones who are liberated from  
existence

- 2.B.717 “And have relinquished the mud, the net, and the darkness.  
The lifespan of humans will be one hundred years,  
And after this supreme protector has attained nirvāṇa  
His sacred Dharma will remain for eighty years.
- 2.B.718 “The relics of this victor will be abundant,  
And there will be sixty-six thousand fine stūpas.  
The knower of the world, Sujāta,  
Will be born in a place called Gentle.
- 2.B.719 “The family of this victorious one will be kṣatriya,  
And his light will extend seven hundred million leagues.  
Great Being will be his father, and Light Nourisher will be this victor’s  
mother.  
Flash of Lightning will be his son and Fierce his attendant.
- 2.B.720 “Ocean of Qualities will be the scholar  
And Dispeller of Flaws the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering three hundred thirty million
- 2.B.721 “Nonabiding ones of universal perfection.  
The lifespan of humans will be two thousand years,  
And after this teacher has gone beyond  
His sacred Dharma will remain for thirty-six thousand years.
- 2.B.722 “The relics of this victor will be abundant,  
And there will be three billion fine stūpas.  
The buddha Ajitagaṇa  
Will be born in a place called Adorned with Marks.
- 2.B.723 “The family of this victorious one will be brahmin,  
And his light will extend one hundred leagues.  
Meaningful will be his father and Endowed with Fame his mother.  
Excellent Moon will be his son and Truth his attendant.
- 2.B.724 “Powerful Movement will be the scholar  
And Splendid Miraculous Display the one of miracles.  
There will be forty thousand consecutive congregations,  
Each of them gathering ten million children of the great sage,
- 2.B.725 “Who are all liberated from the bonds of existence.



The lifespan of humans will be forty thousand years,  
And after the world's superior has attained nirvāṇa  
His sacred Dharma will remain for eighty thousand years. [F.164.b]

2.B.726 "The relics of this victor will be abundant,  
And there will be nine billion golden stūpas.  
The thus-gone Yaśomitra  
Will be born in a place called Superior Fame.

2.B.727 "His family will be brahmin,  
And his light will extend ninety million leagues.  
Radiant Sacrifice will be his father and Endowed with Merit his mother.  
Sage will be his son and Distinguished his attendant.

2.B.728 "True Qualities will be the scholar  
And Fearless Mind the one of miracles.  
There will be sixty-six consecutive congregations,  
Each of them gathering three hundred forty million liberators

2.B.729 "Who destroy the hordes of the māras.  
The lifespan of humans will be twenty-one thousand years,  
And this incomparable one's sacred Dharma  
Will remain for twenty-two thousand years.

2.B.730 "The relics of this victor will be abundant,  
And there will be seven hundred sixty million fine stūpas.  
The thus-gone Satya  
Will be born in a place called Splendid Beauty.

2.B.731 "His family will be kṣatriya,  
And his light will extend one hundred million leagues.  
Lord of Humans will be his father and Fortunate Wish his mother.  
Astrologer will be his son and Excellent Sacrifice his attendant.

2.B.732 "Fame will be the knowledgeable one  
And Miraculous Display the one of miracles.  
There will be ten billion consecutive congregations,  
Each of them gathering seventy billion worthy ones

2.B.733 "Who are free from the three stains, utterly immaculate.  
His lifespan will be thirty thousand years,  
And when this victor has entered peace  
His sacred Dharma will remain for nine thousand years.

2.B.734 "The relics of this victor will remain in a single collection,

- And there will be one stūpa, measuring nine league and studded with  
hundreds of jewels.  
The well-gone Mahātapas  
Will be born in a place called Satisfying the Unprotected.
- 2.B.735 “His family will be brahmin,  
And his light will extend twenty-two leagues.  
Excellent Light Rays will be his father and Possessor of Joy his mother.  
Fearless will be his son and Fame his attendant.
- 2.B.736 “Famed Illuminator will be the knowledgeable one  
And Mountain Shaker the one of miracles. [F.165.a]  
There will be seven consecutive congregations,  
Each of them gathering seventy-three billion
- 2.B.737 “Possessors of the six superknowledges, who are free from ignorance.  
The lifespan of humans will be ten thousand years,  
And the sacred Dharma of the one who has relinquished the aggregates  
Will remain for nine hundred thousand years.
- 2.B.738 “The relics of this victor will be abundant,  
And the fine stūpas will number two hundred twenty million. [B14]  
The immaculate Meruraśmi  
Will be born in a place called Superior World.
- 2.B.739 “His family will be brahmin,  
And his light will extend one hundred leagues.  
Gift of Excellence will be his father and Looking will be this victorious one’s  
mother.  
Excellent Worship will be his son and Liberation his attendant.
- 2.B.740 “Qualities of Insight will be the scholar  
And Proclaiming Friend the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering nine hundred twenty million
- 2.B.741 “Whose teachings are the same and who have reached completion.  
The lifespan of humans will be eighty thousand years,  
And after the victorious one has attained nirvāṇa  
His sacred Dharma will remain for seventy years.
- 2.B.742 “His relics will be contained in one thousand fine stūpas  
Adorned with jewels and beautiful banners.  
The thus-gone one Guṇakūṭa

- Will be born in a place called Superior Awakening.
- 2.B.743 “His family will be kṣatriya,  
And his light will extend seventy-three leagues.  
Wealthy Being will be his father and Delighting in Qualities his mother.  
Proclaimer will be his son and Meaningful his attendant.
- 2.B.744 “Adorned will be the scholar  
And Supreme Teaching the one of miracles.  
There will be thirty consecutive congregations,  
Each of them gathering one billion worthy ones,
- 2.B.745 “Meditators who relinquish the three realms.  
The lifespan of humans will be three thousand years,  
And after the teacher has gone to cessation  
His sacred Dharma will remain for three thousand years.
- 2.B.746 “The fine stūpas studded with jewels [F.165.b]  
Will number nine hundred twenty million.  
The immaculate Arhadyaśas  
Will be born in a place called Faithful World.
- 2.B.747 “His family will be brahmin,  
And his light will extend seventy-three leagues.  
Excellent Field will be his father and Directed Mind his mother.  
Fine Countenance will be his son and Without Pretense his attendant.
- 2.B.748 “Joyous Roar will be the scholar  
And Purified the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering nine hundred twenty million
- 2.B.749 “Meditators who have attained freedom from pride.  
The lifespan of humans will be ninety-two thousand years,  
And after this teacher has gone to liberation  
His sacred Dharma will remain for thirty-two thousand years.
- 2.B.750 “Stūpas adorned with golden banners and measuring twelve leagues  
Will number sixty-six thousand.  
The thus-gone one Dharmakīrti  
Will be born in a place called Certainty.
- 2.B.751 “The family of this victor will be kṣatriya,  
And his light will extend ten leagues.  
Lord will be his father and Immutable Intelligence his mother.

- Rahuśa will be his son and Excellent Mind his attendant.
- 2.B.752 “Worshiped by the World will be the scholar  
And Famed Worship the one of miracles.  
There will be sixty-six consecutive congregations,  
Each of them gathering two hundred twenty million
- 2.B.753 “Eradicators of the hordes of the māras.  
The lifespan of humans will be seventy-three thousand years,  
And for the sake of benefiting the world  
The sacred Dharma will remain for ten thousand years.
- 2.B.754 “The relics of the victorious one will be abundant  
And there will appear thirty million fine stūpas.  
The well-gone one Dānaprabha  
Will be born in a place called Ecstatic World.
- 2.B.755 “His family will be brahmin,  
And his light will extend eleven leagues.  
Great Being will be his father and Delighting in the Objects his mother.  
Source of Dharma will be his son and Splendor his attendant.
- 2.B.756 “Ocean of Qualities will be the scholar  
And Fearless World the one of miracles.  
There will be thirty-six consecutive congregations,  
Each of them gathering three billion [F.166.a]
- 2.B.757 “Lotus-like beings for whom nothing is left.  
The lifespan of humans will be sixty-six thousand years,  
And after this teacher has gone beyond  
His sacred Dharma will remain for twenty-two thousand years.
- 2.B.758 “The relics of this victorious one will remain in a single collection  
Within a banner-studded stūpa measuring one hundred leagues.  
The thus-gone one Vidyuddatta  
Will be born in a place called Always Illuminated.
- 2.B.759 “His family will be kṣatriya,  
And his light will extend thirty million leagues.  
Excellent Mind will be his father, and Joy of Awakening will be this victor’s  
mother.  
Perfect Wisdom will be his son and Distinguished his attendant.
- 2.B.760 “Looking with Joy will be the scholar  
And Fearless Mind the one of miracles.

There will be thirty-six consecutive congregations,  
Each of them gathering seventy-six billion worthy ones

- 2.B.761 “Whose minds are pure.  
The lifespan of humans will be two thousand years,  
And the sacred Dharma of this victor who has gone to liberation  
Will remain for six thousand years.
- 2.B.762 “His relics will remain in a single stūpa of five leagues.  
The thus-gone one Satyakathin  
Will be born in a place called Worthy of Worship.  
His family will be brahmin,
- 2.B.763 “And his light will extend one hundred million leagues.  
Great Being will be his father, and Famed Stūpa will be this victor’s mother.  
Supreme Dharma will be his son and Endowed with Dharma his attendant.  
Māra Crusher will be the scholar
- 2.B.764 “And Dispeller of Suffering the one of miracles.  
There will be five consecutive congregations,  
Each of them gathering nine hundred thirty million  
Undeclared meditators free from ‘I.’
- 2.B.765 “The lifespan of humans will be seventy-three thousand years,  
And the sacred Dharma of this victor who has attained the Dharma  
Will remain for twenty-one thousand years.  
His relics will be abundant,
- 2.B.766 “And there will be three billion fine stūpas.  
The protector of the world, Jīvaka,  
Will be born in a place called Universal Wealth.  
His family will be brahmin, [F.166.b]
- 2.B.767 “And his light will extend three leagues.  
Fine Face will be his father, and Moving with Joy will be this victor’s mother.  
Royal Gift will be his son and Excellent Body his attendant.  
King of the Supreme Refuge will be the one of intelligence
- 2.B.768 “And Masterful Astrologer the one of miracles.  
There will be seven consecutive congregations,  
Each of them gathering six hundred forty million sages  
Who are free from ignorance and delight in liberation.
- 2.B.769 “The lifespan of humans will be two thousand years,  
And the sacred Dharma of the one above the three worlds

- Will remain for ninety-two thousand years.  
The number of excellent stūpas
- 2.B.770 “Will reach ninety-five billion.  
The thus-gone Suvayas  
Will be born in a place called Always Desired.  
His family will be kṣatriya,
- 2.B.771 “And his light will extend twenty-two leagues.  
Free from Suffering will be his father, and Endowed with Fame will be this  
victor’s mother.  
Great Joy will be his son and Moon his attendant.  
Beautiful Mode will be the one of intelligence
- 2.B.772 “And Fearless Deity the one of miracles.  
There will be thirty consecutive congregations,  
Each of them gathering seven hundred thirty million  
Worthy ones free from doubt.
- 2.B.773 “The lifespan of humans will be one thousand years,  
And after this victor has entered the immutable  
His sacred Dharma will remain three thousand years.  
His relics will be abundant, and the stūpas adorned with relics
- 2.B.774 “Will number two billion.  
The well-gone Sadgaṇin  
Will be born in a place called Golden Mountain.  
His family will be brahmin,
- 2.B.775 “And his light will extend ninety-three leagues.  
Excellent Worship will be his father and Skilled in Gathering this victor’s  
mother.  
Highest will be his son and Flawless his attendant.  
Looking will be the one of knowledge
- 2.B.776 “And Ocean Mountain the one of miracles.  
There will be five consecutive congregations,  
Each of them gathering ten thousand  
Who have become free from craving for existence and made an end to birth.
- 2.B.777 “The lifespan of humans will be four thousand years,  
And after this teacher has accomplished exhaustion [F.167.a]  
His sacred Dharma will remain for six thousand years.  
There will be two hundred twenty million stūpas of this victor,

- 2.B.778 “Adorned with hundreds of fine banners.  
The victor Viniścitamati  
Will be born in a place called Certain Worship.  
The family of this victor will be brahmin,
- 2.B.779 “And his light will extend fifteen leagues.  
Sumeru will be his father, and Holder of Qualities will be this victor’s  
mother.  
Excellent Mark will be his son and Excellent Sight his attendant.  
Endowed with the Ten Powers will be the scholar
- 2.B.780 “And Nāga Display the one of miracles.  
There will be sixty-six consecutive congregations,  
Each of them gathering seven hundred seventy million meditators  
Who have rid themselves of the web of views.
- 2.B.781 “The lifespan of humans will be eighteen thousand years,  
And after this teacher has accomplished exhaustion  
His sacred Dharma will remain for seventy-seven thousand years.  
There will be seventy-four stūpas of this victor,
- 2.B.782 “Adorned with beautiful jewel nets.  
The thus-gone Bhavāntamaṇigandha  
Will be born in a place called Joyous Faith.  
The family of this victor will be brahmin,
- 2.B.783 “And his light will extend ten million leagues.  
Joyous Wealth will be his father, and Supreme Qualities will be this victor’s  
mother.  
Excellent Virtue will be his son and Helpful his attendant.  
Māra Crusher will be the one of intellect
- 2.B.784 “And Unperturbed Mind the one of miracles.  
There will be nine consecutive congregations,  
Each of them gathering seven hundred million  
Mountain-like beings of unshakable mind.
- 2.B.785 “The lifespan of humans will be ten billion years,  
And the sacred Dharma will remain for twenty-two thousand years,  
Plus ninety-nine thousand further years.  
The single stūpa of relics will measure five leagues
- 2.B.786 “And be adorned with jewels, banners, and nets.  
The thus-gone Jayanandin

- Will be born in a place called Purified Mind.  
The family of this victor will be brahmin,
- 2.B.787 “And his light will extend six leagues.  
Saga will be his father, and Joyous Worthy One will be this victor’s mother.  
Excellent Worship will be his son and Awoken from Sleep his attendant.  
Crusher of Attacks will be the scholar
- 2.B.788 “And Auspicious World the one of miracles. [F.167.b]  
There will be eighty-three consecutive congregations,  
Each of them gathering twenty million  
Who are detached from all of existence.
- 2.B.789 “The lifespan of humans will be three hundred twenty million years,  
And after this victorious one has attained nirvāṇa  
His sacred Dharma will without a doubt remain ten million years.  
The stūpas will number two billion
- 2.B.790 “And be adorned with hundreds of thousands of fabrics.  
The thus-gone Siṃharaśmi  
Will be born in a place called Certainly Fierce.  
The family of this victor will be brahmin,
- 2.B.791 “And his light will extend ten million leagues.  
Excellent Companion will be his father and Meaningful Roar his mother.  
Meaningful will be his son and Great Meaning his attendant.  
Joy in Virtue will be the scholar
- 2.B.792 “And Imaginary Self the one of miracles.  
There will be seventy consecutive congregations,  
Each of them gathering limitless billions  
Who have abandoned pride.
- 2.B.793 “The lifespan of humans will be fourteen thousand years,  
And the victorious one’s sacred Dharma  
Will remain for ten thousand plus thirty-six thousand further years.  
There will be ten billion stūpas
- 2.B.794 “Surrounded by golden banners.  
The thus-gone Vairocana  
Will be born in a place called Infinite Fame.  
The family of this victor will be kṣatriya,
- 2.B.795 “And his light will extend ten million leagues.



Divine Excellence will be his father, and Worshipped by Humanity will be this victor's mother.

Instiller of Joy will be his son and Steadfast his attendant.

Heroic Courage will be the scholar

2.B.796 "And Abiding in Precious Strength the one of miracles.

There will be seven consecutive congregations,

Each of them gathering

Twenty-six quadrillion worthy ones.

2.B.797 "His lifespan will be twenty-two thousand years,

And this victorious one's sacred Dharma

Will remain for seventeen thousand years.

This victor's relics will be contained in one stūpa measuring two leagues

2.B.798 "And adorned with jewel nets.

Yaśottara who is free from defilements [F.168.a]

Will be born in a place called Light of Fame.

The family of this victor will be brahmin,

2.B.799 "And his light will extend one hundred leagues.

Excellent Garland will be his father, and Flower Joy will be this victor's mother.

Royal Gift will be his son and Divine Excellence his attendant.

Shaker of Existence will be the scholar

2.B.800 "And Destroyer of Doubt the one of miracles.

There will be sixty-six consecutive congregations,

And then again twenty-four,

Each of them gathering ten billion.

2.B.801 "The lifespan of humans will be eighty-two thousand years,

And this teacher's sacred Dharma

Will remain complete for seventeen thousand years.

This victor's relics will be abundant,

2.B.802 "And there will be one hundred stūpas.

The guide of humans, Sumedhas,

Will be born in a place called Wisdom View.

The family of this victor will be kṣatriya,

2.B.803 "And his light will extend five leagues.

Lamp will be his father, and Joy in Factors of Awakening will be this victor's mother.

- Human will be his son and Excellent Virtue his attendant.  
Worshiped by the World will be the scholar
- 2.B.804 “And Possessor of the Supreme Power of Wisdom the one of miracles.  
There will be eighty-six consecutive congregations,  
Each of them consisting exclusively of worthy ones  
Who destroy the world’s attacks without deceit or pretense.
- 2.B.805 “The lifespan of humans will be ten thousand years,  
And once this teacher has accomplished exhaustion  
His sacred Dharma will remain for twelve thousand years.  
This victor’s relics will be abundant,
- 2.B.806 “And the amount of stūpas will reach ninety million.  
The thus-gone one, Maṇicandra,  
Will be born in a place called Seen with the Eyes.  
The family of this victor will be brahmin,
- 2.B.807 “And his light will extend ten leagues.  
Excellent Light Rays will be his father, and Endowed with Fame will be this  
victor’s mother.  
Dharma Wish will be his son and Star King his attendant.  
Seeing the World will be the scholar
- 2.B.808 “And Clarity of Friendship the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering one billion worthy ones  
Endowed with excellent realization and equal in terms of discipline.
- 2.B.809 “The lifespan of humans will be twelve thousand years, [F.168.b]  
And once this victor has pacified existence  
His sacred Dharma will remain for ten thousand years.  
There will be sixty-two stūpas of this victor,
- 2.B.810 “Adorned with sixteen thousand parasols.  
The thus-gone Ugraprabha  
Will be born in a place called Constant Light.  
The family of this victor will be brahmin,
- 2.B.811 “And his light will cover eight times the extent of the four continents.  
Melody will be his father and Victorious his mother.  
Leader will be his son and Inseparable his attendant.  
Expertise will be the scholar
- 2.B.812 “And Praised by the World the one of miracles.

There will be eight consecutive congregations,  
Each of them gathering one hundred forty million selfless ones  
Who have given up grasping at the aggregates.

2.B.813 “The lifespan of humans will be eighty thousand years,  
And the sacred Dharma will remain  
For forty-six thousand years.  
The relics will be abundant, and the fine stūpas

2.B.814 “Will number two hundred twenty billion.  
The thus-gone Anihatavrata  
Will be born in a place called Filled with Joy.  
The family of this victor will be kṣatriya,

2.B.815 “And his light will extend ten leagues.  
Divine King will be his father, and Lady of the Land will be this victor’s  
mother.  
Love will be his son and Strong Love his attendant.  
Equal Wisdom will be the scholar

2.B.816 “And Attainer of Excellent Certainty the one of miracles.  
There will be eleven consecutive congregations,  
Each of them gathering nine hundred twenty million worthy ones  
As well as eight thousand extraordinary others.

2.B.817 “The lifespan of humans will be seventy thousand years,  
And the sacred Dharma will remain  
For sixty-nine thousand years.  
The stūpas will number one billion fifty million

2.B.818 “And be adorned with golden banners.  
The lustrous Jagatpūjita  
Will be born in a place called Purified Mind.  
His family will be brahmin,

2.B.819 “And his light will extend twenty-two leagues.  
Strong Love will be his father and Famed Intelligence his mother. [F.169.a]  
Jewel will be his son and Excellent Jewel his attendant.  
Great Yogic Discipline will be the scholar

2.B.820 “And Supreme Holy Man the one of miracles.  
There will be eighty consecutive congregations,  
Along with twenty-two more,  
Each of them gathering one hundred eighty billion.

- 2.B.821 “The lifespan of humans will be seventy-four thousand years,  
And the sacred Dharma of this true object of worship  
Will remain for one thousand years.  
The relics will be abundant and there will be eighty-two thousand stūpas
- 2.B.822 “Studded with jewels and adorned with living beings.  
The thus-gone Maṇigaṇa  
Will be born in a place called Unparalleled Splendor.  
His family will be brahmin,
- 2.B.823 “And his light will extend seventy leagues.  
Lord of Sages will be his father and Divine Joy his mother.  
Divine will be his son and Divine Excellence his attendant.  
Lord of Humans will be the scholar
- 2.B.824 “And Abiding in Nonattachment the one of miracles.  
There will be seventy-six consecutive congregations,  
Each of them gathering one billion  
Who have perfected the types of correct knowledge.
- 2.B.825 “The lifespan of humans will be seventy-two thousand years,  
And the sacred Dharma will remain complete  
For forty thousand years.  
There will be one hundred million stūpas of this victor,
- 2.B.826 “Surrounded by golden lotuses.  
The thus-gone Lokottara  
Will be born in a place called Truly Superior Merit.  
His family will be kṣatriya,
- 2.B.827 “And his light will extend eight hundred million leagues.  
Glorious will be this victor’s father and Divine Purity his mother.  
Lotus will be his son and Excellent Mind his attendant.  
Universal Joy will be the scholar
- 2.B.828 “And Light of Wisdom the one of miracles.  
There will be six thousand consecutive congregations,  
Each of them gathering ten billion worthy ones,  
Who will reach the nirvāṇa without remainder.
- 2.B.829 “The lifespan of humans will be eighty-two thousand years,  
And the sacred Dharma of the one gone to cessation  
Will remain for two thousand years.  
There will be ninety-four stūpas [F.169.b]

- 2.B.830 “Adorned with jewel fences.  
The thus-gone Simhahastin  
Will be born in a place called Lovely Radiance.  
The family of this victor will be brahmin,
- 2.B.831 “And his light will extend nine leagues.  
Excellent Sacrifice will be his father, and Joyous World will be this victor’s  
mother.  
Flower will be his son and Excellent Flower his attendant.  
Worthy of Worship will be the scholar
- 2.B.832 “And Venerated by Gods the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering ten billion worthy ones  
Whose minds are purified and endowed with insight of tremendous  
certainty.
- 2.B.833 “The lifespan of humans will be seven-two thousand years,  
And the sacred Dharma will remain  
Intact for fifty million years.  
The relics of this victor will be abundant,
- 2.B.834 “And there will be one billion one hundred and five thousand stūpas.  
The thus-gone Candra  
Will be born in a place called Ever Stable Essence.  
His family will be brahmin,
- 2.B.835 “And his light will extend one league.  
Lord of Sālas will be his father, and Teacher of Qualities will be this victor’s  
mother.  
Dharma Gift will be his son and Excellent Dharma his attendant.  
Serene Joy will be the scholar
- 2.B.836 “And Not Dwelling in the World the one of miracles.  
There will be eight consecutive congregations,  
Each of them gathering two hundred twenty million  
Who have perfected the cultivation of insight.
- 2.B.837 “The lifespan of humans will be seventy-four thousand years,  
And the sacred Dharma will remain for the benefit of beings,  
Likewise for seventy-four thousand years.  
After this knower of the world has attained nirvāṇa
- 2.B.838 “There will be two billion stūpas.

- The thus-gone Ratnārci  
Will be born in a place called Light of Insight.  
His family will be kṣatriya,
- 2.B.839 “And his light will extend seventy-three leagues.  
Water King will be his father, and Virtuous will be this victor’s mother.  
Delighting in Knowledge will be his son and Divine his attendant.  
Endowed with the Eye of Intelligence will be the scholar
- 2.B.840 “And Purified Mind the one of miracles.  
There will be sixty-six consecutive congregations, [F.170.a]  
Gathering nothing but attainments of liberation, detached from the world,  
Renunciants<sup>168</sup> free from delusion.
- 2.B.841 “The lifespan of humans will be three thousand years,  
And after the teacher has gone to peace  
His sacred Dharma will remain complete for three thousand years.  
The relics of this victor will reside in a single stūpa
- 2.B.842 “Measuring three leagues and adorned with jewel nets.  
The thus-gone Rāhuguhya  
Will be born in a place called Adorned with Virtue.  
His family will be brahmin,
- 2.B.843 “And his light will extend twenty-two leagues.  
Powerful will be his father and Highest Fame his mother.  
Divine Joy will be his son and Endowed with Dharma his attendant.  
Gold-Like will be the scholar
- 2.B.844 “And Illuminator of the World the one of miracles.  
There will be eighty consecutive congregations, followed by twenty,  
Each gathering trillions  
Who are all, without exception, free from what plagues beings.
- 2.B.845 “The lifespan of humans will be seventy-six thousand years,  
And the sacred Dharma of the one gone to peace  
Will remain intact for ten thousand years.  
His relics will be abundant,
- 2.B.846 “And the stūpas will number two hundred twenty million.  
The thus-gone Guṇasāgara  
Will be born in a place called Lamp of Awakening.  
The family of this victor will be kṣatriya,
- 2.B.847 “And his light will extend thirty leagues.

Excellent Lotus will be his father and Lotus Possessor his mother.  
Lotus will be his son and Excellent Lotus his attendant.  
Qualities of Fragrance and Light will be the scholar

- 2.B.848 “And All-Illuminating the one of miracles.  
There will be one hundred consecutive congregations,  
Each gathering two hundred twenty million  
Who have attained a mind that is, as it were, free from vegetation.
- 2.B.849 “The lifespan of humans will be twenty-eight thousand years,  
And when the teacher has accomplished exhaustion  
His sacred Dharma will remain for eighty thousand years.  
His relics will be abundant,
- 2.B.850 “And the number of stūpas will reach eighty thousand.  
The thus-gone Sahitaraśmi  
Will be born in a place called Free from Delusion.  
The family of this victor will be brahmin,
- 2.B.851 “And his light will extend twenty-two leagues. [F.170.b]  
Excellent Virtue will be his father and Supreme Jewel his mother.  
Swaying Limbs will be his son and Endowed with Lovely Limbs his  
attendant.  
Song of Adornment will be the scholar
- 2.B.852 “And Fearless Mind the one of miracles.  
There will be eighteen consecutive congregations,  
Each gathering three hundred billion  
Who through meditation have turned the defilements to dust.
- 2.B.853 “The lifespan of humans will be seventy-two thousand years,  
And the sacred Dharma  
Will remain for twenty-two thousand years.  
The relics of this victor will reside in a single stūpa
- 2.B.854 “One league tall and adorned with parasols.  
The buddha Praśāntagati  
Will be born in a place called Beautifully Worshipped.  
The family of this victor will be kṣatriya,
- 2.B.855 “And his light will extend thirty-two leagues.  
Excellent Brahmā will be his father and Mind of Expertise his mother.  
Astrologer will be his son and Auspicious Star his attendant.  
Delighting Men and Women will be the scholar

- 2.B.856 “And Faithful World the one of miracles.  
There will be sixty-six consecutive congregations,  
Each gathering one hundred million worthy monks  
Who have gone beyond the world.
- 2.B.857 “The lifespan of humans will be ninety-two thousand years,  
And the sacred Dharma of this teacher  
Will remain for twenty-two thousand years.  
The relics of this victor will be abundant,
- 2.B.858 “And there will be ten million stūpas.  
The well-gone Lokasundara  
Will be born in a place called Happy Event.  
The family of this victor will be brahmin,
- 2.B.859 “And his light will extend three leagues.  
Excellent Doctor will be his father, and Venerated by Many will be this  
victor’s mother.  
Moon and Sun will be his son and Medicine his attendant.  
Supreme Wisdom will be the scholar
- 2.B.860 “And Abiding Free from Dullness the one of miracles.  
There will be thirty-two consecutive congregations,  
Each of them gathering  
Five billion worthy ones.
- 2.B.861 “The lifespan of humans will be seventy-two thousand years,  
And for the benefit of beings the sacred Dharma [F.171.a]  
Will remain for fifteen thousand years.  
The relics of this victor will reside in a single stūpa
- 2.B.862 “Measuring nine leagues and studded with excellent jewels.  
The supreme human, Aśoka,  
Will be born in a place called Suppression of Suffering.  
The family of this victor will be kṣatriya,
- 2.B.863 “And his light will extend eleven leagues.  
Free from Suffering will be his father, and Suffering Relinquished will be this  
victor’s mother.  
Gorgeous will be his son and Fine Beauty his attendant.  
Highly Adorned will be the one of knowledge
- 2.B.864 “And Miraculous Mind the one of miracles.  
There will be thirty-six consecutive congregations,



- Each of them gathering four hundred million  
Whose minds are serene.
- 2.B.865 “The lifespan of humans will be ten thousand years,  
And for the benefit of beings the sacred Dharma  
Will remain for seventy thousand years.  
There will be two billion stūpas
- 2.B.866 “Adorned with pearls, banners, and supreme jewels.  
The thus-gone Daśavaśa  
Will be born in a place called Venerated When Seen.  
The family of this victor will be kṣatriya,
- 2.B.867 “And his light will extend thirty-two leagues.  
Powerful Lord will be his father, and Delightful Roar will be this victor’s  
mother.  
Delightful Voice will be his son and Excellent his attendant.  
Beautiful Melody will be the scholar
- 2.B.868 “And Lion Stance the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering one trillion  
Who are immutable like Sumeru.
- 2.B.869 “The lifespan of humans will be twenty-two thousand years,  
And the sacred Dharma of this victor  
Will remain for sixteen thousand years.  
When this knower of the world has attained nirvāṇa,
- 2.B.870 “His relics will remain in a single stūpa ten leagues tall.  
The thus-gone Balanandin  
Will be born in a place called Melody of Joy.  
The family of this victor will be kṣatriya,
- 2.B.871 “And his light will extend nine leagues.  
Gift of Excellence will be his father, and Supreme Joy will be this victor’s  
mother.  
Joy will be his son and Great Nāga his attendant.  
Illuminator of the Three Worlds will be the scholar [F.171.b]
- 2.B.872 “And Supreme Fearlessness the one of miracles.  
There will be sixty-six consecutive congregations,  
Each of them gathering two hundred thousand  
Who are free from grasping an ‘I’ and detached, as if they were grass.

- 2.B.873 “The lifespan of humans will be twenty-two thousand years,  
And the sacred Dharma will remain for one thousand years.  
There will be seventy-four thousand stūpas,  
Resembling heavenly palaces of divine substance
- 2.B.874 “And adorned with golden banners.  
The well-gone Sthāmaśrī  
Will be born in a place called Hidden Excellent Stability.  
The family of this victor will be brahmin,
- 2.B.875 “And his light will extend one hundred leagues.  
Fine and Noble Mind will be his father, and Lotus Possessor will be this  
victor’s mother.  
Divine King will be his son and Lord of the Gathering his attendant.  
Trained Mind will be the scholar
- 2.B.876 “And Unperturbed Mind the one of miracles.  
There will be one hundred sixteen consecutive congregations,  
Each of them gathering two hundred thirty million  
Whose minds are nonabiding, like open space.
- 2.B.877 “The lifespan of humans will be one thousand years,  
And for the benefit of beings the sacred Dharma  
Will remain for sixty-six thousand years.  
The relics of the one gone to peace will be abundant,
- 2.B.878 “Contained in twenty million precious stūpas.  
The thus-gone Sthāmaprāpta  
Will be born in a place called Supreme Abiding.  
The family of this victor will be kṣatriya,
- 2.B.879 “And his light will extend three leagues.  
Reveling will be his father, and Ascertained will be this victor’s mother.  
Irreproachable will be his son and Trained his attendant.  
Joyous World will be the scholar
- 2.B.880 “And Splendid Heap of Merit the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering three billion worthy ones  
Free from all wounds and contagions.
- 2.B.881 “The lifespan of humans will be seventy-four thousand years,  
And the sacred Dharma will remain  
For ninety-two thousand years.

- The relics of this victor will reside in seven stūpas,
- 2.B.882 “One league large and adorned with gold.  
The thus-gone Mahāsthāman  
Will be born in a place called Hard to Conquer. [F.172.a]  
His family will be kṣatriya,
- 2.B.883 “And his light will extend thirty-three leagues.  
Palace will be his father and Joyous Mind his mother.  
Leader will be his son and Utterly True his attendant.  
Attractive Movement will be the scholar
- 2.B.884 “And Remaining Detached the one of miracles.  
There will be forty consecutive congregations,  
Each of them gathering two hundred billion  
Whose minds are all like full moons.
- 2.B.885 “The lifespan of humans will be thirty-two thousand years,  
And for the benefit of beings the sacred Dharma will remain  
For fourteen thousand years.  
After this incomparable one has attained nirvāṇa
- 2.B.886 “There will appear ten billion stūpas.  
The thus-gone Guṇagarbha  
Will be born in a place called Venerated Stūpa.  
The family of this victor will be kṣatriya,
- 2.B.887 “And his light will extend one league.  
Great Being will be his father, and Worship Mode will be this victor’s mother.  
Possessor of Miraculous Power will be his son and Tremendous Wealth his  
attendant.  
Joyous Water God will be the scholar
- 2.B.888 “And Brahmā Deity the one of miracles.  
There will be ten consecutive congregations,  
Each of them gathering one billion  
Who are free from the dirt of the three stains and have attained detachment.
- 2.B.889 “The lifespan of this victorious one will be eleven thousand years,  
And for the benefit of the three worlds  
His sacred Dharma will remain for twenty-three thousand years.  
There will be a single stūpa of this victor’s relics,
- 2.B.890 “Four leagues large and adorned with a thousand parasols.  
The thus-gone Satyacara

- Will be born in a place called Truth Wish.  
The family of this victor will be brahmin,
- 2.B.891 “And his light will extend six leagues.  
Powerful Peace will be his father, and Beautiful Light will be this victor’s  
mother.  
Possessor of the Supreme will be his son and Excellent Meaning his  
attendant.  
Powerful Qualities will be the scholar
- 2.B.892 “And Supreme Power the one of miracles.  
There will be sixty-six consecutive congregations,  
Each of them gathering two hundred thirty million  
Who have all entirely relinquished the stains of defilement.
- 2.B.893 “The lifespan of humans will be ninety thousand years,  
And the sacred Dharma of the one gone to peace [F.172.b]  
Will remain for ninety-nine thousand years.  
There will be ninety-four thousand stūpas of this victor,
- 2.B.894 “Adorned with jewel arches and gold.  
The thus-gone Kṣemottamarāja  
Will be born in a place called Indomitable Fearlessness.  
The family of this victor will be kṣatriya,
- 2.B.895 “And his light will extend one hundred leagues.  
Elephant King will be his father, and Equal Mind will be this victor’s mother.  
Joy in Existence will be his son and Worship his attendant.  
Roaring Acumen will be the scholar
- 2.B.896 “And Superior Fame the one of miracles.  
There will be thirty-six consecutive congregations,  
Each of them gathering two hundred twenty million sages  
Who are free from the realm of the māras.
- 2.B.897 “The lifespan of humans will be twenty-two thousand years,  
And the sacred Dharma of the one gone to peace  
Will remain complete for three thousand years.  
There will be a single stūpa of two leagues,
- 2.B.898 “Adorned with golden banners and parasols.  
The well-gone Tiṣya, the ocean of qualities,  
Will be born in a place called Studded with Signs.  
The family of this victor will be brahmin,

- 2.B.899 “And his light will extend nine leagues.  
Intelligent will be his father, and Joyous Mind will be this victor’s mother.  
Wrathful will be his son and Immaculate his attendant.  
Abandoning Doubt will be the scholar
- 2.B.900 “And Crusher of Doubts the one of miracles.  
There will be sixty-two consecutive congregations,  
Each of them gathering one billion  
Who have dispelled all entities and cut through the bonds.
- 2.B.901 “The lifespan of humans will be thirty-two thousand years,  
And the sacred Dharma will remain  
For thirty-two thousand years.  
There will be ninety-nine thousand stūpas,
- 2.B.902 “Richly adorned, like divine palaces.  
The thus-gone Mahāraśmi  
Will be born in a place called Light of Merit.  
The family of this victor will be brahmin,
- 2.B.903 “And his light will extend ten leagues.  
Crest of Excellence will be his father, and Crest of Intelligence will be this  
victor’s mother.  
Gift of the Gods will be his son and Highest his attendant.  
Stirrer of the Ocean of Existence will be the scholar
- 2.B.904 “And Supreme River of Speech the one of miracles. [F.173.a]  
There will be nine consecutive congregations,  
Each of them gathering three hundred ninety million  
Whose minds have dried up the ocean of existence.
- 2.B.905 “The lifespan of humans will be twenty-two thousand years,  
And the sacred Dharma of the one gone to peace will remain  
For seventy-one thousand years.  
His relics will be abundant.
- 2.B.906 There will be ninety thousand stūpas, covering the entire earth.  
The master of qualities Vidyutprabha  
Will be born in a place called Splendidly Adorned.  
His family will be brahmin,
- 2.B.907 “And his light will extend five hundred leagues.  
Excellent Hand will be his father, and Thought of by Gods will be this  
victor’s mother.

- Cultivator will be his son and Fine Face his attendant.  
Supreme Fame will be the scholar
- 2.B.908 “And King of Leaders the one of miracles.  
There will be eleven consecutive congregations,  
Each of them gathering two hundred million  
Who have attained authentic fearlessness in accord with the Dharma.
- 2.B.909 “The lifespan of humans will be twenty-three thousand years,  
And for the benefit of beings the sacred Dharma  
Will remain for nine hundred thousand years.  
The stūpas of this victor will be four leagues large,
- 2.B.910 “Surrounded by golden stūpas and banners.  
The well-gone protector Guṇaviṣṭa  
Will be born in a place called Blooming Night.  
The family of this victor will be kṣatriya,
- 2.B.911 “And his light will extend six leagues.  
Excellent Mind will be his father, and Intelligent will be this victor’s mother.  
Realizer will be his son and Intelligent his attendant.  
Intelligent Movement will be the scholar
- 2.B.912 “And Miraculous Intelligence the one of miracles.  
There will be seven consecutive congregations,  
Each of them gathering nine hundred ninety million  
Who are unshakable like mountain peaks.
- 2.B.913 “The lifespan of humans will be ninety thousand years,  
And when the able victor has gone to peace  
His sacred Dharma will remain for one thousand years.  
There will be two billion stūpas
- 2.B.914 “Adorned with thousands of jewels.  
The guide of humanity, Ratna,  
Will be born in a place called Abundant Jewels. [F.173.b]  
His family will be kṣatriya,
- 2.B.915 “And his light will engulf thousands of realms.  
Excellent Jewel will be his father and Supreme Jewel will be this victor’s  
mother.  
Gift of Joy will be his son and Distinguished his attendant.  
Gathering of Qualities will be the scholar
- 2.B.916 “And Revolving Mind the one of miracles.

There will be eight consecutive congregations,  
Each of them gathering two hundred sixty million  
Who cut through the ties of existence.

2.B.917 “The lifespan of humans will be sixty-four thousand years,  
And the sacred Dharma will remain for eighty-five thousand years.  
The stūpa of this victorious one will measure three leagues  
And be adorned with millions of crown jewels.

2.B.918 “The recipient of the world’s worship, Śrīprabha,  
Will be born in a place called Endowed with Lotuses.  
His family will be brahmin,  
And his light will extend one league.

2.B.919 Auspicious will be his father and Lady of Fine Worship will be this victor’s  
mother.  
Gift of Protection will be his son and Excellent Protection his attendant.  
Joyous Beauty will be the scholar  
And Proclaimer of Liberation the one of miracles.

2.B.920 “There will be eighty consecutive congregations,  
Each of them gathering two hundred thirty million  
Who are all stainless and resemble the full moon.  
The lifespan of humans will be twenty-one thousand years,

2.B.921 “And the sacred Dharma of this supreme human  
Will remain for twenty-one thousand years.  
His relics will be abundant, and the fine stūpas  
Will number three hundred thirty million.

2.B.922 “The victorious Māradama  
Will be born in a place called Endowed with Merit.  
His family will be kṣatriya,  
And his light will extend five hundred leagues.

2.B.923 “Vast will be his father and Gathering of Light will be this victor’s mother.  
Gentle will be his son and Water God his attendant.  
Supreme Light of Wisdom will be the scholar  
And Ascertainer of the Meaning the one of miracles.

2.B.924 “There will be eighty consecutive congregations,  
Each of them gathering two billion  
Whose minds have achieved detachment.  
The lifespan of humans will be twenty-two thousand years,

- 2.B.925 “And the sacred Dharma of this teacher of infinite fame [F.174.a]  
Will remain for forty-six thousand years.  
The fine stūpas containing his relics in the world  
Will number two billion.
- 2.B.926 “The thus-gone Kṛtavarman  
Will be born in a place called Beautiful to Behold.  
His family will be brahmin,  
And his light will extend twenty-four leagues.
- 2.B.927 Excellent Light will be his father and Certain Love will be this victor’s  
mother.  
Gold will be his son and Pure his attendant.  
Flower Joy will be the one with knowledge  
And Cluster of Forms the one of miracles.
- 2.B.928 “There will be forty million consecutive congregations,  
As well as sixty-six,  
Each of them gathering eighty thousand.  
The lifespan of humans will be seventy-five thousand years,
- 2.B.929 “And the sacred Dharma of this supreme protector  
Will remain for seventy-five thousand years.  
The stūpa of this victorious one will be four leagues large  
And beautifully adorned with golden light.
- 2.B.930 “The thus-gone Siṃhahasta  
Will be born in a place called Definitive Meaning.  
His family will be kṣatriya,  
And his light will extend seventy-six leagues.
- 2.B.931 “Not Inferior will be his father and Nectar Joy will be this victor’s mother.  
Excellent Dharma will be his son and Wish to Benefit his attendant.  
Supreme Wisdom will be the scholar  
And Decisive Attainment the one of miracles.
- 2.B.932 “There will be eighty consecutive congregations,  
Each of them gathering one hundred million  
Who have attained liberation through the supreme vehicle.  
The lifespan of humans will be sixty-two thousand years,
- 2.B.933 “And after this knower of the world has attained nirvāṇa  
His sacred Dharma will remain for ninety-nine years.  
The single stūpa containing his relics will be five leagues large



And ornamented with hundreds of different jewels.

- 2.B.934 “The guide of humans, Supuṣpa,  
Will be born in a place called Adorned with Flowers.  
His family will be brahmin,  
And his light will extend five leagues.
- 2.B.935 “Excellent Worship will be his father and Supreme Flower will be this  
victor’s mother.  
Excellent Flower will be his son and Flower his attendant.  
Beautiful Mode will be the scholar  
And Exalted Splendor the one of miracles. [F.174.b]
- 2.B.936 “There will be eighty consecutive congregations,  
Each of them gathering nine hundred ninety million  
Incomparable ones who soar like birds.<sup>169</sup>  
The lifespan of humans will be seventy-two thousand years,
- 2.B.937 “And for the benefit of wandering beings  
The sacred Dharma will remain for fourteen thousand years.  
There will be ten billion fine stūpas  
That shine with golden light.
- 2.B.938 “The thus-gone Ratnottama  
Will be born in a place called Jewel Gathering.  
The family of this victor will be kṣatriya,  
And his light will extend six leagues.
- 2.B.939 “Excellent Jewel will be his father and Glorious Ornament will be this  
victor’s mother.  
Fearless will be his son and Trained his attendant.  
Gathering of Qualities will be the scholar  
And Infinite Teacher the one of miracles.
- 2.B.940 “There will be thirty-six consecutive congregations,  
Each of them gathering ten billion  
Worthy masters of meditation.  
The lifespan of this victor will be ten thousand years,
- 2.B.941 “And after he has proceeded to cessation  
His sacred Dharma will remain for twenty-three thousand years.  
There will be a single stūpa containing the relics of this victor,  
Three leagues large and draped with beautiful garlands.
- 2.B.942 “The thus-gone protector, Sāgara,

- Will be born in a place called Heart of Power.  
The family of this victor will be brahmin,  
And his light will extend four leagues.
- 2.B.943 “Divine King will be his father and Ocean of Qualities will be this victor’s  
mother.  
Ocean will be his son and Excellent Joy his attendant.  
Like the King of Water will be the one of wisdom  
And Attainer of the Unsurpassable the one of miracles.
- 2.B.944 “There will be sixty-six consecutive congregations,  
Each of them gathering nine hundred twenty million  
Whose minds are like brimming lakes.  
The lifespan of humans will be ninety-nine thousand years,
- 2.B.945 “And the sacred Dharma of the discoverer of infinity  
Will remain complete for eighty thousand years.  
The stūpas of the one gone to peace  
Will number two hundred twenty million.
- 2.B.946 “The thus-gone protector, Dharaṇīdhara,  
Will be born in a place called Well Trained.  
The family of this victor will be kṣatriya, [F.175.a]  
And his light will extend one hundred leagues.
- 2.B.947 “Fine Excellence will be his father, and Adorned with the Qualities of  
Worship will be this victor’s mother.  
Loving will be his son and Intelligent his attendant.  
Lord of the Land will be the scholar  
And Attainer of Nine Retentions the one of miracles.
- 2.B.948 “There will be thirty-six consecutive congregations,  
Each of them gathering two hundred twenty million  
Incomparable, lotus-like beings.  
The lifespan of humans will be twenty-two thousand years,
- 2.B.949 “And the sacred Dharma of truly delightful qualities  
Will remain complete for seventeen thousand years.  
The stūpa of this victor will measure one league  
And be beautifully adorned with hundreds of flowers.
- 2.B.950 “The thus-gone Arthabuddhi  
Will be born in a place called Meaningful Sound.  
The family of this victor will be brahmin,

- And his light will extend nine leagues.
- 2.B.951 “Excellent Hand will be his father and Brahmā Stūpa will be this victor’s mother.  
Stūpa will be his son and Excellent Mind his attendant.  
Nectar of Intelligence will be the scholar  
And Treasury of Certainty the one of miracles.
- 2.B.952 “There will be eighty consecutive congregations,  
Each of them gathering seven hundred twenty million  
Mountain-like beings who are free from anger.  
The lifespan of humans will be sixty-two thousand years,
- 2.B.953 “And when the teacher has entered liberation  
His sacred Dharma will remain for eighteen thousand years.  
His relics will be abundant, and the entire earth  
Will be covered by sixty million precious stūpas.
- 2.B.954 “The good and glorious Guṇagaṇa  
Will be born in a place called Inferior Intelligence.  
The family of this victor will be brahmin,  
And his light will extend one league.
- 2.B.955 “Intelligent will be his father and Unattractive will be this victor’s mother.  
Joy for the World will be his son and Star his attendant.  
Even Mode will be the scholar  
And Famed Illuminator the one of miracles.
- 2.B.956 “There will be one hundred and five consecutive congregations,  
Each of them gathering one billion,  
And then another sixty-six congregations.  
The lifespan of humans will be seventy-two thousand years,
- 2.B.957 “And for the sake of gods and humans the sacred Dharma will remain for a thousand years. [F.175.b]  
The single stūpa containing the relics  
Will measure ninety-eight leagues  
And be adorned with nets of hundreds of jewels.
- 2.B.958 “The thus-gone Guṇagaṇa  
Will be born in a place called Adorned with Qualities.  
The family of this victor will be kṣatriya,  
And his light will extend three leagues.

- 2.B.959 “Traverser will be his father and Endowed with Splendid Qualities will be this victor’s mother.  
Intelligent will be his son and Intelligent his attendant.  
Abandoning Displeasure will be the scholar  
And Cutting through the Net the one of miracles.
- 2.B.960 “There will be eleven consecutive congregations,  
Each of them gathering three billion,  
Masters of meditation who are free from attachment.  
The lifespan of humans will be ten thousand years,
- 2.B.961 “And this victor’s sacred Dharma will remain for a thousand years.  
The relics of this victorious one  
Will be contained in a single stūpa,  
Half a league large and adorned with seventy thousand parasols.
- 2.B.962 “The thus-gone Ratnāgni<sup>170</sup>  
Will be born in a place called Endowed with Supreme Intelligence.  
The family of this victor will be kṣatriya,  
And his light will extend sixty-two leagues.
- 2.B.963 “Lord of the Gathering will be his father and Lion Banner will be this victor’s mother.  
Gatherer will be his son and Excellent Gathering his attendant.  
Rising like a Mountain will be the one of insight  
And Remaining Detached the one of miracles.
- 2.B.964 “There will be eighty consecutive congregations,  
Each of them gathering seven hundred sixty million,  
Irreversible ones who have attained dhāraṇī.  
The lifespan of humans will be ninety-nine thousand years,
- 2.B.965 “And the sacred Dharma of the one gone to peace  
Will remain for thirty-two thousand years.  
The stūpas of the one who has gone beyond existence  
Will number eighty-four thousand.
- 2.B.966 “The well-gone Lokāntara  
Will be born in a place called Excellent Cultivation of Merit.  
His family will be brahmin,  
And his light will extend thirty-six leagues.
- 2.B.967 “Excellent Steps will be his father and Delighting in the Meaning will be this victor’s mother.

- Endowed with Meaning will be his son and Joy his attendant. [F.176.a]  
Fearless Joy will be the scholar  
And Truly Superior Fame the one of miracles.
- 2.B.968 “There will be ninety consecutive congregations,  
Each of them gathering ten billion  
Of the highest and supreme.  
The lifespan of humans will be twenty-three thousand years,
- 2.B.969 “And the sacred Dharma replete with qualities  
Will remain for seventy-four thousand years.  
The relics of the one free from the plagues will be abundant  
And contained in seven hundred forty billion stūpas.
- 2.B.970 “The thus-gone Lokacandra  
Will be born in a place called Possessor of the Moon.  
The family of this victor will be brahmin,  
And his light will extend ten leagues.
- 2.B.971 “Moon will be his father and Lovely Moon Countenance his mother.  
Vitality will be his son and Excellent Flower his attendant.  
Famed Illuminator will be the scholar  
And Luminous Discipline the one of miracles.
- 2.B.972 “There will be sixty-six consecutive congregations  
Of the true and supreme king of gatherings,  
Each of them bringing together four billion.  
His lifespan will be thirty-two thousand years,
- 2.B.973 “And the sacred Dharma will remain  
For ninety-five thousand years.  
The single stūpa containing the relics of the victorious one  
Will measure seven leagues and be adorned with gold.
- 2.B.974 “The thus-gone Madhurasvararāja  
Will be born in a place called Dharma View.  
The family of this victor will be kṣatriya,  
And his light will extend thirty leagues.
- 2.B.975 “Excellent Body will be his father and Excellent Glory will be this victor’s  
mother.  
Lotus will be his son and Victorious Joy his attendant.  
Essence of Qualities will be the scholar  
And Superior Dharma the one of miracles.

- 2.B.976 “There will be four consecutive congregations,  
Each of them gathering seven hundred seventy million  
Who have mastered the cultivation of mental peace.  
The lifespan of humans will be ninety thousand years,
- 2.B.977 “And the sacred Dharma of the one who has gone beyond entities  
Will remain two hundred thousand years.  
The relics of this victorious one will be infinitely abundant,  
Residing in seven hundred thirty million stūpas.
- 2.B.978 “The thus-gone Brahmaketu [F.176.b]  
Will be born in a place called Seen by Brahmā.  
His family will be kṣatriya,  
And his light will extend seventy-two leagues.
- 2.B.979 “Excellent Brahmā will be his father and Brahmā Possessor will be this  
victor’s mother.  
Brahmā will be his son and Excellent Brahmā his attendant.  
Compassionate Concern will be the scholar  
And Abiding by Love the one of miracles.
- 2.B.980 “There will be thirty-six consecutive congregations,  
Each of them gathering one hundred thirty million  
Who are detached and free from dullness.  
The lifespan of humans will be one hundred thousand years,
- 2.B.981 “And the sacred Dharma of the one who has attained nirvāṇa  
Will remain complete for ninety thousand years.  
The single stūpa with the relics of this victorious one  
Will measure twelve leagues in height and be decorated with gold.
- 2.B.982 “The thus-gone Gaṇimukha  
Will be born in a place called Imagination.  
The family of this victor will be kṣatriya,  
And his light will extend nine leagues.
- 2.B.983 “Excellent Moon will be his father and Equanimous Mind will be this victor’s  
mother.  
Lotus will be his son and Tree his attendant.  
Love with Qualities will be the scholar  
And Highest Mind the one of miracles.
- 2.B.984 “There will be thirty-six consecutive congregations,  
Each of them gathering ten billion

- Who are beyond remainder and resemble the wind.  
The lifespan of humans will be eighteen thousand years,
- 2.B.985 “And when this guide has attained nirvāṇa  
His sacred Dharma will remain complete for thirteen thousand years.  
The precious stūpas with the relics of this victorious one  
Will number one trillion one hundred billion.
- 2.B.986 “The accumulator of excellent qualities, Siṃhagati,  
Will be born in a place called World of Highest Delight.  
His family will be brahmin,  
And his light will extend twice as far as Jambudvīpa.
- 2.B.987 “Excellent Accomplishment will be his father and Circular Movement will be  
this victor’s mother.  
Concentration will be his son and Delightful his attendant.  
Accomplishment of Yogic Discipline will be the scholar  
And Accomplishment of the Supreme Roar the one of miracles.
- 2.B.988 “There will be eight consecutive congregations,  
Each of them gathering billions of worthy ones [F.177.a]  
Who are all stainless like the currents of the Gaṅgā.  
The lifespan of humans will be forty thousand years,
- 2.B.989 “And when this supreme human has attained nirvāṇa  
His sacred Dharma will remain complete for sixty-six thousand years.  
The stūpa containing his relics will measure one league  
And be adorned with nets of hundreds of jewels.
- 2.B.990 “The buddha Ugradatta  
Will be born in a place called Intense Austerities.  
The family of this victor will be brahmin,  
And his light will extend one hundred leagues.
- 2.B.991 “Fine Incense will be his father and Golden Light will be this victor’s mother.  
Glorious will be his son and Extremely Glorious his attendant.  
Mind of Qualities will be the scholar  
And High Qualities the one of miracles.
- 2.B.992 “There will be five consecutive congregations,  
Each of them gathering one hundred billion  
Who abide firmly, like bolts.  
His lifespan will be twenty-eight thousand years,
- 2.B.993 “And for the benefit of the world his sacred Dharma

- Will remain complete for nineteen thousand years.  
The stūpas will number three billion  
And be surrounded by heavenly parks.
- 2.B.994 “The holy being Dharmeśvara  
Will be born in a place called Venerated with Prostrations.  
His family will be kṣatriya,  
And his light will extend seventy-five leagues.
- 2.B.995 “Excellent Worship will be his father and Famed Gathering will be this  
victor’s mother.  
Flower will be his son and Worship of Excellence his attendant.  
Light Crest will be the scholar  
And Crest of Light the one of miracles.
- 2.B.996 “There will be three consecutive congregations,  
Each of them gathering two hundred billion  
Supreme sons who have reached the level of no more training.  
The lifespan of humans will be seventy-one thousand years,
- 2.B.997 “And the sacred Dharma will remain  
For eighty thousand years.  
The relics of this victor will reside in a single stūpa  
Measuring three leagues and studded with numerous jewels.
- 2.B.998 “The thus-gone Tejasrabha  
Will be born in a place called Worshiped and Venerated.  
The family of the victor will be brahmin  
And his light will extend six leagues.
- 2.B.999 “Excellent Crossing will be his father and Adorned with Qualities will be  
this victor’s mother. [F.177.b]  
Expert will be his son and Luminous his attendant.  
Severer of the Bonds of Existence will be the scholar  
And Crusher of Existence the one of miracles.
- 2.B.-  
1000 “There will be one hundred consecutive congregations,  
Each of them gathering a full billion worthy ones who are endowed with  
merit and liberation  
And have reached the level of no more training.  
The lifespan of humans will be ninety thousand years,
- 2.B.-  
1001 “And the sacred Dharma will remain for ten million years.  
The relics of this victor will be abundant,



- And the stūpas, numbering three billion,  
Will be exquisitely decorated, like the Palace of Victory.
- 2.B.-  
1002 “The thus-gone Mahāraśmi  
Will be born in a place called Dharma Light.  
His family will be brahmin,  
And his light will extend seventy-two leagues.
- 2.B.-  
1003 “Great Being will be his father and Equal Mind will be this victor’s mother.  
Luminous will be his son and Endowed with Certainty his attendant.  
Thorough Ascertainment will be the scholar  
And Attainer of Certainty the one of miracles.
- 2.B.-  
1004 “There will be fourteen consecutive congregations,  
Each of them gathering one billion  
Who are all at the level of a worthy one.  
The lifespan of humans will be ninety-nine thousand years,
- 2.B.-  
1005 “And the sacred Dharma of this vanquisher of the hordes of the māras  
Will remain for ninety-nine thousand years.  
When this victorious teacher has attained nirvāṇa  
His relics will reside in a stūpa that is one hundred leagues large.
- 2.B.-  
1006 “The thus-gone Ratnayaśas will be born in a place called Jewel Crest. His  
family will be kṣatriya. His light will extend the breadth of a trichilocosm.  
Lord of Beings will be his father. Supreme Glorious Jewel will be his mother.  
Splendor of a Thousand Qualities will be his son. Infinite Qualities will be  
his attendant. Gathering of Qualities will be foremost in terms of insight.  
Beautiful Light Rays will be foremost in terms of miraculous abilities. There  
will be infinitely many congregations, all of them consisting of irreversible  
bodhisattvas. The extent of his lifespan will be sixty thousand years. His  
sacred Dharma will remain for three trillion six hundred billion years.  
[F.178.a] His relics will be abundant, and there will be three hundred  
thousand stūpas.
- 2.B.-  
1007 “The thus-gone Gaṇiprabhāsa will be born in a place called Ocean of  
Intelligence. His family will be brahmin. His light will extend ninety leagues.  
Supreme Excellence will be his father. Delightful Melody will be his mother.  
Playful Lion will be his son. Gathering of Qualities will be his attendant.  
Lamp of Fame will be foremost in terms of insight. King of Supreme Taste  
will be foremost in terms of miraculous abilities. In the first congregation  
there will be three billion hearers, in the second there will be four billion, and

in the third there will be five billion. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for eighty-four thousand years. His relics will be abundant.

2.B.-  
1008 “The thus-gone Anantayaśas will be born in a place called Delightful Melody. His family will be kṣatriya. His light will extend two leagues. Wealth God will be his father. Lady of the Stars will be his mother. Supreme Jewel will be his son. Endowed with Meritorious Wealth will be his attendant. Endowed with the Nature of Meditation will be foremost in terms of insight. Merit Splendor will be foremost in terms of miraculous abilities. There will be ten consecutive congregations, each of them gathering one billion. The extent of his lifespan will be one thousand years. His sacred Dharma will remain for five thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1009 “The thus-gone Amogharaśmi will be born in a place called Meaningful Steps. His family will be brahmin. His light will extend three hundred leagues. Gift of Colors will be his father. Looking with Joy will be his mother. Universally Good will be his son. Joy for the World will be his attendant. King of Leaders will be foremost in terms of insight. Free from Māras will be foremost in terms of miraculous abilities. There will be six consecutive congregations of worthy ones, [F.178.b] each of them gathering one trillion. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.-  
1010 “The thus-gone Ṛṣideva will be born in a place called Fully Blooming. His family will be brahmin. His light will extend two and a half leagues. Sage Friend will be his father. Abiding by the Position will be his mother. King of Supreme Fragrance will be his son. Perfectly Endowed will be his attendant. Blooming Flowers of Superknowledge will be foremost in terms of insight. Superior Wisdom will be foremost in terms of miraculous abilities. There will be two consecutive congregations of worthy ones, each of them gathering one hundred thousand. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for one thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1011 “The thus-gone Janendra will be born in a place called Delighting People. His family will be kṣatriya. His light will extend as far as the world with its four continents. Full Moon will be his father. Victorious Austerities will be his mother. Mind without Delusion will be his son. Special Mind will be his attendant. Māra Crusher will be foremost in terms of insight. Abandoning Doubt will be foremost in terms of miraculous abilities. There will be five consecutive congregations of worthy ones, each of them gathering ten

thousand. The extent of his lifespan will be seventy thousand years. His sacred Dharma will also remain for seventy thousand years. His relics will be abundant.

2.B.-  
1012 “The thus-gone Dṛḍhasaṅgha will be born in a place called Stable Intelligence. His family will be brahmin. His light will extend five hundred leagues. Excellence will be his father. Supreme Jewel will be his mother. Worshiped by Gods will be his son. Observing the World will be his attendant. Possessor of Fierce Splendor will be foremost in terms of insight. Abiding in Equality will be foremost in terms of miraculous abilities. [F.179.a] There will be just a single congregation, gathering three hundred thousand worthy ones. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will also remain for one hundred thousand years. His relics will be abundant. [B15]

2.B.-  
1013 “The thus-gone Supakṣa will be born in a place called Jewel Facets. His family will be kṣatriya. His light will extend seven hundred leagues. Gem Radiance will be his father. Gift of Beauty will be his mother. Meaningful Joy will be his son. Meteor Wish will be his attendant. Superior Wisdom will be foremost in terms of insight. Fame of the Worthy will be foremost in terms of miraculous abilities. There will be twenty-nine consecutive congregations of worthy ones, each of them gathering fifty million. The extent of his lifespan will be eleven thousand years. His sacred Dharma will also remain for eleven thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1014 “The thus-gone Ketu will be born in a place called Supreme Crest. His family will be kṣatriya. His light will extend twenty leagues. Supreme Immeasurability will be his father. Viewing Qualities will be his mother. Illuminator will be his son. Tamer of Rebirths will be his attendant. Undefined Mind will be foremost in terms of insight. Cessation Attained will be foremost in terms of miraculous abilities. In the first congregation there will be four hundred million worthy ones, in the second there will be six hundred million, and in the third there will be one billion. The extent of his lifespan will be six thousand years. His sacred Dharma will remain for eighty thousand years. His relics will be abundant, and there will be eighty thousand stūpas.

2.B.-  
1015 “The thus-gone Kusumarāṣṭra will be born in a place called Adorned with Qualities. His family will be kṣatriya. His light will extend seven thousand leagues. Glorious Merit will be his father. [F.179.b] Flower Gift will be his mother. White Lotus will be his son. Flower will be his attendant. Tamer of Companions will be foremost in terms of insight. Indomitable Power will be foremost in terms of miraculous abilities. There will be sixteen consecutive

congregations, each of them gathering one trillion. The extent of his lifespan will be seventy-seven thousand years. His sacred Dharma will remain for one thousand years. His relics will be abundant.

2.B.-  
1016 “The thus-gone Dharmamati will be born in the city of Fine Petals. His family will be brahmin. His light will extend seven leagues. Brahmā Mind will be his father. Intentional Gift will be his mother. Happy Wealth will be his son. Extremely Virtuous will be his attendant. Moon Gift Melody will be foremost in terms of insight. Gift of Peace will be foremost in terms of miraculous abilities. In the first congregation there will be one billion hearers, in the second there will be one hundred million, and in the third there will be three hundred million. The extent of his lifespan will be seventy-nine thousand years. His sacred Dharma will remain for sixty-nine thousand years. His relics will be abundant.

2.B.-  
1017 “The thus-gone Anilavegagāmin will be born in a place called Thoroughly Abiding. His family will be brahmin. His light will extend forty-two thousand leagues. Mind without Discord will be his father. Liberation Faith will be his mother. Knot of Joy will be his son. Pain Extracting Flower will be his attendant. Mandārava Fragrance will be foremost in terms of insight. Sandalwood Light will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations of hearers, each of them gathering ten billion. His sacred Dharma will remain for sixty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1018 “The thus-gone Sucittayaśas will be born in a place called Great Array. [F.180.a] His family will be brahmin. His light will extend one league. Splendor will be his father. Splendid will be his mother. Wind Mind will be his son. Equanimous Mind will be his attendant. Clear Gathering will be foremost in terms of insight. Indomitable Intelligence will be foremost in terms of miraculous abilities. There will be fourteen consecutive congregations of hearers, each of them gathering one hundred thousand. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for seventeen thousand years. His relics will be abundant.

2.B.-  
1019 “The thus-gone Dyutimat will be born in a place called Starlight. His family will be brahmin. His light will extend one thousand leagues. Given by Lightning will be his father. Giver of Excellence will be his mother. Joyous Worship will be his son. Seeing the Meaning will be his attendant. Seeing the Truth will be foremost in terms of insight. Joyous Qualities will be foremost in terms of miraculous abilities. There will be eight consecutive congregations, each of them gathering thirty billion. The extent of his lifespan will be thirty-five thousand years. His sacred Dharma will remain for one thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1020 “The thus-gone Marutskandha will be born in a place called Excellent Weapon. His family will be kṣatriya. His light will extend eight hundred leagues. God of Demigods will be his father. Nāga Light will be his mother. Supreme Leader will be his son. Superior Crest will be his attendant. Fame of the Nāga Master will be foremost in terms of insight. Jewel Giving will be foremost in terms of miraculous abilities. In the first congregation there will be one billion hearers, in the second there will be one hundred fifty million, and in the third there will be nine hundred million. The extent of his lifespan will be twenty thousand years. His sacred Dharma will remain for one thousand years. His relics will be abundant. [F.180.b]

2.B.-  
1021 “The thus-gone Guṇagupta will be born in a place called Endowed with Qualities. His family will be kṣatriya. His light will extend six leagues. Supreme Qualities will be his father. Glorious Qualities will be his mother. Precious Worship will be his son. True Joy will be his attendant. Excellent Intelligence will be foremost in terms of insight. Highest will be foremost in terms of miraculous abilities. There will be fourteen consecutive congregations, each of them gathering one billion three hundred million. The extent of his lifespan will be twenty-three thousand years. His sacred Dharma will remain for eighty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1022 “The thus-gone Arthamati will be born in a place called Clear Dharma. His family will be kṣatriya. His light will extend forty-four thousand leagues. Flower King will be his father. Endowed with Fame will be his mother. Lotus Possessor will be his son. Excellent Birth will be his attendant. Nonabiding Mind will be foremost in terms of insight. Moon of Sages will be foremost in terms of miraculous abilities. There will be twenty-nine consecutive congregations, each of them gathering thirteen thousand. The extent of his lifespan will be nine thousand years. His sacred Dharma will also remain for nine thousand years. His relics will be abundant.

2.B.-  
1023 “The thus-gone Abhaya will be born in a place called Indomitable. His family will be brahmin. His light will extend one thousand leagues. God of Strength will be his father. Renowned Excellent Intention will be his mother. Fearless will be his son. Enduring Fearlessness will be his attendant. Unconquerable Banner will be foremost in terms of insight. Capable Gathering will be foremost in terms of miraculous abilities. There will be nine consecutive congregations, each of them gathering one billion. The extent of his lifespan will be nineteen thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa. [F.181.a]

2.B.- 1024 “The thus-gone Sthitamitra will be born in a place called Enduring Array. His family will be kṣatriya. His light will extend two thousand leagues. Array Gift will be his father. Beautiful Joy will be his mother. Unmoving Mind will be his son. Equanimous Mind will be his attendant. Delightful Abiding will be foremost in terms of insight. Bright Movement will be foremost in terms of miraculous abilities. There will be fifteen consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be forty thousand years. His sacred Dharma will also remain for forty thousand years. His relics will be abundant.

2.B.- 1025 “The thus-gone Prabhāsthitakalpa will be born in a place called Uncreated Array. His family will be brahmin. His light will extend eight leagues. Trained Being will be his father. Uninvadable will be his mother. Diverse Forces will be his son. Brahmā Melody will be his attendant. Detached Mind will be foremost in terms of insight. Uncontrived Conduct will be foremost in terms of miraculous abilities. There will be eleven consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be twenty-five thousand years. His sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.- 1026 “The thus-gone Maṇicaraṇa will be born in a place called Luminous Jewel. His family will be kṣatriya. His light will extend twenty-two leagues. Famed Jewel will be his father. Superior Jewel will be his mother. Jewel Essence will be his son. Joyous Love will be his attendant. Radiant Attention will be foremost in terms of insight. Indomitable will be foremost in terms of miraculous abilities. There will be seventeen consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be fifty-six thousand years. His sacred Dharma will remain for eighty thousand years. His relics will be abundant. [F.181.b]

2.B.- 1027 “The thus-gone Mokṣatejas will be born in a place called Liberation. His family will be brahmin. His light will extend ten million leagues. Detached Mind will be his father. Joyous Mind will be his mother. King of the Mind will be his son. Excellent Sacrifice will be his attendant. Splendid Joy will be foremost in terms of insight. Worthy of Worship will be foremost in terms of miraculous abilities. There will be nine consecutive congregations, each of them gathering one billion. The extent of his lifespan will be twenty-one thousand years. His sacred Dharma will remain for five thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.- 1028 “The thus-gone Sundarapārśva will be born in a place called Indomitable. His family will be brahmin. His light will extend three leagues. Gift of Excellent Sacrifice will be his father. Jewel Light will be his mother. Special Mind will be his son. Excellent Gift will be his attendant. Powerful Adherence will be foremost in terms of insight. Brightness Attained will be

foremost in terms of miraculous abilities. In the first congregation there will be nine hundred billion hearers; in the second there will be fifty billion; in the third, eighty billion; and in the fourth, one hundred billion. The extent of his lifespan will be seventy-eight thousand years. His sacred Dharma will remain for one hundred thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1029 “The thus-gone Subuddhi will be born in a place called Endowed with a Buddha. His family will be brahmin. His light will extend ten million leagues. Liberation Joy will be his father. Infinite Qualities will be his mother. Stūpa for Humanity will be his son. Endowed with View will be his attendant. Dexterous Being will be foremost in terms of insight. Crest of Purity will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering three hundred sixty million. [F.182.a] His lifespan will be ninety thousand years. His sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.-  
1030 “The thus-gone Samantadarśin will be born in a place called Unobscured. His family will be brahmin. His light will extend twenty leagues. Vaiśākha Mind will be his father. Unperturbed Mind will be his mother. Giant Banner will be his son. Lion Strength will be his attendant. Dharma View will be foremost in terms of insight. Famed Elixir will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations, each of them gathering three million. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will also remain for one hundred thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1031 “The thus-gone Jñānavara will be born in a place called True Wisdom. His family will be kṣatriya. His light will extend one league. Sublime Intelligence will be his father. Merit Gift will be his mother. Dharma Glory will be his son. Dharma Joy will be his attendant. Pure Merit will be foremost in terms of insight. Unshakable Fame will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations, each of them gathering nine hundred million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will be abundant.

2.B.-  
1032 “The thus-gone Brahmavāsa will be born in a place called Seen through Bliss. His family will be brahmin. His light will extend six leagues. Clear Mind will be his father. Brahmā Gift will be his mother. Master of Retention will be his son. Inexhaustible Sound will be his attendant. Expert Proclaimer will be foremost in terms of insight. Giver of Jewels will be foremost in terms of miraculous abilities. There will be fifty-six consecutive congregations,

each of them gathering seventy billion. [F.182.b] His lifespan will be ten million years. His sacred Dharma will also remain for ten million years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1033 “The thus-gone Satyaruta will be born in a place called Constant Shooting Stars. His family will be kṣatriya. His light will extend six hundred leagues. Ruler of Humans will be his father. Water Lily Blade will be his mother. Glory of the Truth will be his son. Sense Control will be his attendant. Powerful will be foremost in terms of insight. Great Splendor will be foremost in terms of miraculous abilities. There will be fourteen consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be ninety thousand years. His sacred Dharma will also remain for ninety thousand years. His relics will be abundant.

2.B.-  
1034 “The thus-gone Subuddhi will be born in a place called Radiant Light. His family will be brahmin. His light will extend eight thousand six hundred leagues. Mind of Yogic Discipline will be his father. Holder of Shooting Stars will be his mother. Stūpa Worship will be his son. Wish for Awakening will be his attendant. Mode of Tremendous Stability will be foremost in terms of insight. Stable Strength will be foremost in terms of miraculous abilities. There will be seventy-five consecutive congregations, each of them gathering three million six hundred thousand. The extent of his lifespan will be one thousand years. His sacred Dharma will remain for three thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1035 “The thus-gone Baladatta will be born in a place called Irreproachable. His family will be kṣatriya. His light will extend fifty-six leagues. Famed for Invincibility will be his father. Endowed with Flowers will be his mother. Stūpa for Humanity will be his son. Flawless Persistence will be his attendant. Mind of Universal Retention will be foremost in terms of insight. Decisive Joy will be foremost in terms of miraculous abilities. There will be seventy-two consecutive congregations, [F.183.a] each of them gathering three million three hundred thousand. The extent of his lifespan will be thirty million years. His sacred Dharma will also remain for thirty million years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1036 “The thus-gone Siṃhagati will be born in a place called Supreme Melody. His family will be brahmin. His light will extend eight hundred leagues. Divine Wish will be his father. Beneficial Movement will be his mother. Supreme Deity will be his son. Dispeller of Suffering will be his attendant. Traverser of the Swamp will be foremost in terms of insight. Protection of the Worthy Ones will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations, each of them gathering nine hundred



ninety million. The extent of his lifespan will be ninety-four thousand years. His sacred Dharma will also remain for ninety-four thousand years. His relics will be abundant.

2.B.-  
1037 “The thus-gone Puṣpaketu will be born in a place called Fragrant Flower. His family will be kṣatriya. His light will extend two thousand leagues. Splendid Moon will be his father. Flower Light will be his mother. Flower Edge will be his son. Divine Flower will be his attendant. Gift of the Worthy Ones will be foremost in terms of insight. Teacher of Joy will be foremost in terms of miraculous abilities. There will be nine consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be ten million years. His sacred Dharma will also remain for ten million years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1038 “The thus-gone Jñānākara will be born in a place called Source of Qualities. His family will be brahmin. His light will extend one thousand leagues. Qualities Worthy of Worship will be his father. Leader Joy will be his mother. Excellent Light Rays will be his son. Possessor of Auspiciousness will be his attendant. Wisdom Crest will be foremost in terms of insight. Light Gift will be foremost in terms of miraculous abilities. [F.183.b] There will be sixteen consecutive congregations, each of them gathering nine hundred ninety million. The extent of his lifespan will be ten million years. His sacred Dharma will also remain for ten million years. His relics will be abundant.

2.B.-  
1039 “The thus-gone Puṣpadatta will be born in a place called Wish for Merit. His family will be brahmin. His light will extend one league. Divine Excellence will be his father. Splendor of Precious Qualities will be his mother. View of Infinite Renown will be his son. Diligence Attainer will be his attendant. Discernment will be foremost in terms of insight. Fearless Mind will be foremost in terms of miraculous abilities. There will be six consecutive congregations, each of them gathering three hundred million. The extent of his lifespan will be one thousand years. His sacred Dharma will also remain for one thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1040 “The thus-gone Guṇagarbha will be born in a place called Divine Messenger. His family will be brahmin. His light will extend five leagues. Wealth Gift will be his father. Jewel Tree will be his mother. Flawless will be his son. Reasoning Mind will be his attendant. Crest of Power will be foremost in terms of insight. Moving with Recollection will be foremost in terms of miraculous abilities. There will be seventeen consecutive congregations of hearers, each of them gathering ten thousand. The extent of his lifespan will be twenty-one thousand years. His sacred Dharma will remain for ten thousand years. His relics will be abundant.

2.B.- 1041 “The thus-gone Yaśoratna will be born in a place called Master of Fame. His family will be brahmin. His light will extend ten thousand leagues. Virtuous Joy will be his father. Possessor of Religious Conduct will be his mother. Diverse Mind will be his son. Possessor of Threefold Knowledge will be his attendant. Holder of Knowledge Mantras will be foremost in terms of insight. Great Doctor will be foremost in terms of miraculous abilities. [F.184.a] There will be twenty-nine consecutive congregations of worthy ones, each of them gathering six hundred million. The extent of his lifespan will be twenty-two thousand years. His sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.- 1042 “The thus-gone Adbhutayaśas will be born in a place called Divine Messenger. His family will be kṣatriya. His light will extend one thousand leagues. Merit Joy will be his father. Endowed with Merit will be his mother. Great Merit will be his son. No Merit Deficiency will be his attendant. Dharma Banner will be foremost in terms of insight. Moving with the Gait of a Lion will be foremost in terms of miraculous abilities. There will be fourteen consecutive congregations, each of them gathering ten thousand. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for one thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.- 1043 “The thus-gone Anihata will be born in a place called Beautiful to See. His family will be brahmin. His light will extend fifty-five leagues. Luminosity will be his father. Infinite Light will be his mother. Mind of Acumen will be his son. Source of Learning will be his attendant. God of Eloquence will be foremost in terms of insight. Destroyer of Attacks will be foremost in terms of miraculous abilities. There will be six consecutive congregations of hearers, each of them gathering ninety million. The extent of his lifespan will be thirteen thousand years. His sacred Dharma will remain for six thousand years. His relics will be abundant.

2.B.- 1044 “The thus-gone Abhaya will be born in a place called Manifestation of Splendor. His family will be kṣatriya. His light will extend twenty-seven thousand leagues. God of the Land will be his father. Brahmā Melody will be his mother. Expert Melody will be his son. Revered by Opponents will be his attendant. Holder of Shooting Stars will be foremost in terms of insight. Supreme Immeasurability will be foremost in terms of miraculous abilities. [F.184.b] There will be thirty consecutive congregations of hearers, each of them gathering twenty-two billion. The extent of his lifespan will be five thousand years. His sacred Dharma will remain for twenty-one thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.- 1045 “The thus-gone Sūryaprabha will be born in a place called Splendid Merit. His family will be brahmin. His light will extend eighty thousand leagues. Truth Gift will be his father. Precious Intelligence will be his mother. Gift of the Master of Birth will be his son. Gandharva Mind will be his attendant. Source of Learning will be foremost in terms of insight. Divine Dharma will be foremost in terms of miraculous abilities. There will be one hundred consecutive congregations of hearers, each of them gathering seventy billion. The extent of his lifespan will be forty thousand years. His sacred Dharma will remain for nineteen thousand years. His relics will be abundant.

2.B.- 1046 “The thus-gone Brahmagāmin will be born in a place called Unblemished Fame. His family will be brahmin. His light will extend one hundred leagues. Powerful will be his father. Free from Pride and Infatuation will be his mother. Adorned with Marks will be his son. Untiring Mind will be his attendant. Expert Intelligence will be foremost in terms of insight. Brahmā Melody will be foremost in terms of miraculous abilities. There will be fifteen consecutive congregations of hearers, each of them gathering ten thousand. The extent of his lifespan will be thirty-seven thousand years. His sacred Dharma will remain for twenty-seven thousand years. His relics will be abundant.

2.B.- 1047 “The thus-gone Vikrāntadeva will be born in a place called Approach. His family will be kṣatriya. His light will extend one thousand leagues. Giver of All will be his father. Excellent Intelligence will be his mother. Wish for All will be his son. Fame will be his attendant. [F.185.a] Excellent Splendor will be foremost in terms of insight. Stainless Essence will be foremost in terms of miraculous abilities. There will be one hundred consecutive congregations of hearers, each of them gathering fifty million. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for eight thousand years. His relics will be abundant.

2.B.- 1048 “The thus-gone Jñānapriya will be born in a place called Delightful Faith. His family will be brahmin. His light will extend five leagues. Superior Faith will be his father. Worshiped by Gods will be his mother. Light of Worship will be his son. Worshiped by the World will be his attendant. Splendor of a Thousand Qualities will be foremost in terms of insight. Abiding Evenly will be foremost in terms of miraculous abilities. There will be thirty-one consecutive congregations of hearers, each of them gathering thirty thousand. The extent of his lifespan will be nine thousand years. His relics will be abundant.

2.B.- 1049 “The thus-gone Satyadeva will be born in a place called Worshiped by Gods. His family will be kṣatriya. His light will be infinite. Worthy of Worship will be his father. Wishing to Worship will be his mother. Brahmā Wheel will be his son. God of the World will be his attendant. Recipient of

the World's Worship will be foremost in terms of insight. Excellent Mind will be foremost in terms of miraculous abilities. There will be one thousand consecutive congregations, each of them gathering six billion. The extent of his lifespan will be thirty-one thousand years. His sacred Dharma will remain for seventy-eight thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1050 "The thus-gone Ratnagarbha will be born in a place called Adorned with All Excellent Qualities. His family will be brahmin. His light will extend one thousand leagues. Moon of Humanity will be his father. Jewel Lamp will be his mother. Powerful Position will be his son. Increasing Qualities will be his attendant. Qualities Ascertained will be foremost in terms of insight. [F.185.b] Mind Free from Delusion will be foremost in terms of miraculous abilities. There will be forty-nine consecutive congregations of hearers, each of them gathering five hundred thirty million. The extent of his lifespan will be fifty-five thousand years. His sacred Dharma will remain for fifty-one thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1051 "The thus-gone Guṇakīrti will be born in a place called Jewel Lamp. His family will be kṣatriya. His light will extend three leagues. Superior Deity will be his father. Extremely Beautiful will be his mother. Sage Gift will be his son. Joyous Relinquishment will be his attendant. Wisdom Being will be foremost in terms of insight. Great Master will be foremost in terms of miraculous abilities. In the first congregation there will be sixty million hearers, in the second there will be seventy million, and in the third there will be eighty million. The extent of his lifespan will be twenty-one thousand years. His sacred Dharma will remain for one hundred thousand years. His relics will remain in a single collection, contained in a stūpa of eight thousand six hundred leagues.

2.B.-  
1052 "The thus-gone Jñānaśrī will be born in a place called Heap of Qualities. His family will be brahmin. His light will extend ten thousand leagues. Stūpa for Humanity will be his father. Moon of Qualities will be his mother. Chariot of the Fortunate will be his son. Sun God will be his attendant. Supreme Power will be foremost in terms of insight. Famed Power will be foremost in terms of miraculous abilities. There will be twenty-two consecutive congregations of hearers, each of them gathering one trillion. The extent of his lifespan will be seven thousand years. His sacred Dharma will also remain for seven thousand years. His relics will be abundant.

2.B.-  
1053 "The thus-gone Asita will be born in a place called Infinite Light. His family will be kṣatriya. His light will extend thirty-four thousand leagues. God of the Water Gods will be his father. Moon Possessor will be his mother. [F.186.a] King of Supreme Virtue will be his son. Luminous Qualities will be

his attendant. Joy for the World will be foremost in terms of insight. Delightful Presence will be foremost in terms of miraculous abilities. There will be thirty-three consecutive congregations of hearers, each of them gathering one billion. The extent of his lifespan will be three thousand years. His sacred Dharma will remain for sixteen thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.- "The thus-gone Dṛḍhavrata will be born in a place called Irreproachable.  
1054 His family will be brahmin. His light will extend one thousand leagues. Fragrant will be his father. Delightful Fragrance will be his mother. Universal Splendor will be his son. Distributed Wisdom will be his attendant. Holder of the Wisdom Treasury will be foremost in terms of insight. Sun of Wisdom will be foremost in terms of miraculous abilities. There will be thirteen consecutive congregations of hearers, each of them gathering eight hundred million. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for sixteen thousand years. His relics will be abundant.

2.B.- "The thus-gone Maruttejas will be born in a place called Splendor of the  
1055 World. His family will be brahmin. His light will extend six leagues. Protected by Gods will be his father. God of Liberation will be his mother. Faith in the Gods will be his son. Free from the Suffering of the Three Worlds will be his attendant. Wisdom Summit will be foremost in terms of insight. Renown will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations of hearers, each of them gathering two hundred thousand. The extent of his lifespan will be ten million years. His sacred Dharma will remain for one billion years. His relics will be abundant.

2.B.- "The thus-gone Brahmamuni will be born in a place called Famed Superior  
1056 Intention. His family will be brahmin. His light will extend one hundred leagues. Irreproachable will be his father. Sense Control will be his mother. Hand of Joy will be his son. [F.186.b] Delighting in Calm Abiding will be his attendant. Flower Joy will be foremost in terms of insight. Beautiful Melody will be foremost in terms of miraculous abilities. There will be twenty-four consecutive congregations of hearers, each of them gathering one billion. The extent of his lifespan will be sixty-six thousand years. His sacred Dharma will remain four thousand years. His relics will be abundant.

2.B.- "The thus-gone Śanairgāmin will be born in a place called Moving with  
1057 Joy. His family will be brahmin. His light will extend seven leagues. Heap of Qualities will be his father. Gathering of Qualities will be his mother. Luminous will be his son. Gathering Melody will be his attendant. Beautiful Fame of Wisdom will be foremost in terms of insight. Source of All Excellent Qualities will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations of hearers, each of them gathering one

million six hundred thousand. The extent of his lifespan will be fifty-seven thousand years. His sacred Dharma will remain for fifty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1058 “The thus-gone Vratatapas will be born in a place called Great Light. His family will be kṣatriya. His light will extend six leagues. Great Radiance will be his father. Attractive Splendor will be his mother. Undaunted Visage will be his son. Untiring Intellect will be his attendant. Gathering of Wisdom will be foremost in terms of insight. Unobscured Absence of Ignorance will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations of hearers, each of them gathering one trillion. The extent of his lifespan will be sixty-two thousand years. His sacred Dharma will remain for sixty-six thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1059 “The thus-gone Arciskandha will be born in a place called Nāga Light. His family will be kṣatriya. His light will extend as far as ten worlds of four continents. [F.187.a] Great Light will be his father. Lamp of the World will be his mother. Splendid Flower will be his son. Overpowering Splendor will be his attendant. Lotus Fragrance will be foremost in terms of insight. Indomitable Power will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations of hearers, each of them gathering twenty thousand. The extent of his lifespan will be thirty thousand years. His sacred Dharma will remain for sixteen thousand years. His relics will be abundant.

2.B.-  
1060 “The thus-gone Mahātejas will be born in a place called Extraordinary Splendor. His family will be brahmin. His light will extend three hundred leagues. Stable Mode will be his father. Controller will be his mother. Luminosity will be his son. Gentle Melody will be his attendant. Aggregate of Insight will be foremost in terms of insight. Supreme Intelligence will be foremost in terms of miraculous abilities. There will be ten consecutive congregations of hearers, each of them gathering three billion. The extent of his lifespan will be ten million years. His sacred Dharma will remain for seven thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1061 “The thus-gone Campaka will be born in a place called Endowed with Incense. His family will be brahmin. His light will extend sixty leagues. Light of Merit will be his father. Delightful to See will be his mother. Lion Gaze will be his son. Elephant Gaze will be his attendant. Supreme King will be foremost in terms of insight. Victorious Merit will be foremost in terms of miraculous abilities. There will be one hundred million consecutive congregations of hearers, each of them gathering one hundred ninety

million. The extent of his lifespan will be thirty-seven thousand years. His sacred Dharma will remain for eighteen thousand years. His relics will be abundant.

2.B.-  
1062 “The thus-gone Toṣaṇa will be born in a place called Supreme Joy. [F.187.b] His family will be kṣatriya. His light will extend as far as fifteen times the four continents. Light of Joy will be his father. Worthy of Worship will be his mother. Nāga Incense will be his son. Light of Discipline will be his attendant. Melody of True Speech will be foremost in terms of insight. Melody of Dharma Speech will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations of hearers, each of them gathering eighty million. The extent of his lifespan will be five thousand years. His sacred Dharma will remain for fifty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1063 “The thus-gone Sugaṇin will be born in a place called Clear Possession of Gatherings. His family will be brahmin. His light will extend forty thousand leagues. Sun Crest will be his father. Sun Essence will be his mother. Beautiful Mode will be his son. Joyful Child of the Wealth God will be his attendant. Joy of Awakening will be foremost in terms of insight. Source of Merit will be foremost in terms of miraculous abilities. There will be forty consecutive congregations of hearers, each of them gathering seven hundred million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for seventy thousand years. His relics will be abundant.

2.B.-  
1064 “The thus-gone Indradhvaja will be born in a place called Jewel Banner. His family will be kṣatriya. His light will extend one thousand leagues. Merit Banner will be his father. Banner of Excellent Qualities will be his mother. Dharma Mind will be his son. Mind Free from Delusion will be his attendant. Beautiful Mind will be foremost in terms of insight. Gathering of Virtue will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations of hearers, each of them gathering eight hundred million. The extent of his lifespan will be seven hundred thousand years. His sacred Dharma will remain for sixteen thousand years. His relics will be abundant.

2.B.-  
1065 “The thus-gone Mahāpriya will be born in a place called Light of Thousands of Qualities. [F.188.a] His family will be brahmin. His light will extend sixteen leagues. Infinite Treasury will be his father. Fearless Wisdom will be his mother. Mind of Awakening will be his son. Firm Diligence will be his attendant. Fame Beyond Reproach will be foremost in terms of insight. Beautiful Wish will be foremost in terms of miraculous abilities. There will be twenty-one consecutive congregations of hearers, each of them gathering

one hundred thousand. The extent of his lifespan will be one thousand years. His sacred Dharma will remain for one hundred thousand years. His relics will be abundant.

2.B.-  
1066 “The thus-gone Sumanāpuṣpaprabha will be born in a place called Flower Splendor. His family will be brahmin. His light will extend seven hundred leagues. Highest Flower will be his father. Endowed with Flowers will be his mother. Flower Moon will be his son. Flower Crest will be his attendant. Flower of Qualities will be foremost in terms of insight. White Lotus Essence will be foremost in terms of miraculous abilities. There will be one thousand consecutive congregations of hearers, each of them gathering six hundred sixty thousand. The extent of his lifespan will be eight hundred million years. His sacred Dharma will also remain for eight hundred million years. His relics will be abundant.

2.B.-  
1067 “The thus-gone Gaṇiprabha will be born in a place called Leader Light. His family will be kṣatriya. His light will extend fourteen leagues. Luminous Qualities will be his father. Worshiped by Gods will be his mother. Luminous Merit will be his son. Luminous Fame will be his attendant. Luminous Wisdom will be foremost in terms of insight. Luminous Superior will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations of hearers, each of them gathering ninety thousand. The extent of his lifespan will be seven thousand years. His sacred Dharma will also remain for seven thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1068 “The thus-gone Creator<sup>171</sup> will be born in a place called Exceptionally Beautiful. [F.188.b] His family will be brahmin. His light will extend forty-two leagues. Powerful Load will be his father. Sun Possessor will be his mother. Master of Fame will be his son. Mountain Crest will be his attendant. Glorious Jewel will be foremost in terms of insight. Glorious Power will be foremost in terms of miraculous abilities. There will be thirteen consecutive congregations of hearers, each of them gathering one billion. The extent of his lifespan will be six hundred years. His sacred Dharma will also remain for six hundred years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1069 “The thus-gone Ojaṅgama will be born in a place called Delightful Array. His family will be kṣatriya. His light will extend five leagues. Reveling Lion will be his father. Heap of Qualities will be his mother. Infinite Eye will be his son. Unrelenting Diligence will be his attendant. Heap of Diligence will be foremost in terms of insight. Possessor of Universal Power will be foremost in terms of miraculous abilities. There will be twenty-one consecutive congregations of hearers, each of them gathering one billion.



The extent of his lifespan will be sixty-nine thousand years. His sacred Dharma will remain for seventy-one thousand years. His relics will be abundant.

2.B.-  
1070 “The thus-gone Suviniścītārtha will be born in a place called Definite Qualities. His family will be kṣatriya. His light will extend ninety-nine leagues. Ultimate Qualities will be his father. Immeasurable Splendor will be his mother. Immeasurable Fame will be his son. Great Power will be his attendant. Friend of Wandering Beings will be foremost in terms of insight. Immeasurable Splendor will be foremost in terms of miraculous abilities. There will be six consecutive congregations of hearers, each of them gathering one hundred thousand. The extent of his lifespan will be eleven thousand years. His sacred Dharma will also remain for eleven thousand years. [F.189.a] His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1071 “The thus-gone Vṛṣabha will be born in a place called Worshiped by Gods. His family will be brahmin. His light will extend one thousand leagues. Supreme Ground will be his father. Stainless Intelligence will be his mother. Invincible Army will be his son. Universal Power will be his attendant. Worshiped by Gods will be foremost in terms of insight. Uncluttered Mind will be foremost in terms of miraculous abilities. There will be seven hundred million consecutive congregations of hearers, each of them gathering one hundred sixty million. The extent of his lifespan will be ten million years. His sacred Dharma will remain for seventy thousand years. His relics will be abundant.

2.B.-  
1072 “The thus-gone Subāhu will be born in a place called Divine Stūpa. His family will be kṣatriya. His light will extend sixty-two leagues. Excellent Friend will be his father. Stable Movement will be his mother. Supreme Wish will be his son. Nectar Proclaimer will be his attendant. Auspicious Rāhu will be foremost in terms of insight. The World’s Superior will be foremost in terms of miraculous abilities. There will be twenty-two consecutive congregations of hearers, each of them gathering three hundred eighty million. The extent of his lifespan will be seventy-three thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1073 “The thus-gone Mahāraśmi will be born in a place called Jewel Joy. His family will be kṣatriya. His light will extend five hundred leagues. Nectar Joy will be his father. Wish for Qualities will be his mother. Supreme Taste will be his son. Hundred Tastes will be his attendant. Mind of Power will be foremost in terms of insight. Unsullied Mind will be foremost in terms of miraculous abilities. There will be eleven consecutive congregations of

hearers, each of them gathering one hundred ten million. The extent of his lifespan will be seventy-one thousand years. His sacred Dharma will remain for seventy-one thousand years. [F.189.b] His relics will be abundant.

2.B.-  
1074 “The thus-gone Āśādatta will be born in a place called Truly Superior Thought. His family will be kṣatriya. His light will extend nine thousand leagues. Seeing the Secret will be his father. Truly Superior Yogic Discipline will be his mother. Flawless Roar will be his son. Precious Melody will be his attendant. Virtuous Incense will be foremost in terms of insight. Great Tone will be foremost in terms of miraculous abilities. There will be twelve consecutive congregations of hearers, each of them gathering one hundred seventy million. The extent of his lifespan will be seven thousand years. His sacred Dharma will remain for twelve thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1075 “The thus-gone Puṇyābha will be born in a place called Heap of Merit. His family will be brahmin. His light will extend one thousand leagues. Merit Splendor will be his father. Merit Radiance will be his mother. Splendid Fame will be his son. Divine Fame will be his attendant. Sunlight will be foremost in terms of insight. Famed Intelligence will be foremost in terms of miraculous abilities. There will be six consecutive congregations of hearers, each of them gathering three million. The extent of his lifespan will be one thousand years. His sacred Dharma will also remain for one thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1076 “The thus-gone Ratnaruta will be born in a place called Melody of Liberation. His family will be kṣatriya. His light will extend ten million leagues. Beryl Essence will be his father. Roar of Liberation will be his mother. Attainment of Nonabiding will be his son. Worshiped by Gods will be his attendant. Worshiped by the World will be foremost in terms of insight. Worshiped by Nāgas will be foremost in terms of miraculous abilities. There will be fifty consecutive congregations of hearers, each of them gathering fourteen thousand. [F.190.a] His lifespan will be sixty-five thousand years. His sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.-  
1077 “The thus-gone Vajrasena will be born in a place called Indivisible. His family will be brahmin. His light will extend six thousand leagues. Indivisible Joy will be his father. Vajra Intelligence will be his mother. Mind of Joy will be his son. Melody Gift will be his attendant. Nāga Flower will be foremost in terms of insight. Worshiped by the World will be foremost in terms of miraculous abilities. There will be fourteen consecutive congregations of hearers, each of them gathering two hundred million. The

extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for twenty-one thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1078 “The thus-gone Samṛddha will be born in a place called Universal Wealth. His family will be kṣatriya. His light will extend five thousand leagues. King of Wealth will be his father. Queen of Virtue will be his mother. Great King will be his son. King of Gods will be his attendant. Light of Worship will be foremost in terms of insight. Nothing Lacking will be foremost in terms of miraculous abilities. There will be seven consecutive congregations of hearers, each of them gathering ten billion. The extent of his lifespan will be one thousand years. His sacred Dharma will also remain for one thousand years. His relics will be abundant.

2.B.-  
1079 “The thus-gone Siṃhabala will be born in a place called Great Strength. His family will be brahmin. His light will extend three thousand leagues. Nāga Strength will be his father. Endowed with Fame will be his mother. Jewel Strength will be his son. Strength of Excellent Qualities will be his attendant. Strength of Intelligence will be foremost in terms of insight. Fearless Strength will be foremost in terms of miraculous abilities. There will be fifty consecutive congregations of hearers, each of them gathering five hundred million. The extent of his lifespan will be three thousand years. [F.190.b] His sacred Dharma will remain for fifty thousand years. His relics will be abundant.

2.B.-  
1080 “The thus-gone, stainless Netra, will be born in a place called Delightful to the Eye. His family will be kṣatriya. His light will extend one hundred leagues. Even Eyes will be his father. Beautiful Eyes will be his mother. God of Nectar will be his son. Clear Focal Point will be his attendant. Stūpa of the Victorious Ones will be foremost in terms of insight. Inexhaustible Intellect will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations of hearers, each of them gathering seventeen thousand. The extent of his lifespan will be ninety thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1081 “The thus-gone Kāśyapa will be born in a place called Excellent Land. His family will be brahmin. His light will extend thirty leagues. Divine Sage will be his father. Gift of Fearlessness will be his mother. Power of Knowledge will be his son. Universal Intellect will be his attendant. Unobscured Mind will be foremost in terms of insight. Merit Summit will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations of hearers, each of them gathering nine hundred forty million. The extent of his

lifespan will be two thousand years. His sacred Dharma will remain for sixteen thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1082 “The thus-gone Prasannabuddhi will be born in a place called Luminous. His family will be kṣatriya. His light will extend one thousand leagues. Clear will be his father. Luminous Qualities will be his mother. Faith in Liberation will be his son. Luminous Victor will be his attendant. Clear Speech will be foremost in terms of insight. Miraculous Display of Clarity will be foremost in terms of miraculous abilities. There will be thirty-two consecutive congregations of hearers, each of them gathering eight billion. The extent of his lifespan will be fourteen thousand years. [F.191.a] His sacred Dharma will remain for sixteen thousand years. His relics will be abundant.

2.B.-  
1083 “The thus-gone Jñānakrama will be born in a place called Splendidly Adorned. His family will be brahmin. His light will extend six leagues. Stable Power will be his father. Wisdom Attained will be his mother. Joyous Sight will be his son. Beautiful Joy will be his attendant. Bharata will be foremost in terms of insight. Radiant Splendor will be foremost in terms of miraculous abilities. There will be thirteen consecutive congregations of hearers, each of them gathering one hundred billion. The extent of his lifespan will be twenty-seven thousand years. His sacred Dharma will remain for thirteen thousand years. His relics will be abundant.

2.B.-  
1084 “The thus-gone Ugratejas will be born in a place called Universal Splendor. His family will be brahmin. His light will extend forty leagues. Fierce Mountain will be his father. Splendid Flower will be his mother. Unmistaken Observation will be his son. Discernment will be his attendant. Royal Master of Retention will be foremost in terms of insight. Remaining Unperturbed will be foremost in terms of miraculous abilities. In the first congregation there will be sixty thousand hearers; in the second there will be one hundred thousand; in the third, three hundred thousand; in the fourth, six hundred thousand; and in the fifth, eight hundred thousand. The extent of his lifespan will fifty-six thousand years. His sacred Dharma will also remain for fifty-six thousand years. His relics will be abundant.

2.B.-  
1085 “The thus-gone Mahāraśmi will be born in a place called Limitless Light. His family will be brahmin. His light will extend seventy leagues. Jewel Lamp will be his father. Splendid Worship will be his mother. Divine Splendor will be his son. Splendor of the Best Hands will be his attendant. Splendor of the Three Realms will be foremost in terms of insight. Splendor of the Noble will be foremost in terms of miraculous abilities. [F.191.b] There will be forty consecutive congregations, each of them gathering one

hundred sixty million. The extent of his lifespan will be sixty thousand years. His sacred Dharma will also remain for sixty thousand years. His relics will be abundant.

2.B.-  
1086 “The thus-gone Sūryaprabha will be born in a place called Illuminating Light. His family will be kṣatriya. His light will extend forty-two leagues. Famed Light will be his father. Immeasurable Eye will be his mother. Luminous Meteor will be his son. Sight of Light will be his attendant. Divine Eye will be foremost in terms of insight. Moonlight will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations, each of them gathering eight billion. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for three thousand years. His relics will be abundant. [B16]

2.B.-  
1087 “The thus-gone Vimalaprabha will be born in a place called Unshakable Array. His family will be brahmin. His light will extend six leagues. Divine Splendor will be his father. Body of Delight will be his mother. Impeccable Limbs will be his son. Flawless Body will be his attendant. Transcendence Attained will be foremost in terms of insight. Immeasurable Movement will be foremost in terms of miraculous abilities. There will be forty consecutive congregations, each of them gathering ninety million. The extent of his lifespan will be thirty-two thousand years. His sacred Dharma will also remain for thirty-two thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1088 “The thus-gone Vibhaktatejas will be born in a place called Tremendous Detail. His family will be brahmin. His light will extend sixteen leagues. Glorious Splendor will be his father. Supreme Splendor will be his mother. Astrologer will be his son. Leader Fragrance will be his attendant. Virtuous Mind will be foremost in terms of insight. [F.192.a] Hand of Merit will be foremost in terms of miraculous abilities. There will be forty-eight consecutive congregations, each of them gathering thirty thousand. The extent of his lifespan will be sixty-five thousand years. His sacred Dharma will also remain for one hundred and forty million years. His relics will be abundant.

2.B.-  
1089 “The thus-gone Anuddhata will be born in a place called Perfection. His family will be kṣatriya. His light will extend eighty leagues. Indomitable will be his father. Distinctive Attainment will be his mother. Distinguished World will be his son. Unequaled will be his attendant. Distinguished World will be foremost in terms of insight. Distinguished will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations, each of them gathering ten thousand. The extent of his lifespan will be ninety-seven

thousand years. His sacred Dharma will remain for ninety-six thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1090 “The thus-gone Madhuvaktra will be born in a place called Singularly Delightful. His family will be kṣatriya. His light will extend eight thousand leagues. Instiller of Joy will be his father. Nectar Giver will be his mother. Unmistaken Array will be his son. Worshiped by the World will be his attendant. Holder of Shooting Stars will be foremost in terms of insight. Holder of Power will be foremost in terms of miraculous abilities. There will be fifty-nine consecutive congregations, each of them gathering six hundred million. The extent of his lifespan will be sixty-five thousand years. His sacred Dharma will also remain for sixty-five thousand years. His relics will be abundant.

2.B.-  
1091 “The thus-gone Candraprabha will be born in a place called Stainless Light. His family will be kṣatriya. His light will extend forty leagues. Moon Crest will be his father. Moon Flower will be his mother. Moonlight will be his son. Excellent Moon will be his attendant. Nectar Moon will be foremost in terms of insight. [F.192.b] Divine Nectar will be foremost in terms of miraculous abilities. There will be six consecutive congregations, each of them gathering five billion. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for thirteen thousand years. His relics will be abundant.

2.B.-  
1092 “The thus-gone Vidyuddatta will be born in a place called Sun Intelligence. His family will be brahmin. His light will extend six leagues. Banner of Rulers will be his father. Divine Worship will be his mother. Sun Crest will be his son. Lamp of Honesty will be his attendant. Glorious Golden Light will be foremost in terms of insight. Meaningful Stage will be foremost in terms of miraculous abilities. There will be forty-five consecutive congregations, each of them gathering seven hundred twenty million. The extent of his lifespan will be seventy-six thousand years. His sacred Dharma will remain for eighty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1093 “The thus-gone Praśāntagāmin will be born in a place called Stable Mind. His family will be kṣatriya. His light will extend thirty leagues. Even Mode will be his father. Heavenly will be his mother. Superior Wish will be his son. Worthy Wish will be his attendant. Reaching the Meaningful Stage will be foremost in terms of insight. Stable Power will be foremost in terms of miraculous abilities. There will be twenty-one consecutive congregations, each of them gathering one million one hundred thousand. The extent of his

lifespan will be seventy-two thousand years. His sacred Dharma will also remain for seventy-two thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1094 “The thus-gone Akṣobhya will be born in a place called Radiant. His family will be kṣatriya. His light will extend seven thousand leagues. Abiding by Love will be his father. Abiding by Compassion will be his mother. Unperturbed Mind will be his son. Even Mind will be his attendant. [F.193.a] Free from Delusion will be foremost in terms of insight. Truly Superior Qualities will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations, each of them gathering three hundred forty million. The extent of his lifespan will be eighty-six thousand years. His sacred Dharma will also remain for fourteen thousand years. His relics will be abundant.

2.B.-  
1095 “The thus-gone Arhatkīrti will be born in a place called Eye of the Thus-Gone. His family will be kṣatriya. His light will extend as far as sixteen worlds of four continents. Worthy One will be his father. Noble Mother Cow will be his mother. Famed Freedom from Suffering will be his son. Clear Worthy One will be his attendant. Infinite Renown will be foremost in terms of insight. Great Acumen will be foremost in terms of miraculous abilities. There will be eighty-four consecutive congregations, each of them gathering one hundred thirty thousand. The extent of his lifespan will be eighty-seven thousand years. His sacred Dharma will remain for ten million years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1096 “The thus-gone Guṇadharmā will be born in a place called Endowed with Qualities. His family will be kṣatriya. His light will extend two hundred leagues. Qualities of Splendor will be his father. Endowed with Qualities will be his mother. Infinite Qualities will be his son. Splendor of Great Qualities will be his attendant. Infinite Splendid Qualities will be foremost in terms of insight. King of the Qualities of Liberation will be foremost in terms of miraculous abilities. There will be thirty-three consecutive congregations, each of them gathering seven billion. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for seventeen thousand years. His relics will be abundant.

2.B.-  
1097 “The thus-gone Laḍitakṣetra will be born in a place called Great Array. His family will be brahmin. His light will extend as far as twenty worlds of four continents. [F.193.b] Jewel Light will be his father. Infinite will be his mother. Lamp of Insight will be his son. Clear Insight will be his attendant. Radiant Astrologer will be foremost in terms of insight. King of the Array will be foremost in terms of miraculous abilities. There will be sixty-nine consecutive congregations, each of them gathering six hundred thousand. The extent of

- his lifespan will be eighty-one thousand years. His sacred Dharma will remain for eighty thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.-  
1098        “The thus-gone Vyūharāja will be born in a place called Jewel Array. His family will be brahmin. His light will extend seventy-eight leagues. Inconceivable Array will be his father. Perfect Splendor will be his mother. Great Array will be his son. Array of Liberation will be his attendant. Divine Sun will be foremost in terms of insight. Immutable Splendor will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering eight million. The extent of his lifespan will be seventy-six thousand years. His sacred Dharma will remain for eighty-seven thousand years. His relics will be abundant.
- 2.B.-  
1099        “The thus-gone Abhyudgata will be born in a place called Divine Mound. His family will be kṣatriya. His light will extend three hundred leagues. Lord of Wandering Beings will be his father. Supreme Radiance will be his mother. Without Conceit will be his son. Serene Faculties will be his attendant. Joyous Child of the Wealth God will be foremost in terms of insight. Merit Wish will be foremost in terms of miraculous abilities. There will be ten consecutive congregations, each of them gathering two hundred million. The extent of his lifespan will be eighty-seven thousand years. His sacred Dharma will remain for sixty-nine thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.-  
1100        “The thus-gone Hutārci will be born in a place called Brahmā Crest. [F.194.a] His family will be brahmin. His light will extend seventy leagues. Sage Intelligence will be his father. Liberated Mind will be his mother. Free from Doubt will be his son. Abiding by the Training will be his attendant. Heroic Action will be foremost in terms of insight. Ocean Crest will be foremost in terms of miraculous abilities. There will be eighty-five consecutive congregations, each of them gathering one hundred ninety million. The extent of his lifespan will be eighty-four thousand years. His sacred Dharma will also remain for eighty-four thousand years. His relics will be abundant.
- 2.B.-  
1101        “The thus-gone Padmaśrī will be born in a place called Endowed with Lotuses. His family will be kṣatriya. His light will extend seven hundred leagues. Flower Gift will be his father. Lotus Eye will be his mother. Flower King will be his son. Divine Flower will be his attendant. God of Demigods will be foremost in terms of insight. Leader of Sentient Beings will be foremost in terms of miraculous abilities. There will be twenty-seven consecutive congregations, each of them gathering eight hundred million.



The extent of his lifespan will be ninety-nine thousand years. His sacred Dharma will also remain for ninety-nine thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1102 “The thus-gone Ratnavyūha will be born in a place called Divine Array. His family will be brahmin. His light will extend as far as thirty worlds of four continents. Jewel Light will be his father. Clear Intelligence will be his mother. Great Clarity will be his son. Great Array will be his attendant. Dharma Mind will be foremost in terms of insight. Liberation Joy will be foremost in terms of miraculous abilities. There will be seventy-five consecutive congregations, each of them gathering one hundred seventy million. The extent of his lifespan will be seventy-three thousand years. His sacred Dharma will remain for nineteen thousand years. [F.194.b] His relics will be abundant.

2.B.-  
1103 “The thus-gone Subhadra will be born in a place called Doing Good. His family will be brahmin. His light will extend eight thousand leagues. Divine Excellence will be his father. Superior Excellence will be his mother. Glorious Excellence will be his son. Heap of Jewels will be his attendant. Infinite Excellence will be foremost in terms of insight. Excellent Weapon will be foremost in terms of miraculous abilities. There will be forty-nine consecutive congregations, each of them gathering five million. The extent of his lifespan will be seventy-one thousand years. His sacred Dharma will remain for nine thousand years. His relics will be abundant.

2.B.-  
1104 “The thus-gone Ratnottama will be born in a place called Great Jewel. His family will be brahmin. His light will extend sixteen leagues. Supreme Boy will be his father. Jewel Crest will be his mother. Jewel Ocean will be his son. Source of Jewels will be his attendant. Array of Insight will be foremost in terms of insight. Strength of Awakening will be foremost in terms of miraculous abilities. There will be eighty consecutive congregations, each of them gathering eight hundred million. The extent of his lifespan will be seventy-four thousand years. His sacred Dharma will remain for eighty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1105 “The thus-gone Sumedhas will be born in a place called Great Mountain. His family will be kṣatriya. His light will extend seventy-three leagues. Jewel Mountain will be his father. Great Jewel will be his mother. Mass of Nectar will be his son. Piled Virtues will be his attendant. Shining Mountain will be foremost in terms of insight. Remaining Unimpeded will be foremost in terms of miraculous abilities. There will be eighty consecutive congregations, each of them gathering eight hundred million. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for seventy thousand years. [F.195.a] His relics will be abundant.

2.B.- "The thus-gone Amitābha<sup>172</sup> will be born in a place called Immeasurable  
1106 Splendor. His family will be kṣatriya. His light will be infinite. Meaningful  
Mind will be his father. Great Force will be his mother. Superior Fame will be  
his son. Serene Intelligence will be his attendant. Aspiration and Retention  
will be foremost in terms of insight. Constant Miracles will be foremost in  
terms of miraculous abilities. There will be eighty-four consecutive  
congregations, each of them gathering eight hundred forty million. The  
extent of his lifespan will be ten million years. His sacred Dharma will remain  
for fifty million years. His relics will be abundant.

2.B.- "The victorious Samudradatta  
1107 Will be born in a place called Infinite Ocean.  
The family of this immaculate one will be kṣatriya,  
And his light will extend three thousand leagues.

2.B.- "Lord of Learning will be his father, and Gathering of Qualities will be this  
1108 victor's mother.  
Excellent Sight will be his son and Fierce his attendant.  
Ten Stūpas will be the scholar  
And Ocean Mind the one of miracles.

2.B.- "There will be eighty consecutive congregations,  
1109 Each of them gathering one billion  
Who are unshakable, like the summits of mountains.  
The lifespan of humans will be eighty thousand years,

2.B.- "And the sacred Dharma of the one who has gone beyond entities  
1110 Will remain for ten billion years.  
The relics of this victor will be abundant,  
And the fine stūpas will number nine hundred sixty million.

2.B.- "The thus-gone Brahmaketu  
1111 Will be born in a place called Lamp of Wisdom.  
The family of this victor will be brahmin,  
And his light will extend ten leagues.

2.B.- "Excellent Brahmā will be his father, and Supreme Fame will be this victor's  
1112 mother.  
Astrologer will be his son and Excellent Mind his attendant.  
Stūpa Endowed with Gathering will be the scholar  
And Brahmā View the one of miracles.

2.B.- "There will be eighty consecutive congregations,  
1113 Each of them gathering nine hundred thirty million

- Meditators who have attained the eight liberations. [F.195.b]  
The lifespan of humans will be seventy-two thousand years,
- 2.B.- “And this thus-gone one’s sacred Dharma  
1114 Will also remain for seventy-two thousand years.  
The relics of this victor will be abundant,  
And the fine stūpas will number three billion.
- 2.B.- “The thus-gone Somacchattra  
1115 Will be born in a place called Adorned with Radiant Light.  
The family of this victor will be brahmin,  
And his light will extend three leagues.
- 2.B.- “Mindful will be his father, and High Tone will be this victor’s mother.  
1116 Rāhu Holder will be his son and Class Possessor his attendant.  
Wisdom Joy will be the scholar  
And Drier of Craving the one of miracles.
- 2.B.- “There will be ten consecutive congregations,  
1117 Each of them gathering nine hundred ninety million  
Meditators who are free from deceit and the plagues.  
The lifespan of humans will be eighty thousand years,
- 2.B.- “And when this teacher has proceeded to cessation  
1118 His sacred Dharma will remain for ten thousand years.  
The relics of this victor will be contained in a single stūpa  
Measuring five leagues and adorned with gold.
- 2.B.- “The protector of the world, Arciṣmat,  
1119 Will be born in a place called Endowed with Excellent Statements.  
His family will be kṣatriya,  
And his light will extend twenty-two leagues.
- 2.B.- “Shining will be his father, and Crest of Light will be this victor’s mother.  
1120 Auspicious will be his son and Lord of the Gathering his attendant.  
Famed Excellence will be the scholar  
And Famed for Fearlessness the one of miracles.
- 2.B.- “There will be sixty consecutive congregations,  
1121 Consisting exclusively of those who have perfected correct knowledge  
And attained the fruition of liberation beyond training.  
The lifespan of humans will be thirty-two thousand years,
- 2.B.- “And the sacred Dharma of the one gone beyond entities  
1122 Will remain for thirty-six thousand years.

- The relics of this victor will be abundant,  
Contained in thirty-two billion stūpas.
- 2.B.-  
1123 “The thus-gone Vimalarāja  
Will be born in a place called Light of Merit.  
His family will be brahmin,  
And his light will extend seventy-two leagues.
- 2.B.-  
1124 “Excellent Glory will be his father, and Nectar Joy will be this victor’s  
mother.  
Lion Mode will be his son and Divine Endowment his attendant. [F.196.a]  
Source of Qualities will be the one of great insight  
And Wisdom of the View the one of miracles.
- 2.B.-  
1125 “There will be eighty consecutive congregations,  
Each of them gathering one billion  
Sages who are at the level of a worthy one.  
The lifespan of humans will be ninety-nine thousand years,
- 2.B.-  
1126 “And for the benefit of wandering beings  
The sacred Dharma will remain for twenty-two thousand years.  
The stūpa of this victor will measure ten leagues  
And be adorned with a thousand jewel banners.
- 2.B.-  
1127 “The thus-gone Jñānakīrti  
Will be born in a place called Light of Fame.  
The family of this victor will be kṣatriya,  
And his light will extend nine leagues.
- 2.B.-  
1128 “Free from Suffering will be his father, and Divine Stūpa will be this victor’s  
mother.  
Knowledgeable will be his son and Renowned his attendant.  
Viewing the Positions will be the scholar  
And Māra Crusher the one of miracles.
- 2.B.-  
1129 “There will be fifteen consecutive congregations,  
Each of them gathering seven hundred fifty million  
Who have achieved abiding within the eight liberations.  
The lifespan of humans will be seventy-two thousand years,
- 2.B.-  
1130 “And the sacred Dharma of this supreme human attainer of absorption  
Will remain for seven hundred sixty million years.  
The relics of this victor will be abundant,  
And the stūpas will number three hundred sixty billion.

- 2.B.-  
1131 “The supreme human, Saṃjaya,  
Will be born in a place called Light of Truth.  
The family of this victor will be brahmin,  
And his light will extend ten leagues.
- 2.B.-  
1132 “Excellent Hands will be his father, and Ocean of Qualities will be this  
victor’s mother.  
Possessor of Truth will be his son and Excellent Truth his attendant.  
Delighting the Noble will be the scholar  
And Excellent Supreme Hand the one of miracles.
- 2.B.-  
1133 “There will be two consecutive congregations,  
Both of them gathering one hundred thousand  
Who are free from attachment, like the wind in the sky.  
The lifespan of humans will be sixty-six thousand years,
- 2.B.-  
1134 “And the sacred Dharma of this immutable one  
Will remain for fourteen thousand years.  
There will be a single relic of this victor  
Contained in a stūpa five leagues large and adorned with golden canopies.  
[F.196.b]
- 2.B.-  
1135 “The buddha Guṇaprabha  
Will be born in a place called Ocean of All Qualities.  
His family will be brahmin,  
And his light will extend twenty-two leagues.
- 2.B.-  
1136 “Supreme Excellence will be his father, and Clear Mind will be this victor’s  
mother.  
Gathering of Qualities will be his son and Luminous Qualities his attendant.  
Adorned with Qualities will be the scholar  
And Infinite Miraculous Qualities the one of miracles.
- 2.B.-  
1137 “There will be twelve consecutive congregations,  
Each of them gathering three hundred twenty million  
Who have purified their minds and become free from attachment.  
The lifespan of humans will be twenty thousand years,
- 2.B.-  
1138 “And the sacred Dharma of this granter of the gift of sight  
Will remain for twenty thousand years.  
There will be a single relic of this victor  
Contained in a stūpa eight leagues large and made entirely of jewels.
- “The victorious Vighuṣṭaśabda

- 2.B.- Will be born in a place called Endowed with Fame.  
1139 The family of this victor will be kṣatriya,  
And his light will extend one hundred leagues.
- 2.B.- “Famed Wealth will be his father, and Famed Intelligence will be this victor’s  
1140 mother.  
Endowed with Fame will be his son and Divine Excellence his attendant.  
Divine Melody will be the scholar  
And Famed Nāga the one of miracles.
- 2.B.- “There will be three consecutive congregations,  
1141 Each of them gathering one billion  
Who are unshakable like majestic mountains.  
The lifespan of humans will be eighteen thousand years,
- 2.B.- “And after the one of infinite fame has attained nirvāṇa  
1142 His sacred Dharma will remain for thousands of years.  
The stūpa of this victor will be three leagues large  
And made of the seven precious substances.
- 2.B.- “The thus-gone one Pūrṇacandra  
1143 Will be born in a place called Radiant Crest.  
This victor will be of kṣatriya family,  
And his light will extend two leagues.
- 2.B.- “Ruler of Humans will be his father, and Fame Gift will be this victor’s  
1144 mother.  
Endowed with Birth will be his son and Radiant his attendant.  
Possessor of Rāhu’s Splendor will be the scholar  
And Fearless Attack the one of miracles.
- 2.B.- “There will be thirty-six consecutive congregations,  
1145 Each of them gathering nine hundred twenty million  
Who have relinquished anger and, as it were, cut through the poisonous  
roots. [F.197.a]  
The lifespan of humans will be fifty thousand years,
- 2.B.- “And the sacred Dharma of this teacher of thoroughly trained mind  
1146 Will remain for thirty-three thousand years.  
The relics of this victor will be abundant,  
And the fine stūpas will number seven hundred sixty million.
- 2.B.- “The buddha Padmaraśmi  
1147 Will be born in a place called Adorned with Flowers.

- The family of this victor will be brahmin,  
And his light will extend three leagues.
- 2.B.- “Excellent Lotus will be his father, and Pure Joy will be this victor’s mother.  
1148 Lotus will be his son and Reasoning Mind his attendant.  
Flower Joy will be the scholar  
And Blooming Flower of Wisdom the one of miracles.
- 2.B.- “There will be four consecutive congregations,  
1149 Each of them gathering six billion  
Worthy meditators possessing complete faculties.  
The lifespan of humans will be seventeen thousand years,
- 2.B.- “And the sacred Dharma will remain  
1150 For ninety-five thousand years.  
The single relic of this victor will reside  
In a pearl-studded stūpa, sixteen leagues large.
- 2.B.- “The guide Suvrata  
1151 Will be born in a place called Certain Wisdom.  
The family of this victor will be brahmin,  
And his light will extend nine leagues.
- 2.B.- “Purity will be his father, and Light of Learning will be this victor’s mother.  
1152 Possessor of Beauty will be his son and Tremendous Beauty his attendant.  
Worshiped by Beings will be the scholar  
And Unimpeded Teacher the one of miracles.
- 2.B.- “There will be nine consecutive congregations,  
1153 Each of them gathering nine hundred ninety million  
Lotus-like beings who are free from all of existence.  
The lifespan of humans will be ninety-two thousand years,
- 2.B.- “And the sacred Dharma of the one who attained nirvāṇa  
1154 Will remain for eighty-nine thousand years.  
The relics of this victor will be abundant,  
And there will appear eight hundred billion stūpas.
- 2.B.- “The thus-gone one Pradīparāja  
1155 Will be born in a place called Divine Light.  
The family of this victor will be kṣatriya,  
And his light will extend three leagues.
- 2.B.- “Excellent Birth will be his father, and Endowed with Flowers will be this  
1156 victor’s mother.

Star will be his son and Auspicious Star his attendant.  
Ocean of Light will be the scholar  
And Immutable Abiding the one of miracles. [F.197.b]

2.B.- “There will be sixteen consecutive congregations,  
1157 Each of them gathering one hundred thirty billion  
Selfless worthy ones free from defilements.  
The lifespan of humans will be twenty-three thousand years,

2.B.- “And the sacred Dharma of the one gone to cessation  
1158 Will remain for eighty thousand years.  
There will be a single stūpa of this victor,  
Three leagues large and decorated with nets of gold.

2.B.- “The thus-gone Vidyutketu  
1159 Will be born in a place called Constant Sight.  
His family will be brahmin,  
And his light will extend twenty-two leagues.

2.B.- “Excellent Doctor will be his father, and Lightning Worship will be this  
1160 victor’s mother.  
Indomitable will be his son and Thoroughly Trained his attendant.  
Jewel Holder will be the one of intelligence  
And Infinite Light the one of miracles.

2.B.- “There will be sixty-eight consecutive congregations  
1161 Consisting exclusively of worthy recipients of worship  
Who abide in nirvāṇa.  
The lifespan of humans will be seventy-seven thousand years,

2.B.- “And the sacred Dharma will remain in the realm of humans  
1162 For twenty-three thousand years.  
There will be a single relic of this victor,  
And the stūpa will be one league large and decorated with banners.

2.B.- “The thus-gone Raśmirāja  
1163 Will be born in a place called Delighting in Excellence.  
His family will be kṣatriya,  
And his light will extend twenty million leagues.

2.B.- “Excellent Radiance will be his father, and Luminous Qualities will be this  
1164 victor’s mother.  
Radiance Gift will be his son and Divine Excellence his attendant.  
Illuminating Light will be the scholar



- And Infinite Lamp the one of miracles.
- 2.B.- “There will be eighty consecutive congregations,  
1165 Each of them gathering eighty billion  
Worthy ones who have purified materiality.  
The lifespan of humans will be eight million years,
- 2.B.- “And when this teacher has attained nirvāṇa  
1166 His sacred Dharma will remain for seventy-two thousand years.  
The relics of this victor will be abundant,  
And the trichiliocosm will be filled with fine stūpas.
- 2.B.- “The thus-gone Jyotiṣka  
1167 Will be born in a place called Golden Splendor.  
His family will be brahmin, [F.198.a]  
And his light will extend eighty thousand leagues.
- 2.B.- “Conscientious will be his father, and Joyous Qualities will be this victor’s  
1168 mother.  
Endowed with Qualities will be his son and Well Concealed his attendant.  
Concealed Faculties will be the scholar  
And Fearless Meditator the one of miracles.
- 2.B.- “There will be ten consecutive congregations,  
1169 Each of them gathering one hundred billion  
Who are all endowed with fearless wisdom.  
The lifespan of humans will be one hundred thousand years,
- 2.B.- “And for the benefit of the world the sacred Dharma  
1170 Will remain for eleven thousand years.  
The six-league-tall stūpa will be adorned with parasols  
And draped with nets of pearl and beryl.
- 2.B.- “The thus-gone Saṃpannakīrti  
1171 Will be born in a place called Famed Intelligence.  
His family will be kṣatriya,  
And his light will extend thirty-two thousand leagues.
- 2.B.- “Extremely Famed will be his father, and Famed in Existence will be this  
1172 victor’s mother.  
Endowed with Worship will be his son and Excellent Worship his attendant.  
Source of Fame will be the scholar  
And Famed Certainty the one of miracles.
- “There will be thirty consecutive congregations,

- 2.B.- Each of them gathering nine hundred forty million  
1173 Who have brought defilements to exhaustion and are beyond rebirth.  
The lifespan of humans will be thirty-three thousand years,
- 2.B.- “And when this teacher has accomplished exhaustion  
1174 His sacred Dharma will remain for seventy-two thousand years.  
His relics will be abundant, and there will be ten billion stūpas  
Adorned with gold and jewels.
- 2.B.- “The thus-gone Padmagarbha  
1175 Will be born in a place called Gold Essence.  
His family will be brahmin,  
And his light will extend fifty-four leagues.
- 2.B.- “Essence of Goodness will be his father, and Beryl Essence will be this  
1176 victor’s mother.  
Golden Light will be his son and Lion his attendant.  
Jewel Tree will be the scholar  
And Jewel Mind the one of miracles.
- 2.B.- “There will be twenty-eight consecutive congregations,  
1177 Each of them gathering nine hundred ninety million  
Selfless ones who have brought the defilements to exhaustion.  
The lifespan of humans will be ninety thousand years,
- 2.B.- “And when this teacher has relinquished existence  
1178 His sacred Dharma will remain for seventy-eight thousand years. [F.198.b]  
The stūpas of this knower of the world  
Will number seventy billion.
- 2.B.- “The thus-gone Puṣya  
1179 Will be born in a place called Punarvasu.  
His family will be brahmin,  
And his light will extend twenty-two leagues.
- 2.B.- “Star will be his father, and Star Lady will be this victor’s mother.  
1180 Tamer of Enemies will be his son and Peace his attendant.  
Ocean of Peace will be the scholar  
And Fearless Mind the one of miracles.
- 2.B.- “There will be sixty-six consecutive congregations,  
1181 Each of them gathering one hundred billion  
Who have gone beyond by means of the supreme vehicle.  
The lifespan of humans will be eighty-nine thousand years,

- 2.B.- "And for the sake of wandering beings  
1182 The sacred Dharma will remain for ninety thousand years.  
There will be a single relic and a single stūpa,  
Seven leagues large and adorned with gold.
- 2.B.- "The well-gone Cārulocana  
1183 Will be born in a place called Delightful and Beautiful to See.  
His family will be brahmin,  
And his light will extend ten leagues.
- 2.B.- "Excellent Eye will be his father, and Lovely Eye will be this victor's mother.  
1184 Instiller of Joy will be his son and Fine Eye his attendant.  
Abiding Mind will be the scholar  
And Flawless Body the one of miracles.
- 2.B.- "There will be ten consecutive congregations,  
1185 Each of them gathering three hundred twenty million  
Who are immovable, like mountains.  
The lifespan of humans will be seventeen thousand years,
- 2.B.- "And when this victor has reached cessation  
1186 His sacred Dharma will remain for a thousand years.  
The relics of this victor will be abundant,  
And there will be ten billion stūpas.
- 2.B.- "The thus-gone Anāvilārtha  
1187 Will be born in a place called Adorned with Jewels.  
His family will be kṣatriya,  
And his light will extend twenty-three leagues.
- 2.B.- "Excellent Form will be his father, and Equal Mind will be this victor's  
1188 mother.  
Leader will be his son and Endowed with Light his attendant.  
Master of Wandering Beings will be the scholar  
And Mind Instilling Faith the one of miracles.
- 2.B.- "There will be thirty-six consecutive congregations,  
1189 Each of them gathering three hundred fifty million  
Who are free from craving and ignorance. [F.199.a]  
The lifespan of humans will be twenty-two thousand years,
- 2.B.- "And the sacred Dharma of this knower of the world  
1190 Will remain for thirty-five thousand years.  
There will be ninety-two thousand fine stūpas

Studded with fine banners.

- 2.B.-  
1191 “The thus-gone Ugrasena  
Will be born in a place called Fierce.  
The family of this victor will be brahmin,  
And his light will extend one hundred leagues.
- 2.B.-  
1192 “Land of Excellence will be his father, and Not Inferior will be this victor’s  
mother.  
Treasury Hair will be his son and Accomplished his attendant.  
Perfect Qualities will be the scholar  
And Dharma Ascertainment the one of miracles.
- 2.B.-  
1193 “There will be seven consecutive congregations,  
Each of them gathering nine hundred twenty million  
Who resemble wish-fulfilling jewels.  
The lifespan of humans will be ten thousand years,
- 2.B.-  
1194 “And after this teacher has gone to cessation  
His sacred Dharma will remain complete for ninety thousand years.  
The stūpa of this victor will be three leagues large  
And ablaze with fire-like splendor.
- 2.B.-  
1195 “The thus-gone Puṇyatejas  
Will be born in a place called Merit Ornament.  
The family of this victor will be kṣatriya,  
And his light will extend nine leagues.
- 2.B.-  
1196 “Excellent Crest will be his father, and Intelligence Crest will be this victor’s  
mother.  
Astrologer will be his son and Excellent Birth his attendant.  
One Hundred Strengths will be the scholar  
And Doubt Dispeller the one of miracles.
- 2.B.-  
1197 “There will be sixty-six consecutive congregations,  
Consisting exclusively of worthy ones  
Who have achieved the qualities of noble beings and gone beyond existence.  
The lifespan of humans will be fifty-six thousand years,
- 2.B.-  
1198 “And the sacred Dharma of this immaculate one  
Will remain for ten million years.  
The stūpa of this victor will be three leagues large  
And adorned with thousands of supreme golden banners.
- “The well-gone Vikrama

- 2.B.- Will be born in a place called Victorious Splendor.  
1199 The family of this victor will be brahmin,  
And his light will extend six leagues. [F.199.b]
- 2.B.- “Tremendous Beauty will be his father, and Beautiful Mode will be this  
1200 victor’s mother.  
Endowed with the Mode will be his son and Divine Excellence his attendant.  
Acumen Holder will be the scholar  
And Guide of Generations the one of miracles.
- 2.B.- “There will be ten consecutive congregations,  
1201 Each of them gathering seven hundred twenty million  
Who are all free from attachment.  
The lifespan of humans will be ninety thousand years,
- 2.B.- “And the sacred Dharma of the one who attained nirvāṇa  
1202 Will remain for two thousand years.  
There will be a single relic, and the stūpa of this victor  
Will be five leagues large and made of gold.
- 2.B.- “The protector Asaṅgamati  
1203 Will be born in a place called Hard to Subdue by the World.  
His family will be kṣatriya,  
And his light will extend twenty-two leagues.
- 2.B.- “Hard to Tame will be his father, and Famed Stūpa will be this victor’s  
1204 mother.  
Sacrifice Gift will be his son and Excellent Sacrifice his attendant.  
Fondness for Questioners will be the scholar  
And Supreme King the one of miracles.
- 2.B.- “There will be eleven consecutive congregations,  
1205 Each of them gathering seven hundred twenty million  
Who have purified their bodies and are immovable like mountains.  
The lifespan of humans will be twenty-two thousand years,
- 2.B.- “And the sacred Dharma of this teacher of humanity  
1206 Will remain for nine thousand years.  
The relics of this victor will be abundant  
And ablaze with the light of hundreds of thousands of jewels.
- 2.B.- “The thus-gone Rāhudeva  
1207 Will be born in a place called Worshiped by the Water God.  
His family will be brahmin,

- And his light will extend ninety-two leagues.
- 2.B.-  
1208 “Divine Excellence will be his father, and Ruler of Demigods will be this  
victor’s mother.  
Jewel will be his son and Excellent Jewel his attendant.  
Joyous Worship will be the scholar  
And Instiller of Faith in the Spiritual Training of Speech the one of miracles.
- 2.B.-  
1209 “There will be eighty consecutive congregations,  
Each of them gathering six billion  
Who have dispelled the three stains.  
The lifespan of humans will be seventy-four thousand years,
- 2.B.-  
1210 “And the sacred Dharma of this attainer of supreme qualities  
Will remain for seventy-four thousand years.  
The single stūpa with the relics of this victor [F.200.a]  
Will be sixteen leagues large and decorated with gold.
- 2.B.-  
1211 “The thus-gone Jñānarāśi  
Will be born in a place called Dharma Mountain.  
His family will be brahmin,  
And his light will extend twenty-one leagues.
- 2.B.-  
1212 “Excellent Sacrifice will be his father, and Supreme Wisdom will be this  
victor’s mother.  
Knowledge Gift will be his son and Excellent Knowledge his attendant.  
Source of Jewels will be the scholar  
And Knowledgeable Worship the one of miracles.
- 2.B.-  
1213 “There will be eighty consecutive congregations,  
Each of them gathering six hundred million  
Who have gone to the summit of existence by means of the supreme vehicle.  
The lifespan of humans will be eighty thousand years,
- 2.B.-  
1214 “And the sacred Dharma of this perfect sage  
Will remain for sixty-three thousand years.  
The relics of this victor will be abundant,  
And things resulting from merit will be decorated with gold.
- 2.B.-  
1215 “The protector of the world, Sārathi,  
Will be born in a place called Leader Stūpa.  
The family of this victor will be brahmin,  
And his light will extend nine leagues.

- 2.B.-  
1216 “Supreme Roar will be his father, and Most Supreme will be this victor’s  
mother.  
Supreme Gift will be his son and Lotus his attendant.  
Mandāraava Fragrance will be the one of intelligence  
And Fragrance of Excellent Worship the one of miracles.
- 2.B.-  
1217 “There will be sixteen consecutive congregations,  
Each of them gathering seven hundred sixty million  
Selfless worthy ones who have abandoned rigidity.  
The lifespan of humans will be twenty-two thousand years,
- 2.B.-  
1218 “And the sacred Dharma of the one gone to peace  
Will remain for ninety thousand years.  
His relics will be abundant,  
And the stūpas will number nine hundred ninety million.
- 2.B.-  
1219 “The thus-gone Janendrakalpa  
Will be born in a place called Royal Banner.  
His family will be brahmin,  
And his light will extend twenty-two leagues.
- 2.B.-  
1220 “Victorious Lord will be his father, and Supreme Lady will be this victor’s  
mother.  
Powerful will be his son and Excellent Power his attendant.  
Lamp of Great Power will be the one of intelligence  
And Fearless Lord the one of miracles.
- 2.B.-  
1221 “There will be sixty-six consecutive congregations,  
Each of them gathering one billion  
Whose minds have relinquished rigidity and purified defilement, and who  
are free from the māras. [F.200.b]  
The lifespan of humans will be seventy thousand years,
- 2.B.-  
1222 “And for the benefit of wandering beings  
The sacred Dharma will remain for a thousand years.  
When this victor has attained nirvāṇa  
There will be a single stūpa, five leagues large, for his relics.
- 2.B.-  
1223 “The buddha Puṣpaketu  
Will be born in a place called Delighting in Flowers.  
His family will be kṣatriya,  
And his light will extend twenty-six leagues.

- 2.B.-  
1224 “Excellent Flower will be his father, and Endowed with Flowers will be this victor’s mother.  
Blooming Flower will be his son and Excellent Flower his attendant.  
Splendid Great Flower will be the one of intelligence  
And Flower Lamp the one of miracles.
- 2.B.-  
1225 “There will be eighty consecutive congregations,  
Each of them gathering seven hundred twenty million  
Who have all equally given up rigidity and severed the poisonous roots.  
The lifespan of humans will be ninety-nine thousand years,
- 2.B.-  
1226 “And when this teacher has gone to cessation  
His sacred Dharma will also remain for ninety-nine thousand years.  
There will be a single stūpa, measuring one league,  
Which will be decorated with nets of gold and parasols.
- 2.B.-  
1227 “The protector of the world, Rāhula,  
Will be born in a place called Jewel Light.  
His family will be kṣatriya,  
And his light will extend thirty-one leagues.
- 2.B.-  
1228 “Excellent Discipline will be his father, and Endowed with Discipline will be this victor’s mother.  
Excellent Discipline will be his son and Excellent Worship his attendant.  
Cutting through Existence will be the one of intelligence  
And Stable Mode the one of miracles.
- 2.B.-  
1229 “There will be twenty consecutive congregations,  
Each of them gathering a complete group  
Of two hundred million sages.  
The lifespan of humans will be twenty-two thousand years,
- 2.B.-  
1230 “And the sacred Dharma of this victor  
Will remain for seven hundred thirty billion years.  
The relics of this victor will be abundant,  
Impossible to count by any wandering being.
- 2.B.-  
1231 “The thus-gone Mahauṣadhi  
Will be born in a place called Endowed with Medicine.  
His family will be brahmin,  
And his light will extend twenty-two leagues.
- 2.B.-  
1232 “Excellent Treasury will be his father, and Bright Joy will be this victor’s mother.



Wish for Liberation will be his son and Complete Liberation his attendant.  
Certain Qualities will be the scholar [F.201.a]  
And Abiding within Dharma the one of miracles.

2.B.-  
1233 “There will be eighty consecutive congregations,  
Each of them gathering a full group  
Of two hundred forty million worthy ones.  
The lifespan of humans will be twenty thousand years,

2.B.-  
1234 “And when this teacher has gone to cessation  
His sacred Dharma will remain for twenty-six thousand years.  
When this expert on sentient beings has attained nirvāṇa  
There will be a single stūpa for his relics that will measure two leagues.

2.B.-  
1235 “The immaculate Nakṣatrarāja  
Will be born in a place called Moonlight.  
His family will be brahmin,  
And his light will extend seventy-two leagues.

2.B.-  
1236 “Excellent Moon will be his father, and Supreme Moon will be this victor’s  
mother.  
Moon Gift will be his son and Good Moon his attendant.  
Great Radiance will be the scholar  
And Splendid Light the one of miracles.

2.B.-  
1237 “There will be eighty consecutive congregations,  
Each of them gathering seven hundred twenty million worthy ones,  
And then again one billion.  
The lifespan of humans will be thirty-two thousand years,

2.B.-  
1238 “And when this incomparable one has attained nirvāṇa  
His sacred Dharma will remain for ninety-six years.  
The relics of this victor will be abundant  
As well as worshiped and venerated throughout the three realms.

2.B.-  
1239 “The thus-gone Vaidyarāja  
Will be born in a place called Universal Abiding.  
His family will be brahmin,  
And his light will extend twenty-four leagues.

2.B.-  
1240 “Land of Excellence will be his father, and Possessor of Brightness will be  
this victor’s mother.  
Divine Excellence will be his son and Endowed with the Mode his attendant.  
Joyous will be the scholar

And Inexhaustible Intellect the one of miracles.

2.B.- “When all the worthy ones gather

1241 There will be nine hundred twenty million.

At that time the lifespan of humans

Will be seventy thousand years,

2.B.- “And the sacred Dharma of the one who has entered liberation

1242 Will remain for eighteen thousand years.

When this giver of sight has attained nirvāṇa

His relics will be contained in a stūpa measuring three leagues.

2.B.- “The thus-gone Puṇyahastin

1243 Will be born in a place called Precious Elephant. [F.201.b]

His family will be kṣatriya,

And his light will extend thirty-four leagues.

2.B.- “Great Being will be his father, and Possessor of Jewels will be this victor’s  
1244 mother.

Proud will be his son and Intelligent his attendant.

Gathering of Jewels will be the scholar

And Seeing All Wealth the one of miracles.

2.B.- “There will be five consecutive congregations,

1245 Each of them gathering two hundred twenty million.

His lifespan will reach

A full fifteen thousand years,

2.B.- “And the sacred Dharma of this majestic leader

1246 Will remain for seventy-two thousand years.

When this incomparable one has attained nirvāṇa

His relics will be contained in a stūpa measuring one league.

2.B.- “The thus-gone Chedana<sup>173</sup>

1247 Will be born in a place called Seen Clearly.

His family will be kṣatriya,

And his light will extend seventy leagues.

2.B.- “Saga will be his father, and Deer Lady will be this victor’s mother.

1248 Purifier will be his son and Well Purified his attendant.

Sage Realization will be the scholar

And Wisdom of Fine Realization the one of miracles.

2.B.- “There will be seventy-six consecutive congregations,

1249 Each of them gathering two hundred forty million,

- Along with ten billion worthy ones.  
The lifespan of humans will be seventy-two thousand years,
- 2.B.- “And the sacred Dharma of this knower of the three times  
1250 Will remain for eighty thousand years.  
When this incomparable one has attained nirvāṇa  
His relics will be abundant.
- 2.B.- “The well-gone Vighuṣṭarāja  
1251 Will be born in a place called Famed Purity.  
The family of this victor will be kṣatriya,  
And his light will extend eight leagues.
- 2.B.- “Faith will be his father, and Famed Intelligence will be this victor’s mother.  
1252 Excellent Fame will be his son and Fame his attendant.  
Famed Qualities will be the scholar  
And Highly Accomplished Miraculous Display the one of miracles.
- 2.B.- “There will be ninety consecutive congregations,  
1253 Each of them gathering seven hundred twenty million  
Liberated ones who do not form views based on grasping the aggregates.  
The lifespan of humans will be seventy-four thousand years,
- 2.B.- “And the sacred Dharma of this incomparable one [F.202.a]  
1254 Will also remain for seventy-four thousand years.  
The relics of the victor will be abundant,  
Receiving the worship of gods and supreme humans.
- 2.B.- “The thus-gone Sūryaraśmi  
1255 Will be born in a place called Radiant Crest.  
His family will be brahmin,  
And his light will extend ninety-nine leagues.
- 2.B.- “Divine Excellence will be his father, and Golden Light will be this victor’s  
1256 mother.  
Light Gift will be his son and Excellent Hand his attendant.  
Endowed with Light will be the one of intelligence,  
And Lamp Light<sup>174</sup> the one of miracles.
- 2.B.- “There will be sixty-six consecutive congregations,  
1257 Each of them gathering ten billion  
Worthy ones without attachment.  
The lifespan of humans will be twelve thousand years,  
“And when this knower of the world has attained nirvāṇa,

- 2.B.- His sacred Dharma will remain for one thousand years.  
1258 The relics of the victor will be contained in a stūpa  
Thirty leagues large and adorned with gold.
- 2.B.- “The thus-gone Dharmakośa  
1259 Will be born in a place called Light of Wisdom.  
His family will be brahmin,  
And his light will extend twenty-two leagues.
- 2.B.- “Excellent Abandonment will be his father, and Supreme Treasury will be  
1260 this victor’s mother.  
Prince will be his son and Sage his attendant.  
Powerful Sage will be the scholar  
And Fearless Wisdom the one of miracles.
- 2.B.- “There will be sixteen consecutive congregations,  
1261 Each of them gathering one billion  
Worthy ones who have purified the body and are free from attachment.  
The lifespan of humans will be twenty-one thousand years,
- 2.B.- “And when this teacher has attained nirvāṇa  
1262 His sacred Dharma will remain for seventy thousand years.  
The single relic of this victor will be contained in a stūpa  
Five leagues large and beautifully decorated.
- 2.B.- “The protector of the world Sumati  
1263 Will be born in a place called Array of Intelligence.  
The family of this victor will be kṣatriya,  
And his light will extend three leagues.
- 2.B.- “Intelligent will be his father, and Great Intelligence will be this victor’s  
1264 mother.  
Venerated by All will be his son and Lord of Intelligence his attendant.  
Stūpa of Qualities will be the scholar  
And Clear Position the one of miracles.
- 2.B.- “There will be eighty consecutive congregations,  
1265 Each of them gathering two hundred twenty million [F.202.b]  
Unattached meditators who are free from the plagues.  
The lifespan of humans will be thirty thousand years,
- 2.B.- “And when this victor has gone to the immutable  
1266 His sacred Dharma will also remain for thirty thousand years.  
The relics of this victor will be abundant,

- And there will appear sixteen billion stūpas.
- 2.B.-  
1267 “The protector Guṇendrakalpa  
Will be born in a place called Banner of the Highest Lord.  
His family will be brahmin,  
And his light will extend eighteen leagues.
- 2.B.-  
1268 “Lord will be his father, and Intelligence of the Lord of Qualities will be this  
victor’s mother.  
Endowed with Mastery will be his son and Lord of the Gathering his  
attendant.  
Gathering of Qualities will be the one of intelligence  
And Gathering of All Qualities the one of miracles.
- 2.B.-  
1269 “There will be eight consecutive congregations,  
All of them gathering exclusively victor-offspring who have purified the  
body,  
Worthy ones free from attachment.  
The lifespan of humans will be ten thousand years,
- 2.B.-  
1270 “And when this incomparable one has attained nirvāṇa  
His sacred Dharma will remain for eighty years.  
The single relic of this victor will be contained in a stūpa  
Draped with jewel nets and studded with banners.
- 2.B.-  
1271 “The thus-gone Vajrasena  
Will be born in a place called Endowed with Jewels.  
The family of this victor will be brahmin,  
And his light will extend three leagues.
- 2.B.-  
1272 “Excellent Force will be his father, and Truly Stable will be this victor’s  
mother.  
Vajra Gift will be his son and Luminous his attendant.  
Unstained by Attacks will be the one of intelligence  
And King of Medicine the one of miracles.
- 2.B.-  
1273 “There will be twenty-six consecutive congregations,  
Each of them gathering nine hundred thirty million  
Who have become extremely gentle by means of the absence of marks.  
The lifespan of humans will be twenty-eight thousand years,
- 2.B.-  
1274 “And the sacred Dharma of this teacher  
Will also remain for twenty-eight thousand years.  
After this knower of the world has attained nirvāṇa

- His relics will be abundant, filling the realms.
- 2.B.-  
1275 “The thus-gone Prajñākūṭa  
Will be born in a place called Summit of Insight.  
His family will be kṣatriya,  
And his light will extend twenty-two leagues.
- 2.B.-  
1276 “Excellent Insight will be his father, and Supreme Insight will be this victor’s  
mother. [F.203.a]  
Insight Gift will be his son and Excellent Insight his attendant.  
Source of Insight will be the scholar  
And Purified Insight the one of miracles.
- 2.B.-  
1277 “There will be thirty consecutive congregations,  
Each of them gathering nine hundred twenty million  
Worthy ones who have merged with liberation.  
The lifespan of humans will be forty thousand years,
- 2.B.-  
1278 “And when this teacher has attained parinirvāṇa  
His sacred Dharma will remain for fifteen thousand years.  
The single relic of this victor will be contained in a stūpa  
That is five leagues tall.
- 2.B.-  
1279 “The protector of the world, Susthita,  
Will be born in a place called Excellent Abiding.  
This victor will be of kṣatriya family,  
And his light will extend nine leagues.
- 2.B.-  
1280 “Meaningful Abiding will be his father, and Endowed with Qualities will be  
this victor’s mother.  
Excellent Power will be his son and Mind Power his attendant.  
Virtuous Abiding will be the scholar  
And Infinite Absence of Ignorance the one of miracles.
- 2.B.-  
1281 “There will be ninety consecutive congregations,  
Each of them gathering  
Nine billion worthy ones.  
The lifespan of humans will be eleven thousand years,
- 2.B.-  
1282 “And the sacred Dharma of the one who attained nirvāṇa  
Will remain for seventy-eight thousand years.  
The relics of this victor will be abundant  
And surrounded by supreme golden banners.
- “The thus-gone Cīṛṇabuddhi

- 2.B.- Will be born in a place called Excellent Accumulation of Merit.  
1283 This victor will be of kṣatriya family,  
And his light will extend one hundred leagues.
- 2.B.- “Endowed with Light will be his father, and Possessor of Truth will be this  
1284 victor’s mother.  
Intelligence will be his son and Excellent Mind his attendant.  
Great Radiance will be the scholar  
And Great Joy the one of miracles.
- 2.B.- “There will be seventy consecutive congregations,  
1285 Each of them gathering one hundred million  
Who cut through the ties of existence.  
The lifespan of humans will be seventy-two thousand years,
- 2.B.- “And when this victor has attained nirvāṇa  
1286 His sacred Dharma will remain for sixty thousand years.  
The relics of this victor will be abundant,  
Decorated with divine substances and supreme banners. [F.203.b]
- 2.B.- “The thus-gone Brahmaghoṣa  
1287 Will be born in a place called Beautiful Tones.  
The family of this victor will be brahmin,  
And his light will extend twenty-five leagues.
- 2.B.- “Excellent Brahmā will be his father, and Brahmā Melody will be this victor’s  
1288 mother.  
Brahmā Gift will be his son and Yogic Discipline his attendant.  
Eye of Compassion will be the scholar  
And Brahmā Lord Great Being the one of miracles.
- 2.B.- “There will be five consecutive congregations,  
1289 Each of them gathering ten billion  
Whose minds have pacified attachment.  
The lifespan of humans will be ten thousand years,
- 2.B.- “And the sacred Dharma of this victor  
1290 Will remain for twenty-seven thousand years.  
The stūpa containing the relics of this victor  
Will be thirty leagues large.
- 2.B.- “The thus-gone Guṇottama  
1291 Will be born in a place called Adorned with the Supreme.  
The family of this victor will be kṣatriya,

- And his light will extend twelve leagues.
- 2.B.-  
1292 “Supreme Hand will be his father, and Nāga Light will be this victor’s  
mother.  
Fifth will be his son and Giving Up Sleep his attendant.  
Song will be the scholar  
And Protector Sight the one of miracles.
- 2.B.-  
1293 “There will be twenty-two consecutive congregations,  
Each of them bringing together  
A gathering of two hundred twenty million.  
The lifespan of humans will be twenty-two thousand years,
- 2.B.-  
1294 “And after this incomparable victor has attained nirvāṇa  
His sacred Dharma will remain for sixteen thousand years.  
For the benefit of the world the relics of this victor  
Will increase in abundance.
- 2.B.-  
1295 “The thus-gone Garjitasvara  
Will be born in a place called Melody of Fame.  
His family will be brahmin,  
And his light will extend twenty-two leagues.
- 2.B.-  
1296 “Famed will be his father, and Supreme Melody will be this victor’s mother.  
Beautiful Voice will be his son and Reasoning Mind his attendant.  
Beautiful Melody will be the scholar  
And Fierce Voice the one of miracles.
- 2.B.-  
1297 “There will be thirty consecutive congregations,  
Each of them gathering three hundred million  
Whose minds have gone beyond the three worlds. [F.204.a]  
The lifespan of humans will be thirty-two thousand years,
- 2.B.-  
1298 “And the sacred Dharma will remain  
For seventeen thousand years.  
The relics of this victor will be contained  
In a stūpa five leagues large and adorned with gold.
- 2.B.-  
1299 “The thus-gone Abhijñāketu  
Will be born in a place called Radiant Crest.  
The family of this victor will be brahmin,  
And his light will extend four leagues.
- 2.B.-  
1300 “Superknowledge will be his father, and Qualities of Superknowledge will  
be this immaculate one’s mother.



- Superknowledge will be his son and Excellent Miraculous Ability his attendant.
- Aspiration will be the one of intelligence  
And Cultivating the Scriptures the one of miracles.
- 2.B.- “There will be eight consecutive congregations,  
1301 Each of them gathering seven hundred thirty million  
Who have gone to the stage of no more training.  
The lifespan of humans will be ten thousand years,
- 2.B.- “And when this victor has attained nirvāṇa  
1302 His sacred Dharma will remain for sixty thousand years.  
The relics of this victor will be contained  
In a stūpa four leagues large and adorned with golden canopies.
- 2.B.- “The thus-gone Ketuprabha  
1303 Will be born in a place called Heap of Merit.  
The family of this victor will be kṣatriya,  
And his light will extend one hundred leagues.
- 2.B.- “Excellent Heap will be his father, and Flower of Qualities will be this  
1304 victor’s mother.  
Heap will be his son and Best of Mountains his attendant.  
Adorned with Qualities will be the scholar  
And Merging with Awakening the one of miracles.
- 2.B.- “There will be twenty-five consecutive congregations,  
1305 Each of them gathering eight hundred million  
Who all have attained liberation.  
The lifespan of humans will be thirty-three thousand years,
- 2.B.- “And his sacred Dharma will remain  
1306 For twenty-two thousand years.  
For the benefit of the world  
The relics of this victor will be abundant.
- 2.B.- “The thus-gone Kṣema  
1307 Will be born in a place called Endowed with Virtue.  
His family will be kṣatriya,  
And his light will extend three thousand leagues.
- 2.B.- “Extremely Virtuous will be his father, and Supreme Virtue will be this  
1308 victor’s mother.  
Virtue will be his son and Virtue Gift his attendant.

Worshiped by the World will be the scholar  
And Instiller of Faith in the World the one of miracles. [F.204.b]

2.B.- "There will be eighty consecutive congregations,  
1309 Each of them gathering nine hundred thousand  
Who have become irreversible in their attainment of buddha qualities.  
The lifespan of humans will be seven hundred sixty million years,

2.B.- "And the sacred Dharma of this teacher of infinite fame  
1310 Will remain nine hundred twenty thousand years.  
The relics of this victor will be abundant,  
Filling all of the three realms.

2.B.- "The protector of the world Brahmā  
1311 Will be born in a place called Brahmā in Joy and Delight.  
His family will be brahmin,  
And his light will extend seventy leagues.

2.B.- "Brahmā Lord will be his father, and Brahmā Melody will be this victor's  
1312 mother.  
Beautiful Voice will be his son and Sacred Dharma his attendant.  
Brahmā Friend will be the scholar  
And Brahmā View the one of miracles.

2.B.- "There will be a single congregation,  
1313 Gathering innumerably many millions  
Of worthy ones who have all conquered the demon of defilement.  
The lifespan of humans will be twenty-one thousand years,

2.B.- "And after this knower of the world has attained nirvāṇa  
1314 His sacred Dharma will remain for one day.  
When this victor has attained nirvāṇa  
His relics will be contained in a stūpa measuring seven leagues. [B17]

2.B.- "The protector of the world, the supreme being Puṃgava,  
1315 Will be born in a place called Supreme Beauty.  
The family of this victor will be kṣatriya,  
And his light will extend one hundred leagues.

2.B.- "Royal Tree will be his father, and Tree of Pride will be this victor's mother.  
1316 Supreme will be his son and Supreme Excellence his attendant.  
Dharma Supremacy will be the scholar  
And Clear Abiding the one of miracles.

"There will be twenty consecutive congregations,

- 2.B.- Each of them gathering nine billion  
1317 Worthy ones who have brought the stains to exhaustion.  
The lifespan of humans will be thirty thousand years,
- 2.B.- “And the sacred Dharma of this teacher of infinite fame  
1318 Will remain twenty thousand years.  
The single relic of this victor  
Will be contained in a stūpa six leagues large. [F.205.a]
- 2.B.- “The thus-gone Laḍitanetra  
1319 Will be born in a place called Delightful to Behold.  
The family of this victor will be kṣatriya,  
And his light will extend ninety-nine leagues.
- 2.B.- “Possessor of Beauty will be his father, and Beauty Joy will be this victor’s  
1320 mother.  
Excellent Eye will be his son and Endowed with Eyes his attendant.  
Beautiful Light will be the scholar  
And Instiller of Faith in the World the one of miracles.
- 2.B.- “There will be sixty-six consecutive congregations,  
1321 Each of them gathering one trillion  
Who abide in the joy of supreme awakening.  
The lifespan of humans will be seventy-two thousand years,
- 2.B.- “And when this victor has attained nirvāṇa  
1322 His sacred Dharma will remain for thirty thousand years.  
There will be a single stūpa dedicated to nirvāṇa  
Draped with nets of hundreds of jewels.
- 2.B.- “The thus-gone Nāgadatta  
1323 Will be born in a place called Endowed with Nāgas.  
The family of this victor will be kṣatriya,  
And his light will extend nine leagues.
- 2.B.- “Meaningful Abiding will be his father, and Endowed with Qualities will be  
1324 this victor’s mother.  
Excellent Power will be his son and Mind Power his attendant.  
Virtuous Abiding will be the scholar  
And Infinite Absence of Ignorance the one of miracles.
- 2.B.- “There will be ninety consecutive congregations,  
1325 Each of them bringing together  
A gathering of nine billion worthy ones.

- The lifespan of humans will be eleven thousand years,
- 2.B.- “And the sacred Dharma of the one who has attained parinirvāṇa  
1326 Will remain for one thousand years.  
There will be a stūpa the size of eight leagues  
Draped with nets of hundreds of jewels.
- 2.B.- “The thus-gone Satyaketu  
1327 Will be born in a place called Crest of Clarity.  
The family of this victor will be kṣatriya,  
And his light will extend one thousand leagues.
- 2.B.- “Excellent Crest will be his father, and Crest Banner will be this victor’s  
1328 mother.  
Lamp will be his son and Divine Gift his attendant.  
Supreme Light will be the scholar  
And Clear Abiding the one of miracles.
- 2.B.- “There will be thirty consecutive congregations,  
1329 Each of them gathering one billion  
Whose minds are complete free from attachment to existence.  
The lifespan of humans will be five hundred thousand years,
- 2.B.- “And the sacred Dharma will remain [F.205.b]  
1330 For ninety-eight thousand years for the benefit of beings.  
The relics of this victor will be abundant  
And remain the constant objects of worship for gods and humans.
- 2.B.- “The protector of the world, Maṇḍita,  
1331 Will be born in a place called Adorned with Excellent Splendor.  
The family of this victor will be kṣatriya,  
And his light will extend twenty-two leagues.
- 2.B.- “Distinguished will be his father, and Mind Adornment will be this victor’s  
1332 mother.  
Honest will be his son and Gentle his attendant.  
Adorned with Qualities will be the scholar  
And Mind of Excellent Thought the one of miracles.
- 2.B.- “There will be eighty consecutive congregations,  
1333 Each of them gathering eight hundred million  
Meditators free from rigidity.  
The lifespan of humans will be eighty years,  
“And after this victor has attained nirvāṇa

- 2.B.- His sacred Dharma will remain for ninety thousand years.  
1334 The single relic of this victor will be contained  
In a stūpa of four leagues covered by canopies.
- 2.B.- “The thus-gone Adīnaghoṣa  
1335 Will be born in a place called Endowed with Melody.  
The family of this victor will be brahmin,  
And his light will extend ten leagues.
- 2.B.- “Melody Lord will be his father, and Beautiful Melody will be this victor’s  
1336 mother.  
Beautiful Voice will be his son and Supreme Tone his attendant.  
Song of Love will be the scholar  
And Supreme Melody the one of miracles.
- 2.B.- “There will be sixty-six consecutive congregations,  
1337 Each of them gathering nine hundred million  
Who have become worthy ones and are free from the plagues.  
The lifespan of humans will be ninety-three thousand years,
- 2.B.- “And after this victor has attained parinirvāṇa  
1338 His sacred Dharma will remain for seventy thousand years.  
The relics of this victor will be abundant,  
And there will be hundreds of thousands of stūpas.
- 2.B.- “The buddha Ratnaprabha  
1339 Will be born in a place called Excellent Splendor of Merit.  
The family of this victor will be brahmin,  
And his light will extend two leagues.
- 2.B.- “Excellent Joy will be his father, and Joy in Abiding by the Training will be  
1340 this victor’s mother.  
Medicine will be his son and Power his attendant.  
Dispeller of Existence will be the scholar  
And Luminous Flower the one of miracles. [F.206.a]
- 2.B.- “There will be thirteen consecutive congregations,  
1341 Each of them gathering one hundred twenty million  
Worthy ones endowed with spiritual training.  
The lifespan of humans will be twenty-two thousand years,
- 2.B.- “And after this teacher has attained nirvāṇa  
1342 His sacred Dharma will remain for eighty thousand years.  
The relics of this victor will reside in a single stūpa

Eight leagues large and adorned with golden canopies.

2.B.- "The thus-gone one Ghoṣadatta  
1343 Will be born in a place called Melody Joy.  
The family of this victor will be kṣatriya,  
And his light will extend ten leagues.

2.B.- "Beautiful Melody will be his father, and Beautiful Tone will be this victor's  
1344 mother.  
Possessor of Truth will be his son and Divine Excellence his attendant.  
Joyous Melody of Excellent Qualities will be the one of intelligence,  
And Melody of the Earth the one of miracles.

2.B.- "There will be eighty consecutive congregations,  
1345 Each of them gathering nine hundred thirty million  
Worthy ones who benefit the world.  
The lifespan of humans will be eighty thousand years,

2.B.- "And the sacred Dharma of this trainer  
1346 Will remain for twenty thousand years.  
There will be a single stūpa with the relics of this victor,  
Measuring three leagues.

2.B.- "The heart of sentient beings, Siṃha,  
1347 Will be born in a place called Roaring Lion.  
His family will be brahmin,  
And his light will extend twenty-two leagues.

2.B.- "Lion will be his father, and Deer Eye will be this victor's mother.  
1348 Master Joy will be his son and Fierce Gift his attendant.  
Melodious Roar will be the scholar  
And Roar in the Brahmā Melody the one of miracles.

2.B.- "There will be eighty consecutive congregations,  
1349 Each of them gathering one billion  
Dharma-holding sons of the victorious ones.  
The lifespan of humans will be eighty thousand years,

2.B.- "And the sacred Dharma of this victor  
1350 Will remain for one hundred thousand years.  
The relics of this victor will be abundant  
Throughout the realms and adorned with gold.

2.B.- "The thus-gone Citraraśmi  
1351 Will be born in a place called Supreme Radiance.

- The family of this victor will be brahmin, [F.206.b]  
And his light will extend five leagues.
- 2.B.- “Excellent Moon will be his father, and Supreme Radiance will be this  
1352 victor’s mother.  
Endowed with Excellence will be his son and Moon his attendant.  
Light of the Moon and Sun will be the scholar  
And King of Astrologers the one of miracles.
- 2.B.- “There will be seventy consecutive congregations,  
1353 Each of them gathering eight million three hundred thousand  
Who have attained the faculties.  
The lifespan of humans will be ninety thousand years,
- 2.B.- “And when this teacher has attained nirvāṇa  
1354 His sacred Dharma will remain for ninety thousand years.  
The relics of this victor will be contained in a stūpa  
That is adorned with precious, heavenly palaces.
- 2.B.- “The thus-gone Jñānaśūra  
1355 Will be born in a place called Stūpa of the Ground.  
His family will be brahmin,  
And his light will extend twenty-one leagues.
- 2.B.- “Benefit Accomplished will be his father, and Powerful Intelligence will be  
1356 this victor’s mother.  
Endowed with Dharma will be his son and Excellent Dharma his attendant.  
Royal Intelligence will be the scholar  
And Remaining Unperturbed the one of miracles.
- 2.B.- “There will be twenty consecutive congregations,  
1357 Each of them gathering nine hundred twenty million  
Who have merged with liberation and attained serenity.  
The lifespan of humans will be ninety-three thousand years,
- 2.B.- “And when this teacher has proceeded to cessation  
1358 His sacred Dharma will remain for eighty thousand years.  
There will be a single stūpa with the relics of this victor,  
Five leagues large and beautifully decorated.
- 2.B.- “The thus-gone Padmaskandha  
1359 Will be born in a place called Light of Merit.  
The family of this victor will be kṣatriya,  
And his light will extend one hundred leagues.

- 2.B.-       “Lotus will be his father, and Jewel Flower will be this victor’s mother.  
1360 Lotus Possessor will be his son and White Lotus his attendant.  
Ascertained will be the scholar  
And Royal Leader the one of miracles.
- 2.B.-       “There will be eleven consecutive congregations,  
1361 Each of them gathering three hundred billion  
Vanquishers of the forces of the māras.  
The lifespan of humans will be thirty-four thousand years,
- 2.B.-       “And the sacred Dharma of this being of infinite fame  
1362 Will remain for one hundred thousand years.  
The relics of this victor will be abundant, [F.207.a]  
And there will be ninety billion stūpas.
- 2.B.-       “The protector of the world Puṣpita  
1363 Will be born in a place called Adorned with Blooming Flowers.  
The family of this victor will be brahmin,  
And his light will extend ten leagues.
- 2.B.-       “Fine Face will be his father, and Flower Chariot will be this victor’s mother.  
1364 Flower will be his son and Excellent Flower his attendant.  
Holder of the Flower of Qualities will be the one of intelligence,  
And Gathering of Flowers the one of miracles.
- 2.B.-       “There will be thirty-six consecutive congregations,  
1365 Each of them gathering seven hundred fifty million  
Who have attained supreme liberation and fame.  
The lifespan of humans will be thirty-six thousand years,
- 2.B.-       “And after this teacher has attained nirvāṇa  
1366 His sacred Dharma will remain for twenty thousand years.  
The relics of this victor will be contained in a stūpa  
One league large and adorned with limitless decorations.
- 2.B.-       “The thus-gone Vikrāntagamin  
1367 Will be born in a place called Endowed with Extremely Powerful Merit.  
His family will be brahmin,  
And his light will extend twenty-two leagues.
- 2.B.-       “Powerful will be his father, and Even Mode will be this victor’s mother.  
1368 Powerful will be his son and Powerful Experience his attendant.  
Endowed with Powerful Joy will be the one of intelligence  
And Royal Subjugator the one of miracles.



- 2.B.-  
1369 “There will be eighteen consecutive congregations,  
Each of them gathering nine hundred million  
Who remain for the happiness and benefit of the world.  
The lifespan of humans will be thirty-six thousand years,
- 2.B.-  
1370 “And after this guide has attained nirvāṇa  
His sacred Dharma will remain for thirty thousand years.  
The relics of this victor will be abundant,  
Worshiped and venerated in the world.
- 2.B.-  
1371 “The thus-gone Puṇyarāśi  
Will be born in a place called Light of Merit.  
The family of this victor will be kṣatriya,  
And his light will extend one hundred leagues.
- 2.B.-  
1372 “Excellent Merit will be his father, and Light of Merit will be this victor’s  
mother.  
Excellent Joy will be his son and Powerful his attendant.  
Enjoyer of Wealth will be the scholar  
And Supreme Sentient Being the one of miracles.
- 2.B.-  
1373 “There will be eighty consecutive congregations,  
Each of them gathering nine hundred twenty million  
Who delight in wisdom and merge with awakening. [F.207.b]  
The lifespan of humans will be sixty-four thousand years,
- 2.B.-  
1374 “And after this teacher has attained parinirvāṇa  
His sacred Dharma will remain for seventy thousand years.  
The relics of this victor will reside in a stūpa  
Four leagues large and surrounded by banners.
- 2.B.-  
1375 “The thus-gone Śreṣṭharūpa  
Will be born in a place called Mind of Excellent Thought.  
His family will be kṣatriya,  
And his light will extend twenty-two leagues.
- 2.B.-  
1376 “Excellent Form will be his father, and Possessor of Form will be this victor’s  
mother.  
Delightful will be his son and Beauty his attendant.  
Possessing the Form of Excellent Qualities will be the scholar  
And Considering Forms the one of miracles.
- 2.B.-  
1377 “There will be sixty-six consecutive congregations,  
Each of them gathering two hundred twenty million

- Who are free from the becoming of karma and defilement.  
The lifespan of humans will be seventy thousand years,
- 2.B.- “And the sacred Dharma of this knower of the world  
1378 Will remain for thirty thousand years.  
After this knower of the world has attained nirvāṇa  
His relics will fill the three worlds.
- 2.B.- “The guide of humans Jyotiṣka  
1379 Will be born in a place called Endowed with Splendid Light.  
His family will be brahmin,  
And his light will extend thirty-two leagues.
- 2.B.- “Excellent Light will be his father, and Supreme Luminosity will be this  
1380 victor’s mother.  
Elephant will be his son and Fame his attendant.  
Light of Excellent Ritual will be the one of intelligence  
And King of Astrologers the one of miracles.
- 2.B.- “There will be seventy consecutive congregations,  
1381 Each of them gathering seven hundred thirty million  
Who have pacified all defilement and conceit.  
The lifespan of humans will be ninety thousand years,
- 2.B.- “And the sacred Dharma of the one gone in peace  
1382 Will remain for twenty-two thousand years.  
The relics of this victor will be abundant  
And decorated with lotus canopies.
- 2.B.- “The thus-gone Candrapradīpa  
1383 Will be born in a place called Sun Lamp.  
The family of this victor will be kṣatriya,  
And his light will extend sixty-three leagues.
- 2.B.- “Excellent Crest will be his father, and Victorious Light will be this victor’s  
1384 mother.  
Excellent Splendor will be his son and Joy his attendant. [F.208.a]  
King of Great Gods will be the one of intelligence  
And Fearless Splendor the one of miracles.
- 2.B.- “There will be seventy consecutive congregations,  
1385 Each of them gathering six hundred ninety million  
Fearless practitioners of the concentrations and liberations.  
The lifespan of humans will be seventy thousand years,

- 2.B.-  
1386 “And the sacred Dharma of the one who attained nirvāṇa  
Will remain for seventy thousand years.  
There will be a single stūpa with the relics of this victor,  
Six leagues large and studded with jewels.
- 2.B.-  
1387 “The thus-gone Tejorāśi  
Will be born in a place called Splendid Delight.  
His family will be brahmin,  
And his light will extend thirty-six leagues.
- 2.B.-  
1388 “Sesame Oil Ruler will be his father, and Great Divine Intelligence will be  
this victor’s mother.  
Joy of Wisdom will be his son and Light his attendant.  
Infinite Light will be the one of intelligence  
And Lamp of Great Beings the one of miracles.
- 2.B.-  
1389 “There will be eighty consecutive congregations,  
Each of them gathering two hundred twenty million  
Who are free from the stains of the world.  
The lifespan of humans will be seventy-two thousand years,
- 2.B.-  
1390 “And the sacred Dharma of the one who attained nirvāṇa  
Will remain for seventy thousand years.  
The relics of this victor will be abundant,  
Worshiped and venerated by all wandering beings.
- 2.B.-  
1391 “The well-gone Bodhirāja  
Will be born in a place called Wisdom That Causes Realization.  
The family of this victor will be kṣatriya,  
And his light will extend sixty leagues.
- 2.B.-  
1392 “Excellent Mind will be his father, and Causing Realization will be this  
victor’s mother.  
Endowed with Realization will be his son and Great Realization his  
attendant.  
Giver of Realization will be the one of intelligence  
And Beholding Realization the one of miracles.
- 2.B.-  
1393 “There will be twenty consecutive congregations,  
Each of them gathering two hundred twenty million  
Joyous ones free from delusion regarding liberation and the path.  
The lifespan of humans will be twenty-four thousand years,  
  
“And for the benefit of beings the sacred Dharma

- 2.B.- Will remain for eighty thousand years.  
1394 The relics of this victor will reside in a single stūpa  
Nine leagues large and adorned with jewels.
- 2.B.- “The heart of beings Akṣaya [F.208.b]  
1395 Will be born in a place called Inexhaustible Radiance.  
His family will be brahmin,  
And his light will extend seventy-one leagues.
- 2.B.- “Inexhaustible Prince will be his father, and Ocean Sound will be this  
1396 victor’s mother.  
Endowed with Fame will be his son and Excellent Purity his attendant.  
Inexhaustible Intelligence will be the scholar  
And Supreme Mind the one of miracles.
- 2.B.- “There will be eleven consecutive congregations,  
1397 Each of them gathering nine billion  
Whose minds are free from the stains of the world.  
The lifespan of humans will be ninety-three thousand years,
- 2.B.- “And after this victor has attained nirvāṇa  
1398 His sacred Dharma will remain for sixty thousand years.  
The relics of this victor will be abundant,  
Contained in hundreds of thousands of circles of stūpas.
- 2.B.- “The victor Subuddhinetra  
1399 Will be born in a place called Abode of Wisdom.  
The family of this victor will be brahmin,  
And his light will extend three leagues.
- 2.B.- “Excellent Eye will be his father, and Lovely Eye will be this victor’s mother.  
1400 Fine Eye will be his son and Love his attendant.  
Nectar Eye will be the one of intelligence  
And Purified Eye the one of miracles.
- 2.B.- “There will be thirty-two consecutive congregations,  
1401 Each of them gathering sixty-three billion  
Whose minds are completely free from the three stains.  
The lifespan of humans will be eighty thousand years,
- 2.B.- “And after this teacher has attained parinirvāṇa  
1402 His sacred Dharma will remain for ninety thousand years.  
The relics of this victor will reside in a single stūpa,  
Receiving the worship of gods and humans.

- 2.B.-  
1403 “The thus-gone Pūritāṅga  
Will be born in a place called Pure.  
His family will be kṣatriya,  
And his light will extend twenty leagues.
- 2.B.-  
1404 “Supreme Excellence will be his father, and Supreme Limbs will be this  
victor’s mother.  
Highest will be his son and Superior his attendant.  
Beyond the World will be the scholar  
And Guru of All Beings the one of miracles.
- 2.B.-  
1405 “There will be seventy consecutive congregations,  
Each of them gathering a full group  
Of six hundred thirty thousand worthy ones.  
The lifespan of humans will be ninety thousand years,
- 2.B.-  
1406 “And for the benefit of beings [F.209.a]  
The sacred Dharma will remain for ninety thousand years.  
The relics of this victor will be abundant,  
Venerated and worshiped by all wandering beings.
- 2.B.-  
1407 “The thus-gone Prajñārāṣṭra  
Will be born in a place called Emerging Land.  
His family will be brahmin,  
And his light will extend one hundred leagues.
- 2.B.-  
1408 “Lord of the Land will be his father, and Supreme Land will be this victor’s  
mother.  
Land of Excellence will be his son and Land his attendant.  
Great Land will be the one of intelligence  
And Encounter with Awakening the one of miracles.
- 2.B.-  
1409 “There will be eighty consecutive congregations,  
Each of them gathering nine hundred million beings  
Who are freed from cravings and defilements.  
The lifespan of humans will be ninety thousand years,
- 2.B.-  
1410 “And the sacred Dharma of the one who has gone to the end of existence  
Will remain for ninety-nine thousand years.  
The relics of this victor will be abundant,  
And all wandering beings will prostrate to them.
- 2.B.-  
1411 “The protector of the world, Uttama,  
Will be born in a place called Supreme in All Regards.

- His family will be brahmin,  
And his light will extend thirty-two leagues.
- 2.B.-  
1412 “Great Being will be his father, and Supreme Intelligence will be this victor’s  
mother.  
Supreme King will be his son and Qualities his attendant.  
Stūpa of Qualities will be the scholar  
And Worshiped by Gods the one of miracles.
- 2.B.-  
1413 “There will be seventy consecutive congregations,  
Each of them gathering seven hundred thirty million  
Who merge with liberation and awakening.  
The lifespan of humans will be ninety-two thousand years,
- 2.B.-  
1414 “And after this teacher has attained nirvāṇa  
His sacred Dharma will remain for eighty thousand years.  
The stūpa with the relics of this victor  
Will be seventy leagues large and adorned with canopies.
- 2.B.-  
1415 “The thus-gone Toṣitatejas  
Will be born in a place called Free from Contagion.  
The family of this victor will be brahmin,  
And his light will extend nine leagues.
- 2.B.-  
1416 “Luminous will be his father, and Endowed with Luminosity will be this  
victor’s mother.  
Undaunted will be his son and Not Inferior his attendant.  
Powerful Qualities will be the scholar [F.209.b]  
And Gathering of the Superior the one of miracles.
- 2.B.-  
1417 “There will be sixty-two consecutive congregations,  
Each of them gathering ten billion  
Worthy ones of perfectly pure mind.  
The lifespan of humans will be sixty thousand years,
- 2.B.-  
1418 “And after this victor has attained parinirvāṇa  
His sacred Dharma will remain for one thousand years.  
The relics of this victor will be abundant  
And adorned with nets of hundreds of jewels and crystals.
- 2.B.-  
1419 “The buddha Prajñādatta  
Will be born in a place called Wondrous Light.  
His family will be kṣatriya,  
And his light will extend twenty-two leagues.

- 2.B.-  
1420 “Great Insight will be his father, and Supreme Insight will be this victor’s mother.  
Insight Gift will be his son and Excellent Insight his attendant.  
Great Insight will be the one of intelligence  
And Fearless Insight the one of miracles.
- 2.B.-  
1421 “There will be eighty consecutive congregations,  
Each of them gathering one trillion  
Members of the supreme community of this king of victors.  
The lifespan of humans will be seven hundred sixty million years,
- 2.B.-  
1422 “And the sacred Dharma of this defeater of all māras and defilements  
Will remain for eighty thousand years.  
The relics of this victor will be abundant,  
Residing among hundreds of thousands of stūpas.
- 2.B.-  
1423 “The thus-gone one Mañjuḥoṣa<sup>175</sup>  
Will be born in a place called Delightful Melody.  
The family of this victor will be kṣatriya,  
And his light will extend seven thousand leagues.
- 2.B.-  
1424 “Reasoning Mind will be his father, and Supreme Melody will be this victor’s mother.  
Melody Lover will be his son and Joyous his attendant.  
Melody of Abiding by the Training will be the scholar  
And Supreme Melody the one of miracles.
- 2.B.-  
1425 “There will be ten consecutive congregations,  
Each of them gathering two hundred thirty million  
Who have attained certainty regarding the perfections.  
The lifespan of humans will be seventy-six thousand years,
- 2.B.-  
1426 “And the sacred Dharma of this knower of the world  
Will remain for one thousand years.  
Upon attaining nirvāṇa the relics of this knower of the world  
Will reside in a stūpa measuring eight leagues.
- 2.B.-  
1427 “The thus-gone Aśaṅkośa<sup>176</sup> [F.210.a]  
Will be born in a place called Accumulation of Merit.  
The family of this victor will be brahmin,  
And his light will extend seventy leagues.
- 2.B.-  
1428 “Detached will be his father, and Divine Being will be this victor’s mother.  
Truth Gift will be his son and Great Divinity his attendant.

- Great Treasury Holder will be the one of intelligence  
And God of Certainty the one of miracles.
- 2.B.-  
1429 “There will be sixty consecutive congregations,  
Each of them gathering one hundred ten million  
Meditators free from grasping at entities.  
The lifespan of humans will be seventy thousand years,
- 2.B.-  
1430 “And when this teacher has attained nirvāṇa  
His sacred Dharma will remain for ninety-two thousand years.  
The relics of this victor will be abundant,  
And the stūpas will number eight hundred billion.
- 2.B.-  
1431 “The thus-gone Jyeṣṭhadatta  
Will be born in a place called Stūpa for Humanity.  
His family will be brahmin,  
And his light will extend twenty-two leagues.
- 2.B.-  
1432 “Excellent Leader will be his father, and Supreme Leader will be this victor’s  
mother.  
Leadership Lover will be his son and Leader his attendant.  
Leader Gift will be the scholar  
And Fearless Wisdom the one of miracles.
- 2.B.-  
1433 “There will be thirty-six consecutive congregations,  
Each of them gathering nine hundred twenty million  
Meditators free from conceit and pride.  
The lifespan of humans will be fifty thousand years,
- 2.B.-  
1434 “And after this teacher has attained nirvāṇa  
His sacred Dharma will remain for seventy thousand years.  
The relics of this victor will reside in a stūpa  
Seven leagues large and decorated with gold.
- 2.B.-  
1435 “The thus-gone Śreṣṭha  
Will be born in a place called Endowed with Supreme Offerings.  
His family will be kṣatriya,  
And his light will extend twenty-two leagues.
- 2.B.-  
1436 “Supreme Excellence will be his father, and Jewel Merit will be this victor’s  
mother.  
Star Possessor will be his son and Auspicious Star his attendant.  
Merit Wish will be the scholar  
And Beholding the Truth the one of miracles.



- 2.B.-  
1437 “There will be sixty-six consecutive congregations,  
Each of them gathering two hundred thirty million  
Destroyers of the māras, defilements, and views. [F.210.b]  
The lifespan of humans will be seventy-two thousand years,
- 2.B.-  
1438 “And the sacred Dharma of the one gone to peace  
Will remain for ninety thousand years.  
When this knower of the world has attained nirvāṇa,  
His relics will reside in a stūpa five leagues large.
- 2.B.-  
1439 “The thus-gone Jñānavikrama  
Will be born in a place called Wisdom View.  
His family will be brahmin,  
And his light will extend ninety-one leagues.
- 2.B.-  
1440 “Knowledgeable will be his father, and Supreme Knowledge will be this  
victor’s mother.  
Knowledgeable will be his son and Great Knowledge his attendant.  
Moon of Knowledge will be the scholar  
And Wise Lamp of the Mind the one of miracles.
- 2.B.-  
1441 “There will be ten consecutive congregations,  
Each of them gathering three hundred billion  
Who regard gold and rock in the same way.  
The lifespan of humans will be seventy-eight thousand years,
- 2.B.-  
1442 “And the sacred Dharma of the one gone to peace  
Will remain for seventy-four thousand years.  
The stūpas of the one gone to peace  
Will number nine hundred eighty billion.
- 2.B.-  
1443 “The protector of the world, Arciṣmat,  
Will be born in a place called Splendid Offerings.  
His family will be kṣatriya,  
And his light will extend twenty-two leagues.
- 2.B.-  
1444 “Luminous will be his father, and Vajra Light will be this victor’s mother.  
Radiance will be his son and Excellent Radiance his attendant.  
Radiance of Qualities will be the scholar  
And Lamp of Liberation the one of miracles.
- 2.B.-  
1445 “There will be eighty consecutive congregations,  
Each of them gathering one billion  
Worthy ones who have gone beyond training and burned defilement away.

- The lifespan of humans will be eighty thousand years,
- 2.B.- “And upon attaining nirvāṇa  
1446 The sacred Dharma will remain for seventy thousand years.  
The relics of this victor will be abundant  
And adorned with thousands of beautiful parasols.
- 2.B.- “The heart of sentient beings, Indra,  
1447 Will be born in a place called Endowed with the Crest of Indra.  
The family of this victor will be kṣatriya,  
And his light will extend one hundred leagues.
- 2.B.- “Ruling Banner will be his father, and Supreme Jewel will be this victor’s  
1448 mother. [F.211.a]  
Ruler will be his son and Excellent Ruler his attendant.  
Crest of Great Rule will be the scholar  
And Weapon Ruler the one of miracles.
- 2.B.- “There will be sixty-six consecutive congregations,  
1449 Each of them gathering nine hundred twenty million  
Worthy ones who have gone beyond training.  
The lifespan of humans will be twenty-one thousand years,
- 2.B.- “And the sacred Dharma will remain for eleven thousand years.  
1450 The relics will reside in a single, beautiful stūpa  
That will be twelve leagues tall  
And adorned with golden crested banners.
- 2.B.- “The thus-gone Vegadhārin  
1451 Will be born in a place called Dharma Banner.  
His family will be brahmin,  
And his light will extend seventy-two leagues.
- 2.B.- “Excellent Mind will be his father, and Ocean of Qualities will be this victor’s  
1452 mother.  
Truth Speaker will be his son and Powerful his attendant.  
Powerful Strength will be the scholar  
And Worship of Meditative Accomplishment the one of miracles.
- 2.B.- “There will be eighty consecutive congregations,  
1453 Each of them gathering seven hundred forty million  
Bodhisattvas who are all irreversible.  
The lifespan of humans will be ninety-three thousand years,  
“And after this victor has attained nirvāṇa

- 2.B.- His sacred Dharma will remain for three billion years.  
1454 The relics of this victor will be abundant,  
Filling all the lands with beauty.
- 2.B.- “The heart of sentient beings, Tīṣya,  
1455 Will be born in a place called Endowed with Radiant Light.  
The family of this victor will be kṣatriya,  
And his light will extend one hundred leagues.
- 2.B.- “Radiant Sacrifice will be his father, and Great Radiance will be this victor’s  
1456 mother.  
Astrologer will be his son and Lord of Light his attendant.  
Thoroughly Adorned will be the scholar  
And Infinite Lord of Light the one of miracles.
- 2.B.- “There will be thirty-six consecutive congregations,  
1457 Each of them gathering seven hundred thirty million  
Worthy ones who have attained the eight liberations.  
The lifespan of humans will be twenty-two thousand years,
- 2.B.- “And after this teacher has attained nirvāṇa  
1458 His sacred Dharma will remain for seventy thousand years. [F.211.b]  
The relics of this victor will reside in a single stūpa  
Measuring ten leagues and studded with jewels.
- 2.B.- “The protector of the world, Suprabha,  
1459 Will be born in a place called Riches.  
His family will be brahmin,  
And his light will extend twenty-two leagues.
- 2.B.- “Excellent Mind will be his father, and Radiant Mind will be this victor’s  
1460 mother.  
Excellent Mind will be his son and Great Mind his attendant.  
Source of Mind will be the scholar  
And Remaining in Mind the one of miracles.
- 2.B.- “There will be eighty consecutive congregations,  
1461 Each of them gathering nine hundred twenty million  
Who are free from attachment to all of existence.  
The lifespan of humans will be ninety-nine thousand years,
- 2.B.- “And after this victor has attained parinirvāṇa  
1462 His sacred Dharma will remain for sixty thousand years.  
The relics of this victor will be abundant,

- Residing in stūpas surrounded by banners.
- 2.B.-  
1463 “The protector of the world, Yaśodatta,  
Will be born in a place called Worship and Veneration.  
His family will be brahmin,  
And his light will extend thirty-two leagues.
- 2.B.-  
1464 “Excellent Mind will be his father, and Wish for Awakening will be this  
victor’s mother.  
Bridge will be his son and Training his attendant.  
Stūpa of the Directions will be the scholar  
And Praise of the World the one of miracles.
- 2.B.-  
1465 “There will be eighty-four consecutive congregations,  
Each of them gathering ten billion  
Contemplatives who are entirely free of the defilements.  
The lifespan of humans will be ninety-three thousand years,
- 2.B.-  
1466 “And after this teacher has gone to cessation  
His sacred Dharma will remain for eighty-three thousand years.  
The relics of this victor will reside in a single stūpa  
Eight leagues large and decorated with gold.
- 2.B.-  
1467 “The heart of sentient beings, Surūpa,  
Will be born in a place called Liberation Joy.  
His family will be kṣatriya,  
And his light will extend sixty-two leagues.
- 2.B.-  
1468 “Great Objective will be his father, and Gathering of Qualities will be this  
victor’s mother.  
Being of Qualities will be his son and Meaningful his attendant.  
Blooming Flower of Qualities will be the scholar  
And Pursuit of Infinite Qualities the one of miracles. [F.212.a]
- 2.B.-  
1469 “There will be eighty consecutive congregations,  
Each of them gathering seven hundred thirty million  
Worthy ones who are free from the plagues and endowed with virtue.  
The lifespan of humans will be seventy-four thousand years,
- 2.B.-  
1470 “And after this teacher has gone without remainder  
His sacred Dharma will remain for seventy thousand years.  
When this incomparable one has attained nirvāṇa  
His relics will fill all realms.
- “The incomparable Rājan

- 2.B.- Will be born in a place called King of Faith.  
1471 His family will be brahmin,  
And his light will extend seventy-two leagues.
- 2.B.- “Excellent Splendor will be his father, and Royal Radiance will be this  
1472 victor’s mother.  
Royal Gift will be his son and Great King his attendant.  
King of Humans will be the scholar  
And Faith-Instilling King the one of miracles.
- 2.B.- “There will be eighty-eight consecutive congregations,  
1473 Each of them gathering one billion  
Worthy ones who joyfully accomplish fame.  
The lifespan of humans will be one hundred twenty thousand years,
- 2.B.- “And the sacred Dharma of the one gone to peace  
1474 Will remain for ninety-two thousand years.  
When this victor has attained nirvāṇa  
His relics will fill all of the realms.
- 2.B.- “The thus-gone Arthasiddhi  
1475 Will be born in a place called Reaching Liberation.  
His family will be brahmin,  
And his light will extend ninety leagues.
- 2.B.- “Happiness Accomplished will be his father, and Meaningful Joy will be this  
1476 victor’s mother.  
Meaningful Gift will be his son and Great Meaning his attendant.  
Compiled Acumen will be the one of intelligence  
And Light of Merit the one of miracles.
- 2.B.- “There will be eighty consecutive congregations,  
1477 Each of them gathering eight hundred twenty million  
Who are free from conceit, pride, and delusion.  
The lifespan of humans will be eighty thousand years,
- 2.B.- “And the sacred Dharma of the one who has relinquished the defilements  
1478 Will also remain for eighty thousand years.  
The relics of this victor will reside  
In a single stūpa measuring nine leagues.
- 2.B.- “The thus-gone Siṃhasena [F.212.b]  
1479 Will be born in a place called Hard to Bear.  
The family of this victor will be brahmin,

- And his light will extend eight leagues.
- 2.B.-  
1480 “Excellent Sacrifice will be his father, and Light of the Noble will be this victor’s mother.  
Sound of Thunder will be his son and Crest his attendant.  
Courageous Strength will be the scholar  
And Lion Gait the one of miracles.
- 2.B.-  
1481 “There will be sixty-six consecutive congregations,  
Each of them gathering one billion  
Worthy ones who merit supreme worship.  
The lifespan of humans will be thirty-six thousand years,
- 2.B.-  
1482 “And the sacred Dharma of the one gone beyond grasping  
Will remain for twenty-four thousand years.  
The relics of this victor will be abundant,  
Residing in ninety-nine trillion stūpas.
- 2.B.-  
1483 “The heart of sentient beings, Vāsava,  
Will be born in a place called Source of Splendor.  
His family will be brahmin,  
And his light will extend thirty-two leagues.
- 2.B.-  
1484 “Moon Ruler will be his father, and Star King will be this victor’s mother.  
Excellent Arrival will be his son and Lap Born his attendant.  
Divine Light will be the scholar  
And Divine Eye the one of miracles.
- 2.B.-  
1485 “There will be ninety consecutive congregations,  
Each of them gathering seven hundred twenty million  
Worthy ones who have attained the supreme fruition of merit.  
The lifespan of humans will be ninety-four thousand years,
- 2.B.-  
1486 “And the sacred Dharma of the one who has reached the pacification of  
existence  
Will remain for ninety-two thousand years.  
The relics of this victor will reside in a single stūpa  
Five leagues large and studded with jewels.
- 2.B.-  
1487 “The incomparable Yaśas  
Will be born in a place called Adorned with Offerings.  
The family of this victor will be kṣatriya,  
And his light will extend nine leagues.

- 2.B.-  
1488 “Endowed with Wealth will be his father, and Supreme Fame will be this victor’s mother.  
Star Possessor will be his son and Excellent Gift his attendant.  
Moon of Power will be the scholar  
And Limitless Light the one of miracles.
- 2.B.-  
1489 “There will be eighty consecutive congregations,  
Each of them gathering ten billion  
Who are all free from attachment. [F.213.a]  
The lifespan of humans will be seventy-three thousand years,
- 2.B.-  
1490 “And for the benefit of wandering beings  
The sacred Dharma will remain for ninety thousand years.  
When this victor has attained nirvāṇa  
His relics will be abundant and reside in ten billion stūpas.
- 2.B.-  
1491 “The protector of the world, Jaya,  
Will be born in a place called Hard to Conquer.  
His family will be kṣatriya,  
And his light will extend twenty thousand leagues.
- 2.B.-  
1492 “Great Ruler will be his father, and Free from Conceit<sup>177</sup> will be this victor’s mother.  
Ascertainment will be his son and Moon his attendant.  
Dharma Mode will be the scholar  
And Continuous Excellent Intention the one of miracles.
- 2.B.-  
1493 “There will be eighty-four consecutive congregations,  
Each of them bringing together  
A fine gathering of one trillion worthy ones.  
The lifespan of humans will be ninety thousand years,
- 2.B.-  
1494 “And the sacred Dharma will remain for seventy-six thousand years.  
The relics of this victor will reside in a single stūpa  
Measuring three leagues, adorned with golden canopies,  
And surrounded by a hundred billion archways.
- 2.B.-  
1495 “The thus-gone Udāragarbha  
Will be born in a place called Infinite Worship.  
His family will be brahmin,  
And his light will extend twenty-two leagues.
- 2.B.-  
1496 “Excellent Realization will be his father, and Wish for Liberation will be this victor’s mother.

- Excellent Liberation will be his son and Liberation his attendant.  
Light of the Ground will be the scholar  
And Defeater of the Māras the one of miracles.
- 2.B.-  
1497 “There will be eighty consecutive congregations,  
Each of them gathering nine hundred twenty million  
Sages who have accomplished a mind equal to the sky.  
The lifespan of humans will be twenty-four thousand years,
- 2.B.-  
1498 “And the sacred Dharma will remain  
For one hundred twenty-one thousand years.  
His relics will reside in a single stūpa  
Five leagues large and decorated with thousands of crown jewels.
- 2.B.-  
1499 “The thus-gone Puṇyaraśmi  
Will be born in a place called Starlight.  
His family will be brahmin,  
And his light will extend twenty leagues.
- 2.B.-  
1500 “Excellent Merit will be his father, and Light of Merit will be this victor’s  
mother. [F.213.b]  
Strength of Merit will be his son and Qualities his attendant.  
Leader Qualities will be the scholar  
And Worshiped by Gods the one of miracles.
- 2.B.-  
1501 “There will be seventy-six consecutive congregations,  
Each of them gathering seven hundred million  
Who have accomplished liberation by means of the Great Vehicle.  
The lifespan of humans will be seventy-three thousand years,
- 2.B.-  
1502 “And for the benefit of wandering beings  
The sacred Dharma will remain for seventy-one thousand years.  
His relics will be abundant,  
Residing in eight hundred million stūpas.
- 2.B.-  
1503 “The protector of the world, Suraśmi,  
Will be born in a place called Constant Light.  
His family will be brahmin,  
And his light will extend twenty-eight leagues.
- 2.B.-  
1504 “Special Insight will be his father, and Light Ornament will be this victor’s  
mother.  
Light Gift will be his son and Luminous his attendant.  
Gentle Light will be the scholar



- And Infinite Light the one of miracles.
- 2.B.-  
1505 “There will be one hundred consecutive congregations,  
Each of them gathering nine hundred ninety million  
Who remain unshakable, like mountains.  
The lifespan of humans will be one thousand years,
- 2.B.-  
1506 “And the sacred Dharma will remain for ninety-six years.  
His relics will reside in a stūpa four leagues large,  
Adorned with tassels of hundreds of jewels  
And emitting the sounds of one billion cymbals.
- 2.B.-  
1507 “The incomparable Śrotriya  
Will be born in a place called Washing Suffering Away.  
His immaculate family will be kṣatriya  
And his light will extend as far as the billionfold world.
- 2.B.-  
1508 “Powerful will be his father, and Possessor of Splendor will be this victor’s  
mother.  
Gathering of Qualities will be his son and Mindful his attendant.  
Light of Liberation will be the scholar  
And Defeater of Attacks the one of miracles.
- 2.B.-  
1509 “There will be infinite congregations,  
Each of them gathering exclusively irreversible ones who have achieved  
dhāraṇī  
And reside within supreme awakening.  
The lifespan of humans will be ten billion years,
- 2.B.-  
1510 “And for the sake of the gathering of irreversible ones  
The sacred Dharma will remain for seven hundred sixty million years.  
[F.214.a]  
The relics of this victor will be abundant,  
Propagated by gods and humans throughout the trichiliocosm.
- 2.B.-  
1511 “The thus-gone Pradīparāja will be born in a place called Endowed with  
Excellence. His family will be kṣatriya. His light will extend three thousand  
leagues. Mountain of Light will be his father. Heap of Splendid Light will be  
his mother. Relinquisher of the Lower Realms will be his son. Infinite  
Intelligence will be his attendant. Meaningful Intelligence will be foremost  
in terms of insight. Jewel Crest will be foremost in terms of miraculous  
abilities. There will be sixteen consecutive congregations, each of them

gathering one trillion. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will be abundant.

2.B.-  
1512 “The thus-gone Jñānakūṭa will be born in a place called Endowed with Light. His family will be brahmin. His light will extend one thousand leagues. Supreme Wisdom will be his father. Light of Fame will be his mother. Precious Power will be his son. Abiding Mind will be his attendant. Array of Qualities will be foremost in terms of insight. Mountain of Light will be foremost in terms of miraculous abilities. In the first congregation will gather nine hundred eighty million hearers, in the second there will be nine hundred million, and in the third there will be one billion. The extent of his lifespan will be sixty thousand years. His sacred Dharma will remain for three thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1513 “The thus-gone Uttamadeva will be born in a place called Supreme Limbs. His family will be kṣatriya. His light will extend twelve leagues. Endowed with Dharma will be his father. Endowed with Bliss will be his mother. Supreme Limbs will be his son. Royal Limbs will be his attendant. Uncluttered Mind will be foremost in terms of insight. Stainless Insight will be foremost in terms of miraculous abilities. [F.214.b] There will be ten consecutive congregations, each of them gathering eight million. The extent of his lifespan will be fifty thousand years. His sacred Dharma will remain for ten thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1514 “The thus-gone Pārthiva will be born in a place called Superior Insight. His family will be brahmin. His light will extend one thousand leagues. Master will be his father. Indomitable will be his mother. Fame and Beauty will be his son. Stūpa for Humanity will be his attendant. Powerful Hero will be foremost in terms of insight. Moving with Power will be foremost in terms of miraculous abilities. There will be fourteen consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be forty thousand years. His sacred Dharma will remain for fourteen thousand years. His relics will be abundant.

2.B.-  
1515 “The thus-gone Vimuktilābhin will be born in a place called Indomitable. His family will be brahmin. His light will extend three thousand leagues. Sky Treasury will be his father. Array of Offerings will be his mother. Array of Jewels will be his son. Joy in Teaching will be his attendant. Melody of Truth will be foremost in terms of insight. Melody of Great Mastery will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations, each of them gathering two hundred billion. The extent of his

lifespan will be thirty thousand years. His sacred Dharma will remain for sixty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1516 “The thus-gone Suvarṇacūḍa will be born in a place called Peak of Recollection. His family will be brahmin. His light will extend five thousand leagues. Precious Splendor will be his father. Wish to Praise will be his mother. Prince will be his son. Even Mind will be his attendant. Unimpeded Mind will be foremost in terms of insight. [F.215.a] Qualities in All Regards will be foremost in terms of miraculous abilities. There will be seventeen consecutive congregations, each of them gathering ten thousand. The extent of his lifespan will be ten thousand years. His sacred Dharma will also remain for ten thousand years. His relics will be abundant.

2.B.-  
1517 “The thus-gone Rāhubhadra will be born in a place called Infinite Splendor. His family will be kṣatriya. His light will extend six leagues. Immaculate Light will be his father. Jewel Movement will be his mother. Clear Intelligence will be his son. Universal Worship will be his attendant. Infinite Mind will be foremost in terms of insight. Pure Body will be foremost in terms of miraculous abilities. There will be six consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be ten thousand years. His sacred Dharma will also remain for ten thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1518 “The thus-gone Durjaya will be born in a place called Victorious Light. His family will be kṣatriya. His light will extend seven hundred leagues. Superior Training will be his father. Divine Flower will be his mother. Divine Light will be his son. Reaching Awakening will be his attendant. Melody of Virtue will be foremost in terms of insight. Delightful Melody will be foremost in terms of miraculous abilities. There will be eight consecutive congregations, each of them gathering one hundred million. The extent of his lifespan will be nine thousand years. His sacred Dharma will also remain for nine thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1519 “The thus-gone Muniprasanna will be born in a place called Strength of Serenity. His family will be brahmin. His light will extend one thousand leagues. Sense Control will be his father. Little Stūpa will be his mother. Stable Mode will be his son. Unobscured Mode will be his attendant. [F.215.b] Immeasurable Insight will be foremost in terms of insight. Flower of Splendor will be foremost in terms of miraculous abilities. There will be six consecutive congregations, each of them gathering eight hundred million. The extent of his lifespan will be ten thousand years. His sacred Dharma will also remain for ten thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1520 “The thus-gone Somaraśmi will be born in a place called Illuminating Joy. His family will be kṣatriya. His light will extend three thousand leagues. Moon of Joy will be his father. Luminous will be his mother. Divine Worship will be his son. God of Worship will be his attendant. Liberating Conquest will be foremost in terms of insight. Gift of Nirvāṇa will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering nine hundred million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will be abundant.

2.B.-  
1521 “The thus-gone Kāñcanaprabha will be born in a place called Endowed with Golden Light. His family will be kṣatriya. His light will extend one hundred leagues. Joyous Sight will be his father. Deity of the World will be his mother. Crown Jewel will be his son. Jewel Essence will be his attendant. Infinite Light will be foremost in terms of insight. Hard to Show will be foremost in terms of miraculous abilities. There will be three consecutive congregations, each of them gathering seven hundred million. The extent of his lifespan will be ninety years. His sacred Dharma will remain for ninety years. His relics will be abundant. All the sentient beings in his retinue will without exception be irreversible with respect to the attainment of unsurpassable awakening.

2.B.-  
1522 “The thus-gone Sudatta will be born in a place called Equal to the Master of the Gathering. [F.216.a] His family will be kṣatriya. His light will extend five hundred leagues. Seeing in All Directions will be his father. Delighting the Noble will be his mother. Adhering to the Training will be his son. Excellent Weapon will be his attendant. Flower Lamp will be foremost in terms of insight. Jewel Lamp will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations, each of them gathering nine hundred million. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for one thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1523 “The thus-gone Guṇendradeva will be born in a place called Divine Land. His family will be brahmin. His light will extend one hundred leagues. Brahmā Sustenance will be his father. Brahmā Sound will be his mother. Divine Joy will be his son. Delighting the Noble will be his attendant. Virtuous Joy will be foremost in terms of insight. Abandoning Doubt will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering eight million. The extent of his lifespan will be twenty-two thousand years. His sacred Dharma will remain for seventy thousand years. His relics will be abundant.

2.B.-  
1524 “The thus-gone Dharmacchatra will be born in a place called King of Virtue. His family will be brahmin. His light will extend one hundred leagues. Moon Parasol will be his father. Divine Joy will be his mother. Flower of Qualities will be his son. Flower of Wisdom will be his attendant. Worthy of Worship will be foremost in terms of insight. Abandoning Doubt will be foremost in terms of miraculous abilities. There will be thirty-six consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be one thousand years. His sacred Dharma will remain for ten thousand years. His relics will be abundant. [F.216.b]

2.B.-  
1525 “The thus-gone Puṇyabāhu will be born in a place called Hand Master. His family will be brahmin. His light will extend five hundred leagues. Jewel Hand will be his father. Nāga Hand will be his mother. Divine Stūpa will be his son. Gathering of Qualities will be his attendant. Offering of Qualities will be foremost in terms of insight. Supreme King will be foremost in terms of miraculous abilities. There will be twenty-eight consecutive congregations, each of them gathering five hundred million. The extent of his lifespan will be thirty thousand years. His sacred Dharma will also remain for thirty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1526 “The thus-gone Asaṅga will be born in a place called Source of Qualities. His family will be kṣatriya. His light will extend eight hundred leagues. Clear View will be his father. Joyous View will be his mother. Birth of Happy Mind will be his son. Divine Worship will be his attendant. Vajra Intelligence will be foremost in terms of insight. Crest of Excellence will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations, each of them gathering one hundred thousand. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will be abundant.

2.B.-  
1527 “The thus-gone Prāṇītajñāna will be born in a place called Infinite Excellence. His family will be brahmin. His light will extend thirty thousand leagues. Light of Wisdom will be his father. Radiance of Wisdom will be his mother. Divine Wisdom will be his son. Famed Intelligence will be his attendant. Ocean of Wisdom will be foremost in terms of insight. God of the Land will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations, each of them gathering one billion. The extent of his lifespan will be forty thousand years. His sacred Dharma will also remain for forty thousand years. His relics will remain in a single collection. [F.217.a] There will also only be one stūpa.

2.B.-  
1528 “The thus-gone Sūkṣmabuddhi will be born in a place called Source of Delight. His family will be brahmin. His light will extend seven hundred leagues. Uncluttered Mind will be his father. Impeccable Limbs will be his

mother. Sandalwood Joy will be his son. Worshiped by the World will be his attendant. Powerful Hero will be foremost in terms of insight. Divine Worthy One will be foremost in terms of miraculous abilities. There will be fifty consecutive congregations, each of them gathering one hundred eighty million. The extent of his lifespan will be sixty thousand years. His sacred Dharma will also remain for sixty thousand years. His relics will be abundant.

2.B.-  
1529 “The thus-gone Sarvatejas will be born in a place called Lord of Splendor. His family will be kṣatriya. His light will extend one thousand leagues. Crest Light will be his father. Luminous Qualities will be his mother. Light of Merit will be his son. Fame will be his attendant. Divine Mind will be foremost in terms of insight. Radiance of Liberation will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations, each of them gathering one billion. The extent of his lifespan will be sixty-three thousand years. His sacred Dharma will also remain for sixty-three thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1530 “The thus-gone Oṣadhi will be born in a place called Light of Freedom from Suffering. His family will be brahmin. His light will extend one thousand leagues. Beautiful Eye will be his father. Giver of Lightning will be his mother. Lamp of the Mind will be his son. Glorious Supreme Excellence will be his attendant. Supreme World will be foremost in terms of insight. Seeing Everything will be foremost in terms of miraculous abilities. There will be sixty consecutive congregations, each of them gathering nine hundred million. The extent of his lifespan will be seventy thousand years. [F.217.b] His sacred Dharma will also remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1531 “The thus-gone Vimuktaketu will be born in a place called Crest Banner. His family will be kṣatriya. His light will extend five hundred leagues. Crest Banner will be his father. Great Crest will be his mother. Famed Intelligence will be his son. Fame throughout the Directions will be his attendant. Lion Strength will be foremost in terms of insight. Roaring Thunder will be foremost in terms of miraculous abilities. There will be eighteen consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be seventy-five thousand years. His sacred Dharma will also remain for seventy-five thousand years. His relics will be abundant.

2.B.-  
1532 “The thus-gone Prabhākośa will be born in a place called Hidden Jewels. His family will be kṣatriya. His light will extend as far as six worlds of four continents. Jewel Mind will be his father. Supreme Faith will be his mother. Supreme Luminosity will be his son. Joyous Sight will be his attendant. Crest Banner will be foremost in terms of insight. Crest of the Child of the Wealth

God will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be ninety thousand years. His sacred Dharma will also remain for ninety thousand years. His relics will be abundant.

2.B.-  
1533 “The thus-gone Jñānarāja will be born in a place called Supreme Splendor. His family will be kṣatriya. His light will extend seven hundred leagues. Endowed with Light will be his father. Luminous Qualities will be his mother. Adorned with Marks will be his son. Delightful to Behold will be his attendant. Lamp of the View will be foremost in terms of insight. Flower of Light will be foremost in terms of miraculous abilities. [F.218.a] There will be thirty consecutive congregations, each of them gathering seven hundred million. The extent of his lifespan will be ninety-two thousand years. His sacred Dharma will also remain for ninety-two thousand years. His relics will be abundant.

2.B.-  
1534 “The thus-gone Bhīṣaṇa will be born in a place called Supremely Terrifying. His family will be brahmin. His light will extend three hundred leagues. Great Lord will be his father. Virtuous will be his mother. Divine Worship will be his son. Gathering of Qualities will be his attendant. Inexhaustible Intellect will be foremost in terms of insight. Vision through the View will be foremost in terms of miraculous abilities. There will be six consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be seven thousand years. His sacred Dharma will also remain for seven thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1535 “The thus-gone Oghajaha will be born in a place called Luminous Array. His family will be kṣatriya. His light will extend forty leagues. Light of Heroes will be his father. Free from the Swamp will be his mother. Leader of the Land will be his son. Accepting the View will be his attendant. Action without Unwholesomeness will be foremost in terms of insight. Not Traveling by Foot will be foremost in terms of miraculous abilities. There will be six consecutive congregations, each of them gathering sixty billion. The extent of his lifespan will be sixty-six thousand years. His sacred Dharma will remain for sixty thousand years. His relics will remain in a single collection. There will also only be one stūpa. [B18]

2.B.-  
1536 “The thus-gone Aśaṅgākīrti will be born in a place called Luminous Directions. His family will be brahmin. His light will extend thirty leagues. Gift of the Great Lord will be his father. [F.218.b] Luminous will be his mother. Luminous Mind will be his son. Star Radiance will be his attendant. Perfectly Trained will be foremost in terms of insight. Mode of Great Serenity will be foremost in terms of miraculous abilities. There will be thirteen consecutive congregations of worthy ones, each of them gathering five

hundred thousand. The extent of his lifespan will be thirty-three thousand years. His sacred Dharma will remain for thirty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1537 “The thus-gone Satyarāṣi will be born in a place called Crest of Truth. His family will be kṣatriya. His light will extend seven hundred leagues. Stainless Fame will be his father. Seeing the Dharma will be his mother. Illuminator will be his son. Dharma Melody will be his attendant. Mind Free from Delusion will be foremost in terms of insight. Extraordinary Sight will be foremost in terms of miraculous abilities. There will be fifty consecutive congregations of worthy ones, each of them gathering five hundred thousand. The extent of his lifespan will be sixty-five thousand years. His sacred Dharma will remain for ninety-two thousand years. His relics will be abundant.

2.B.-  
1538 “The thus-gone Susvara will be born in a place called Land of Excellence. His family will be kṣatriya. His light will extend sixteen leagues. Powerful Action will be his father. Endowed with Dharma will be his mother. Joyous Teacher will be his son. Excellent Sight will be his attendant. Great Crest will be foremost in terms of insight. Supreme Mind will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations of worthy ones, each of them gathering one hundred million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will be abundant.

2.B.-  
1539 “The thus-gone Girīndrakalpa will be born in a place called Rich Connections. [F.219.a] His family will be brahmin. His light will extend one thousand leagues. King of the Array will be his father. Infinite Array will be his mother. Great Array will be his son. Accumulated Learning will be his attendant. Accumulated Wisdom will be foremost in terms of insight. Clear Gift of Wealth will be foremost in terms of miraculous abilities. There will be eighty consecutive congregations of worthy ones. The extent of his lifespan will be eighty-four thousand years. His sacred Dharma will also remain for eighty-four thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1540 “The thus-gone Dharmakūṭa will be born in a place called Rich Array of Excellence. His family will be brahmin. His light will extend nine leagues. Beautiful Acumen will be his father. Splendid Array will be his mother. Clear View will be his son. Holder of Shooting Stars will be his attendant. Gathering of Qualities will be foremost in terms of insight. Power of Truth will be foremost in terms of miraculous abilities. There will be thirty-two consecutive congregations of worthy ones, each of them gathering three



hundred million. The extent of his lifespan will be thirty-eight thousand years. His sacred Dharma will also remain for thirty-eight thousand years. His relics will be abundant.

2.B.-  
1541 “The thus-gone Mokṣatejas will be born in a place called Splendid Array. His family will be brahmin. His light will extend fourteen leagues. Infinite Splendor will be his father. Infinite Array will be his mother. Attentive to Virtue will be his son. Noble Discipline will be his attendant. Dharma Fame will be foremost in terms of insight. Stainless Power will be foremost in terms of miraculous abilities. There will be fifty-nine consecutive congregations of worthy ones, each of them gathering one trillion. The extent of his lifespan will be sixty-six thousand years. [F.219.b] His sacred Dharma will also remain for sixty-six thousand years. His relics will be abundant.

2.B.-  
1542 “The thus-gone Śobhita will be born in a place called Free from Suffering. His family will be kṣatriya. His light will extend two hundred leagues. Excellent Sight will be his father. All-Seeing will be his mother. Indomitable will be his son. Gathering of Qualities will be his attendant. Light of Insight will be foremost in terms of insight. Vajra Power will be foremost in terms of miraculous abilities. There will be six consecutive congregations of worthy ones, each of them gathering ten billion. The extent of his lifespan will be one thousand years. His sacred Dharma will also remain for one thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1543 “The thus-gone Praśāntagātra will be born in a place called Pacified and Tamed. His family will be brahmin. His light will extend thirty leagues. Powerful Elephant will be his father. Light of Merit will be his mother. Joy in Abiding by the Training will be his son. Pure Abode will be his attendant. Perfectly Pure Discipline will be foremost in terms of insight. Unsupported Conduct will be foremost in terms of miraculous abilities. There will be eleven consecutive congregations of worthy ones, each of them gathering five hundred million. The extent of his lifespan will be twelve thousand years. His sacred Dharma will remain for eleven thousand years. His relics will be abundant.

2.B.-  
1544 “The thus-gone Manojñavākya will be born in a place called Compelling Array. His family will be kṣatriya. His light will extend seven hundred leagues. Lion’s Roar will be his father. Mind of Detachment will be his mother. Fearless Splendor will be his son. Sublime Roar will be his attendant. Powerful Ruler will be foremost in terms of insight. Wheel of Strengths will be foremost in terms of miraculous abilities. There will be thirty-two consecutive congregations, each of them gathering five hundred million.

[F.220.a] The extent of his lifespan will be thirty-three thousand years. His sacred Dharma will also remain for thirty-three thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1545 “The thus-gone Cīrṇabuddhi will be born in a place called Excellent Gait. His family will be brahmin. His light will extend five hundred leagues. Lion Flank will be his father. Lion Intelligence will be his mother. Royal Thunder will be his son. Lion’s Roar will be his attendant. Unobscured Melody will be foremost in terms of insight. Possessor of Action will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations of worthy ones, each of them gathering six million eight hundred thousand. The extent of his lifespan will be sixty-nine thousand years. His sacred Dharma will also remain for sixty-nine thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1546 “The thus-gone Varuṇa will be born in a place called Nāga Melody. His family will be kṣatriya. His light will extend one hundred leagues. Roaring Nāga Melody will be his father. Nāga Glory will be his mother. Supreme Nāga will be his son. Foremost Being will be his attendant. Mind of Acumen will be foremost in terms of insight. Fearless Mind will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering three hundred sixty million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will be abundant.

2.B.-  
1547 “The thus-gone Jagatpūjita will be born in a place called Śāla Ruler. His family will be brahmin. His light will extend three leagues. Accompanied by the Ruler’s Roar will be his father. Infinite Teacher will be his mother. Ruler Radiance will be his son. Ruler Gift will be his attendant. Power of Precious Qualities will be foremost in terms of insight. [F.220.b] Mind of Insight and Aspiration will be foremost in terms of miraculous abilities. There will be thirty-eight consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be forty thousand years. His sacred Dharma will remain for eighty thousand years. His relics will be abundant.

2.B.-  
1548 “The thus-gone Simhapārśva will be born in a place called Golden Flank. His family will be kṣatriya. His light will extend eighty leagues. Jewel Banner will be his father. Precious Splendor will be his mother. Hidden Jewel will be his son. Gift of Beauty will be his attendant. Luminous Qualities will be foremost in terms of insight. Distinct Fame will be foremost in terms of miraculous abilities. There will be thirty-six consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for thirty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.- 1549 “The thus-gone Dharmavikrāmin will be born in a place called Qualities of Power. His family will be brahmin. His light will extend one hundred leagues. Great Power will be his father. Wisdom Power will be his mother. Superior Jewel will be his son. Clear Mind will be his attendant. Roaring Thunder will be foremost in terms of insight. Glorious Power will be foremost in terms of miraculous abilities. There will be sixty-six consecutive congregations, each of them gathering three million. The extent of his lifespan will be sixty-three thousand years. His sacred Dharma will remain for thirty thousand years. His relics will be abundant.

2.B.- 1550 “The thus-gone Subhaga will be born in a place called Attractive Array. His family will be kṣatriya. His light will extend five leagues. Attractive Ripening will be his father. Luminous Qualities will be his mother. Divine Wish will be his son. Abiding Free from Delusion will be his attendant. Lamp of Fame will be foremost in terms of insight. [F.221.a] Radiance Adorned with the Moon will be foremost in terms of miraculous abilities. There will be fourteen consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be seventy thousand years. His sacred Dharma will also remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.- 1551 “The thus-gone Akṣobhyavarṇa will be born in a place called Supreme Heaven of Glorious Light. His family will be kṣatriya. His light will extend as far as the trichiliocosm. King of the Splendid Light of Excellent Gold will be his father. Array of Infinite Qualities will be his mother. Melody of the Splendid Radiance Adorned with the Moon will be his son. King of the Array of Empowering Wisdom will be his attendant. Intelligence of the Revealer of the Mind of the Ocean of Qualities will be foremost in terms of insight. Colors of the Splendor That Cannot Become Flawed Yet Defeats the Hordes of the Māras will be foremost in terms of miraculous abilities. There will be one hundred thousand consecutive congregations, each of them gathering eighty trillion irreversible bodhisattvas. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for eighty thousand years. His relics will be abundant.

2.B.- 1552 “The thus-gone Tejorāja will be born in a place called King of the Hundred Thousandfold Factors of Precious Qualities. His family will be brahmin. His light will extend three million leagues. Light of Infinite Qualities will be his father. Radiance of Splendid Reasoning will be his mother. Glorious Banner of the Stainless Moon Crest will be his son. Gift of the Light of Wisdom will be his attendant. Mind That Accomplishes the Unfathomable Array will be foremost in terms of insight. Authentic Emergence from the Luminous Splendor of Buddhahood will be foremost in terms of miraculous abilities. There will be ten consecutive congregations, each of them gathering nine

hundred million. The extent of his lifespan will be seventy thousand years. [F.221.b] His sacred Dharma will also remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1553 “The thus-gone Bodhana will be born in a place called Radiant Splendor. His family will be kṣatriya. His light will extend eight hundred leagues. Utterly Pure Mind will be his father. Endowed with Clear Mind will be his mother. Wisdom Gift That Comprehends All Qualities will be his son. Wish for Delightful Attention will be his attendant. Source of Insight Possessing the Mind Aspiring to Awakening will be foremost in terms of insight. Light of Jewel Flowers will be foremost in terms of miraculous abilities. There will be eighteen consecutive congregations, each of them gathering eight billion. The extent of his lifespan will be forty-two thousand years. His sacred Dharma will remain for eighteen thousand years. His relics will be abundant.

2.B.-  
1554 “The thus-gone Sulocana will be born in a place called Displaying an Array of a Hundred Thousand Qualities. His family will be kṣatriya. His light will extend thirty-four thousand leagues. King of Clear and Unmistaken Conduct will be his father. Possessing the Superior Splendor of the Aggregate of Wisdom will be his mother. Intelligence That Reveals Inexhaustible Language will be his son. Blooming Flower That Does Not Doubt the Light of Insight will be his attendant. Possessing the Colors of the Splendid Sun That Remains Unaffected in the Face of Billions of Māras will be foremost in terms of insight. Famed King of the Splendor of All Jewels will be foremost in terms of miraculous abilities. There will be fifty consecutive congregations, each of them gathering one hundred billion. The extent of his lifespan will be sixty thousand years. His sacred Dharma will remain for thirty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1555 “The thus-gone Sthitārthabuddhi will be born in a place called Array of Infinite Meaning. His family will be kṣatriya. His light will extend ten leagues. Ultimate King will be his father. [F.222.a] Queen Free from Doubt about the Welfare of Sentient Beings will be his mother. Jewel Treasury will be his son. Splendor That Holds Hundreds of Thousands of Qualities will be his attendant. Eliminator of Enemy Attacks will be foremost in terms of insight. Adorned with the Earrings of Compiled Wisdom will be foremost in terms of miraculous abilities. There will be fifty consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be fifty-three thousand years. His sacred Dharma will also remain for fifty-three thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1556 “The thus-gone Ābhārasmi will be born in a place called Splendid Array of Infinite Light. His family will be brahmin. His light will extend three thousand leagues. Adorned with All Light will be his father. Splendor of the Radiant Light of Wisdom will be his mother. Famed Light of Aggregated Splendor will be his son. King of the Mind’s Wisdom will be his attendant. Certainty of the Mind will be foremost in terms of insight. Victory Banner Crest of Perfect Fame will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering seven hundred million. The extent of his lifespan will be seventy-six thousand years. His sacred Dharma will remain for seventy thousand years. His relics will be abundant.

2.B.-  
1557 “The thus-gone Gandhatejas will be born in a place called Splendid Light Perfumed by the Fragrance of Agarwood. His family will be kṣatriya. His light will extend one league. Light of Infinite Fragrances will be his father. Light of the Fragrance of a Hundred Qualities will be his mother. Mind with the Intelligence of the Royal Master of Fragrances will be his son. Mind of Luminous Qualities and Fragrance will be his attendant. Sunlight of Sweet Fragrant Sandalwood will be foremost in terms of insight. Illuminating Light of Splendent Fragrances will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations, [F.222.b] each of them gathering one hundred sixty million. The extent of his lifespan will be fifty thousand years. His sacred Dharma will remain for ninety thousand years. His relics will be abundant.

2.B.-  
1558 “The thus-gone Saṃtoṣaṇa will be born in a place called Satisfying Sight of Precious Qualities. His family will be brahmin. His light will extend six leagues. Purified by the Melody of Nectar will be his father. Speaker of Gentle Words will be his mother. Body of Clear View will be his son. Radiant Light of the Qualities of Contentment will be his attendant. Limbs of the Intention of Sublime Satisfaction of Wisdom will be foremost in terms of insight. Unquivering Crusher of Attacks will be foremost in terms of miraculous abilities. There will be ninety-eight consecutive congregations, each of them gathering one hundred sixty thousand. The extent of his lifespan will be ten million years. His sacred Dharma will also remain for ten million years. His relics will be abundant.

2.B.-  
1559 “The thus-gone Amoghagāmin will be born in a place called Array of Unobscured Splendor. His family will be brahmin. His light will extend five hundred leagues. Child of the Splendid Scattering of Doubts will be his father. Ascertaining the Light of Insight will be his mother. Patience with Partial Views will be his son. Illuminating Insight will be his attendant. Proclaimer of the Truth will be foremost in terms of insight. Indomitable Royal Crest Banner will be foremost in terms of miraculous abilities. There

will be sixty-six consecutive congregations, each of them gathering six hundred million. The extent of his lifespan will be sixty-eight thousand years. His sacred Dharma will remain for sixty thousand years. His relics will be abundant.

2.B.-  
1560 “The thus-gone Bhasmakrodha will be born in a place called Free from the Thorns of Defilement. His family will be brahmin. His light will extend four thousand leagues. Free from Darkness will be his father. Sight of the Mind of Love will be his mother. Heap of Qualities will be his son. Flawless Gift will be his attendant. [F.223.a] Abiding by the Pacification of the Flaws of Arrogance will be foremost in terms of insight. Flower of Adherence to Calm Abiding and Discipline will be foremost in terms of miraculous abilities. In the first congregation there will be seven hundred million worthy ones; in the second there will be eight hundred million; in the third, nine hundred million; and in the fourth, one billion. The extent of his lifespan will be fifty-six thousand years. His sacred Dharma will remain for sixty-six thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1561 “The thus-gone Vararūpa will be born in a place called Precious and Holy Elements That Are Objects of Worship. His family will be kṣatriya. His light will extend ninety-six leagues. Splendid Heap of Jewels will be his father. Splendor That Cannot Be Outshone by Any Mundane Form will be his mother. Form Gift will be his son. Mind Intent on Accomplishing the Symbols of Form will be his attendant. King of the Blooming Flowers of Radiant Splendor will be foremost in terms of insight. Mind Intent on Perfecting the Accomplishment of the Symbols of Form will be foremost in terms of miraculous abilities. There will be eighty consecutive congregations of worthy ones, each of them gathering one million four hundred thousand. The extent of his lifespan will be sixty-eight thousand years. His sacred Dharma will also remain for sixty-eight thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1562 “The thus-gone Sukrama will be born in a place called Array of the Great Mode. His family will be brahmin. His light will extend seventy leagues. Intent on the Beautiful Mode will be his father. Mode of Seeing the Eye of the Leader will be his mother. Giving by Advancing with the Weapons of the Faculties will be his son. Body of the Lion Lords and Thirty River Kings will be his attendant. Possessor of the Mind That Accomplishes Authentic Practices throughout Innumerable Eons will be foremost in terms of insight. Unrelenting Diligence and the Constant Array of Greatness will be foremost in terms of miraculous abilities. [F.223.b] There will be twenty-five consecutive congregations of worthy ones, each of them gathering two

hundred million. The extent of his lifespan will be twenty-eight thousand years. His sacred Dharma will also remain for twenty-eight thousand years. His relics will be abundant.

2.B.-  
1563 “The thus-gone Pradānakīrti will be born in a place called Banner of Infinite Renown. His family will be brahmin. His light will extend eight hundred leagues. Famed Power will be his father. Holder of Infinite Renown will be his mother. Exalted Renown will be his son. King of Great Fame will be his attendant. Clarity of Supreme Renown will be foremost in terms of insight. Truly Superior Instiller of Faith and Renown among Others will be foremost in terms of miraculous abilities. There will be eighteen consecutive congregations of hearers, each of them gathering one billion. The extent of his lifespan will be eighty-four thousand years. His sacred Dharma will remain for twenty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1564 “The thus-gone Śuddhaprabha will be born in a place called Vision of the Noble. His family will be kṣatriya. His light will extend sixteen leagues. Mind of True Meaning will be his father. Mind of Nectar will be his mother. Time-Given Melody will be his son. Holder of Inexhaustible Language and Signs will be his attendant. Army Conqueror will be foremost in terms of insight. Bold Destroyer of Attacks will be foremost in terms of miraculous abilities. There will be eighteen consecutive congregations of hearers, each of them gathering seven hundred million. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for sixteen thousand years. His relics will be abundant.

2.B.-  
1565 “The thus-gone Devasūrya will be born in a place called Light of Infinite Splendor. His family will be kṣatriya. His light will extend eight thousand leagues. Superior Light will be his father. Splendid Array of Infinite Light will be his mother. [F.224.a] Beauty in All Worlds will be his son. Intent on Praise by the Entire World will be his attendant. Precious Qualities of Superknowledge will be foremost in terms of insight. Holder of the Symbols of All Qualities will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations of worthy ones, each of them gathering five hundred sixty million. The extent of his lifespan will be seventy-two thousand years. His sacred Dharma will remain for fifty-five thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1566 “The thus-gone Prajñādatta will be born in a place called Possessor of the Meteor of Insight. His family will be brahmin. His light will extend six leagues. Blooming Flower of Superknowledge through the Meteor of Insight will be his father. Infinitely Luminous Bodily Beauty will be his mother. King of Ascertaining Insight will be his son. Mind Trained and Purified through Insight will be his attendant. Unperturbed Progression of Peak Insight will

be foremost in terms of insight. Mountain of Thorough Ascertainment will be foremost in terms of miraculous abilities. There will be sixty consecutive congregations of worthy ones, each of them gathering ten billion. The extent of his lifespan will be seventy-two thousand years. His sacred Dharma will remain for seventy thousand years. His relics will be abundant.

2.B.-  
1567 “The thus-gone Samāhitātman will be born in a place called Famed Abiding. His family will be kṣatriya. His light will extend five hundred leagues. Discovering and Attaining Calm Abiding will be his father. Unmoving Mind will be his mother. Splendid Nectar of Recollection will be his son. Possessor of the Mind That Is the Vessel of Precious Liberation will be his attendant. Dwelling in the Serenity Mode of Virtuous Mind will be foremost in terms of insight. Mind That Accomplishes the Immutable Stage will be foremost in terms of miraculous abilities. [F.224.b] There will be eighty consecutive congregations of worthy ones, each of them gathering one billion. The extent of his lifespan will be ninety-two thousand years. His sacred Dharma will remain for ninety thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1568 “The thus-gone Ojastejas will be born in a place called Movement of Bright Qualities. His family will be brahmin. His light will extend three thousand leagues. Supreme Crest of Royal Splendor will be his father. Gift of the Light of Wisdom will be his mother. Luminous Wealth God will be his son. Crest Banner of Heaps of Merit will be his attendant. Great Lamp Aggregate will be foremost in terms of insight. Possessor of the Mind That Emerges from the Limit of Detachment will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations of worthy ones, each of them gathering one trillion. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for seventy-four thousand years. His relics will be abundant.

2.B.-  
1569 “The thus-gone Kṣatriya will be born in a place called Child of the Royal Sage. His family will be kṣatriya. His light will extend five thousand leagues. Crest of the Riches of Merit will be his father. Mode of Merit will be his mother. Land of Dharma Virtue will be his son. Wisdom Possessor Who Expands the Realm will be his attendant. Power Gift will be foremost in terms of insight. Moon-Like Supreme Accomplisher will be foremost in terms of miraculous abilities. There will be eighty-four consecutive congregations, each of them gathering fourteen billion. The extent of his lifespan will be seventy-six thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.



- 2.B.-  
1570 “The thus-gone Bhāgīrathi will be born in a place called Light of Fearlessness. His family will be brahmin. His light will extend thirteen leagues. Gift of the Water God will be his father. [F.225.a] Vision through the View will be his mother. Inexhaustible Crest will be his son. Extremely Noble Mind will be his attendant. Clear View will be foremost in terms of insight. Intelligence Free from Doubt will be foremost in terms of miraculous abilities. There will be fifty-six consecutive congregations of hearers, each of them gathering six hundred million. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for sixty-six thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.-  
1571 “The thus-gone Suvarṇottama will be born in a place called Supreme Splendor. His family will be kṣatriya. His light will extend eighty leagues. Jewel Light will be his father. Beryl Light will be his mother. Perfectly Pure Jewel will be his son. Source of Jewels will be his attendant. Proclamation of Limitless Jewels will be foremost in terms of insight. Superknowledge of All Jewels will be foremost in terms of miraculous abilities. There will be seventeen consecutive congregations of worthy ones, each of them gathering two billion. The extent of his lifespan will be twenty thousand years. His sacred Dharma will also remain for twenty thousand years. His relics will be abundant.
- 2.B.-  
1572 “The thus-gone Vimuktacūḍa will be born in a place called Sight of Joy. His family will be brahmin. His light will extend ten thousand leagues. Helmet Bearer will be his father. Illuminating Sun will be his mother. Crest Banner will be his son. Mind of Detachment will be his attendant. Abiding by Unshakable Power will be foremost in terms of insight. Leader of Supreme Light will be foremost in terms of miraculous abilities. There will be forty-one consecutive congregations of worthy ones, each of them gathering four million. The extent of his lifespan will be sixty-two thousand years. His sacred Dharma will remain for fifty thousand years. His relics will remain in a single collection. There will also only be one stūpa. [F.225.b]
- 2.B.-  
1573 “The thus-gone Dhārmika will be born in a place called Endowed with the Light of Shooting Dharma Stars. His family will be kṣatriya. His light will extend five hundred leagues. Jewel Lamp will be his father. Faith in Awakening will be his mother. Radiance for Wandering Beings will be his son. Worshiped by the World will be his attendant. Crest of Nectar Essence will be foremost in terms of insight. Splendor of the Faith of Wandering Beings will be foremost in terms of miraculous abilities. There will be eighty consecutive congregations of worthy ones, each of them gathering eight hundred sixty million. The extent of his lifespan will be ninety-nine thousand years. His sacred Dharma will remain for ninety thousand years. His relics will be abundant.

- 2.B.-  
1574        “The thus-gone Sthitagandha will be born in a place called Faith of All Beings. His family will be brahmin. His light will extend seventeen leagues. Relinquishment of Fact and Nonfact will be his father. Stopping the Loss of Adherence to the Realized Meaning will be his mother. Cessation of All Transmigration will be his son. Possessor of the Mind of the Home of the Nāga Lord will be his attendant. Attaining the Illumination That Pacifies All Wandering Beings will be foremost in terms of insight. Attentive to Relinquishment by Means of Realization and Intelligence will be foremost in terms of miraculous abilities. There will be twenty-two consecutive congregations of worthy ones, each of them gathering seven hundred ninety million. The extent of his lifespan will be thirty thousand years. His sacred Dharma will remain for thirty-six thousand years. His relics will be abundant.
- 2.B.-  
1575        “The thus-gone Madaprahīṇa will be born in a place called Possessor of Learned Intelligence. His family will be brahmin. His light will extend seven hundred leagues. Mind Free from Arrogance will be his father. Conduct Free from Delusion will be his mother. Relinquishment with Leonine Strength will be his son. Attainment of Supreme Worship will be his attendant. Crest of Faith in Noble Beings will be foremost in terms of insight. Intelligent Conduct of the Sages will be foremost in terms of miraculous abilities. [F.226.a] There will be seven consecutive congregations of worthy ones, each of them gathering five billion. The extent of his lifespan will be eight thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.
- 2.B.-  
1576        “The thus-gone Jñānakośa will be born in a place called Array of Infinite Qualities. His family will be kṣatriya. His light will extend as far as eight worlds of four continents. Inexhaustible Intelligence Regarding the Symbols of Form will be his father. Luminous Intelligence will be his mother. Melody of Joy will be his son. Mind of Melodious Song<sup>178</sup> will be his attendant. Residing within Precious Liberation will be foremost in terms of insight. Teacher of the Luminous Mount will be foremost in terms of miraculous abilities. There will be fourteen consecutive congregations of worthy ones, each of them gathering two hundred eighty million. The extent of his lifespan will be eighty-six thousand years. His sacred Dharma will remain for fourteen thousand years. His relics will be abundant.
- 2.B.-  
1577        “The thus-gone Brahmagāmin will be born in a place called Jewel of Compassion and Freedom from Ignorance. His family will be brahmin. His light will extend sixty leagues. Mind of Great Compassion will be his father. Vision of Unobscured Love will be his mother. Accepting the View will be his son. King of the Splendor of Excellent Body will be his attendant. Truly Superior Totality of Wisdom will be foremost in terms of insight. Beautiful Array will be foremost in terms of miraculous abilities. There will be seventy

consecutive congregations of worthy ones, each of them gathering one million six hundred thousand. The extent of his lifespan will be eight thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1578 “The thus-gone Candana will be born in a place called Land of Courage. [F.226.b] His family will be kṣatriya. His light will extend eight thousand leagues. Learned Diligence will be his father. Unrelenting Diligence will be his mother. Powerful Abiding will be his son. Indomitable Power will be his attendant. Gift of Powerful Wisdom will be foremost in terms of insight. Attainment Worthy of the World’s Worship will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations of worthy ones, each of them gathering six hundred twenty million. The extent of his lifespan will be ninety thousand years. His sacred Dharma will also remain for ninety thousand years. His relics will be abundant.

2.B.-  
1579 “The thus-gone Aśoka will be born in a place called Free from Suffering. His family will be brahmin. His light will extend twenty-four thousand leagues. Pure Clarity will be his father. Relinquishing All Suffering will be his mother. Flawless Aspiration will be his son. Unperturbed Mind will be his attendant. Attention without Blurriness will be foremost in terms of insight. Endowed with the Mind of the Clear View will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations of hearers, each of them gathering three hundred twenty million. The extent of his lifespan will be thirty-three thousand years. His sacred Dharma will remain for ninety-nine thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1580 “The thus-gone Siṃharaśmi will be born in a place called Endowed with the Absence of Self. His family will be brahmin. His light will extend thirty-six leagues. Seeing the Dharma will be his father. Abiding by Emptiness will be his mother. Possessor of Universal View will be his son. Indeterminate Array will be his attendant. Clear Wisdom will be foremost in terms of insight. Certain Mind of Complete Vision will be foremost in terms of miraculous abilities. There will be thirty-two consecutive congregations of hearers, each of them gathering one hundred thousand. The extent of his lifespan will be twenty-two thousand years. His sacred Dharma will remain for twenty-one thousand years. [F.227.a] His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1581 “The thus-gone Keturāṣṭra will be born in a place called Crest of Infinite Lands. His family will be kṣatriya. His light will extend one hundred leagues. Crest Roar will be his father. Crest Follower will be his mother. Infinite Crest will be his son. Renown of Precious Qualities will be his attendant. Luminous Crest of Insight will be foremost in terms of insight. Leader of

Joyous Gods will be foremost in terms of miraculous abilities. There will be twelve consecutive congregations of hearers, each of them gathering fifteen thousand. The extent of his lifespan will be fourteen thousand years. His sacred Dharma will also remain for fourteen thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1582 “The thus-gone Padmagarbha will be born in a place called Growing of All Flowers. His family will be kṣatriya. His light will extend twenty-two leagues. Accomplishment of the Approach will be his father. Endowed with Wisdom will be his mother. Unfathomable Excellent Splendor will be his son. God of the Gathering of Gods will be his attendant. Measure of the View will be foremost in terms of insight. Superior Infinite View will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations of hearers, each of them gathering one hundred eighty million. The extent of his lifespan will be eighty-six thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1583 “The thus-gone Anantatejas will be born in a place called Adorned with Splendid Qualities. His family will be brahmin. His light will extend seventy leagues. Worshipped by Gods will be his father. Light Gift will be his mother. Lamp of Intelligence will be his son. Infinite Mind will be his attendant. Source of Virtue will be foremost in terms of insight. [F.227.b] Excellent Sharpness will be foremost in terms of miraculous abilities. There will be sixty consecutive congregations of hearers, each of them gathering one billion. The extent of his lifespan will be seventy thousand years. His sacred Dharma will also remain for seventy thousand years. His relics will be abundant.

2.B.-  
1584 “The thus-gone Devaraśmi will be born in a place called Divine Faith. His family will be brahmin. His light will extend one hundred leagues. Unshakable Power will be his father. Meaningful Worship will be his mother. Wish for Worship will be his son. Flower Gift will be his attendant. Attaining the Great Objective will be foremost in terms of insight. Tremendous Power will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations of hearers, each of them gathering six hundred thousand. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1585 “The thus-gone Prajñāpuṣpa will be born in a place called Precious Flower. His family will be kṣatriya. His light will extend eighty leagues. Flower of Qualities will be his father. Nectar Flower will be his mother. Merit Flower will be his son. Flower of Nirvāṇa will be his attendant. Flower of the World will be foremost in terms of insight. Splendor of the Precious Flower

will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations of hearers, each of them gathering three million. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for one thousand years. His relics will be abundant.

2.B.-  
1586 “The thus-gone Vidvat will be born in a place called Jewel Array. His family will be brahmin. His light will extend eighty-four leagues. Lotus Essence will be his father. Splendid Gift of Excellent Flowers will be his mother. Splendid Mind of Reflecting Splendid Merit will be his son. [F.228.a] Donning Courage will be his attendant. Endowed with a Roaring Mind while Donning the Robes of Sacrifice will be foremost in terms of insight. Mind of Stainless Luminosity will be foremost in terms of miraculous abilities. There will be fourteen consecutive congregations of hearers, each of them gathering one billion. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for fourteen thousand years. His relics will be abundant.

2.B.-  
1587 “The thus-gone Saṃṛddhajñāna will be born in a place called Jewel Riches. His family will be kṣatriya. His light will extend nine hundred leagues. Splendid Jewel Light will be his father. Jewel Light will be his mother. Jewel Source will be his son. Jewel Lamp will be his attendant. Excellent Jewel will be foremost in terms of insight. Glory of Supreme Excellence will be foremost in terms of miraculous abilities. There will be nineteen consecutive congregations of hearers, each of them gathering three million. The extent of his lifespan will be sixty thousand years. His sacred Dharma will remain for nine thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1588 “The thus-gone Brahmavasū will be born in a place called Shining Treasure. His family will be kṣatriya. His light will extend thirty leagues. Roar of Retention will be his father. Glory of Supreme Brahmā will be his mother. King Observing Liberation will be his son. Infinite Mass will be his attendant. Great Royal Banner of Fame will be foremost in terms of insight. Source of the Nectar of Power will be foremost in terms of miraculous abilities. There will be eighty-eight consecutive congregations of hearers, each of them gathering eight hundred million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will be abundant.

2.B.-  
1589 “The thus-gone Ratnapāṇi will be born in a place called Jewel Array. His family will be kṣatriya. His light will extend eight hundred leagues. [F.228.b] Jewel Hand will be his father. Infinite Jewels will be his mother. Viewing Qualities will be his son. Jewel Eye will be his attendant. Bodily Array of Qualities will be foremost in terms of insight. Irreproachable Body will be foremost in terms of miraculous abilities. There will be fourteen consecutive

congregations of hearers, each of them gathering six million. The extent of his lifespan will be thirty thousand years. His sacred Dharma will also remain for thirty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1590 “The thus-gone Indrama will be born in a place called Famed Array of the Ornaments of the Faculties. His family will be brahmin. His light will extend seventy leagues. Faculty Gift will be his father. Splendor of Demigods will be his mother. Gift of Clear Faculties will be his son. Stable Faculties of Amassed Glory will be his attendant. Famed Banner of Illumination will be foremost in terms of insight. Expert in Remaining Detached will be foremost in terms of miraculous abilities. There will be thirty-six consecutive congregations of hearers, each of them gathering sixty billion. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.-  
1591 “The thus-gone Anupamavādin will be born in a place called Great Array. His family will be brahmin. His light will extend five hundred leagues. Capable Tamer will be his father. Clear Qualities will be his mother. Supreme Mind will be his son. Luminous Peace will be his attendant. Splendor of Noble Faith will be foremost in terms of insight. King Beyond Doubt will be foremost in terms of miraculous abilities. There will be eighty-four consecutive congregations of hearers, each of them gathering one trillion. The extent of his lifespan will be ninety thousand years. His sacred Dharma will also remain for ninety thousand years. His relics will remain in a single collection. There will also only be one stūpa. [F.229.a]

2.B.-  
1592 “The thus-gone Jyeṣṭhavādin will be born in a place called Extremely Clear View. His family will be kṣatriya. His light will extend one hundred leagues. Glorious Supreme Light will be his father. Bearer of Indomitable Colors will be his mother. King of Fame will be his son. Nectar Lamp will be his attendant. Possessor of the Mind That Partakes of Infinite Qualities will be foremost in terms of insight. Intelligence That Teaches without Attachment to Language will be foremost in terms of miraculous abilities. There will be seventy-eight consecutive congregations of hearers, each of them gathering eight million eight hundred thousand. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for seventy thousand years. His relics will be abundant.

2.B.-  
1593 “The thus-gone Pūjya will be born in a place called Infinite Splendor. His family will be brahmin. His light will extend eight hundred leagues. Discerning the Meaning will be his father. Endowed with Starlight will be his mother. Joy for the World will be his son. Superior Faith will be his attendant. Worshiped by the World<sup>179</sup> will be foremost in terms of insight. King of the Certainty of Insight and Acumen will be foremost in terms of miraculous

abilities. There will be eighty-four consecutive congregations of hearers, each of them gathering three hundred million. The extent of his lifespan will be eighty-four thousand years. His sacred Dharma will remain for ten thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1594 “The thus-gone Tiṣya will be born in a place called Light of Infinite Splendor. His family will be kṣatriya. His light will extend as far as thirty worlds of four continents. Famed Luminous Crest of Precious Qualities will be his father. Queen of the Array of the Ornaments of Acumen will be his mother. Superknowledge of Precious Qualities will be his son. Possessor of Indomitable Mind Who Terrifies the Māras will be his attendant. Attaining the Superknowledge of Undaunted Love will be foremost in terms of insight. [F.229.b] Possessor of the Gathering of Unconquerable Overpowering Energy will be foremost in terms of miraculous abilities. There will be fifty consecutive congregations of hearers, each of them gathering three billion. The extent of his lifespan will be sixty thousand years. His sacred Dharma will also remain for sixty thousand years. His relics will be abundant.

2.B.-  
1595 “The thus-gone Sūrya will be born in a place called Array of Sunlight. His family will be kṣatriya. His light will extend as far as a millionfold universe. Renowned Illumination of the Directions will be his father. Light of the Essence of the Sun will be his mother. Mind of the Emerging Crest of Stainless Light will be his son. King of the Array of Offerings through Conduct in the World will be his attendant. Perfect Renown for Subduing Adversaries with Stable Diligence will be foremost in terms of insight. Endowed with the Playful Melody of the Flowers of Precious Wisdom will be foremost in terms of miraculous abilities. There will be ninety-six consecutive congregations of hearers, each of them gathering one hundred million irreversible bodhisattvas. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for ninety-six thousand years. His relics will be abundant.

2.B.-  
1596 “The thus-gone Uttiṛṇapaṅka will be born in a place called Infinite Array of Joy. His family will be kṣatriya. His light will extend as far as a trichiliocosm. Abandoning the Rivers will be his father. Intelligence of an Ocean of Precious Qualities will be his mother. Mind of the Array of Melodies will be his son. King of the Superknowledge of the Flower of Wisdom will be his attendant. Splendor of Playful Undeluded Existence will be foremost in terms of insight. Famed for Unstoppable Understanding of the Ten Powers will be foremost in terms of miraculous abilities. There will be thirty-six consecutive congregations of hearers, each of them gathering one billion bodhisattvas impeded by a single birth only, as well as seven

hundred forty million others. [F.230.a] The extent of his lifespan will be ten thousand years. His sacred Dharma will also remain for ten thousand years. His relics will be abundant.

2.B.-  
1597 “The thus-gone Jñānaprāpta will be born in a place called Created and Brightly Adorned with Wisdom. His family will be kṣatriya. His light will extend eight leagues. Increasing Wisdom will be his father. Essence of Wisdom will be his mother. Clear Wisdom will be his son. Wishing to Hear Wisdom will be his attendant. Proclaiming the Truth in All Possible Ways will be foremost in terms of insight. Universal Display of Emanations will be foremost in terms of miraculous abilities. There will be sixty consecutive congregations of worthy ones, each of them gathering one hundred million. The extent of his lifespan will be fifty thousand years. His sacred Dharma will remain for sixty thousand years. His relics will remain in a single collection. There will also only be one stūpa. [B19]

2.B.-  
1598 “The thus-gone Siddhi will be born in a place called Shining with Precious Jewels. His family will be kṣatriya. His light will extend six hundred leagues. Consuming Faith in Awakening will be his father. Light of Seeing the Sun and Moon will be his mother. Splendor of Precious Flowers will be his son. Mind of Shining Qualities will be his attendant. Eliminator of Enemy Attacks will be foremost in terms of insight. Wealth-Granting Mind of Unerring Power will be foremost in terms of miraculous abilities. There will be five consecutive congregations of worthy ones, each of them gathering one hundred million. The extent of his lifespan will be fifteen thousand years. His sacred Dharma will remain for one thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1599 “The thus-gone Mayūra will be born in a place called Delightful Array. His family will be kṣatriya. His light will extend eight leagues. Strong Hands and Language will be his father. [F.230.b] Kinnara Melody will be his mother. Master of All Signs and Language will be his son. Abiding by Mastery Free from Delusion will be his attendant. Appearance of One’s Own Sounds will be foremost in terms of insight. Roar Adorned with a Hundred Thousand Virtues will be foremost in terms of miraculous abilities. There will be fifty consecutive congregations of hearers, each of them gathering five million. The extent of his lifespan will be thirty-six thousand years. His sacred Dharma will remain for forty thousand years. His relics will be abundant.

2.B.-  
1600 “The thus-gone Dharmadatta will be born in a place called Accomplishing the Array of Light. His family will be kṣatriya. His light will extend six leagues. Source of Dharma will be his father. Dharma Intelligence of the Mind of Excellent Thoughts will be his mother. Crest of the Precious Dharma will be his son. King of the Lamp of Dharma will be his attendant. Attaining the Miraculous Display That Illumines All Qualities will be foremost in terms



of insight. Sublime Splendor of Aggregated Qualities will be foremost in terms of miraculous abilities. There will be twenty-five consecutive congregations of hearers, each of them gathering twenty. The extent of his lifespan will be twenty thousand years. His sacred Dharma will remain twenty-three thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1601 “The thus-gone Hitaiṣin will be born in a place called Form of Superior Fame. His family will be kṣatriya. His light will extend nine hundred leagues. Sage of Clear Mind will be his father. Showing the Symbol of the Body of the Sun will be his mother. Famed for Illuminating the Ways of Taking Birth will be his son. Adorned with Virtues will be his attendant. King of the Stainless Heap will be foremost in terms of insight. Remaining Undaunted by Means of All Qualities will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations of worthy ones, each of them gathering seven million. [F.231.a] The extent of his lifespan will be ninety-one thousand years. His sacred Dharma will also remain ninety-one thousand years. His relics will be abundant.

2.B.-  
1602 “The thus-gone Jñānin will be born in a place called Splendidly Adorned with Wisdom. His family will be kṣatriya. His light will extend one hundred leagues. Infinite Source of Wisdom will be his father. Displayer of All Forms of Acumen will be his mother. Roaring in the Lion Voice of the Royal Master of Melodies will be his son. Roar Adorned with the Splendor of the Sun will be his attendant. Dwelling Free from Dullness or Stains within the Home of Faith in Meditation will be foremost in terms of insight. Revealing the Gathering of the Invincible Indeterminate Array will be foremost in terms of miraculous abilities. There will be eighty consecutive congregations of hearers, each of them gathering one million eight hundred thousand. The extent of his lifespan will be ninety-six thousand years. His sacred Dharma will remain for eighty thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1603 “The thus-gone Yaśas will be born in a place called Full Realization through Joy. His family will be kṣatriya. His light will extend as far as forty worlds of four continents. Universally Superior Thought will be his father. Satisfying the Mind Mentally will be his mother. Acumen with Respect to All Symbols and Languages will be his son. Treasury of the Invincible Gathering will be his attendant. Lovely and Delightful Earrings from Mount Meru will be foremost in terms of insight. Perfectly Luminous Jewels will be foremost in terms of miraculous abilities. There will be twenty-two consecutive congregations of hearers, each of them gathering thirty-six billion. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will be abundant.

2.B.-  
1604 “The thus-gone Raśmijāla will be born in a place called Array of the Infinite Net of Jewels. [F.231.b] His family will be brahmin. His light will extend as far as fifty worlds of four continents. Intelligence That Reveals the Invincible Gathering will be his father. Splendid Intelligence That Tames the Enemy will be his mother. Worship of the Land of Wish-Fulfilling Milking will be his son. Mind of Inexhaustible Symbols and Language will be his attendant. Treasury Adorned with Jewel Nets will be foremost in terms of insight. Possessor of the Mind That Subdues Others with Diligence will be foremost in terms of miraculous abilities. There will be eighty consecutive congregations of hearers, each of them gathering one million six hundred thousand. The extent of his lifespan will be ninety-six thousand years. His sacred Dharma will remain for eighty thousand years. His relics will be abundant.

2.B.-  
1605 “The thus-gone Vijita will be born in a place called King Free from Suffering. His family will be brahmin. His light will extend seven thousand leagues. Splendor of a Frolicking Lion will be his father. Endowed with Jewel Flowers will be his mother. King of the Source of Yogic Discipline will be his son. Illuminating Light Crest will be his attendant. Relinquishing All Flaws and Obscurations of Arrogance will be foremost in terms of insight. Mind of the Teacher of the Luminous Peak will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations of hearers, each of them gathering two hundred seventy billion. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1606 “The thus-gone Vaiḍūryagarbha will be born in a place called Splendid Flashes of Highly Superior Illumination. His family will be kṣatriya. His light will extend one hundred leagues. Light of the Essence of Jewels will be his father. Luminous Coral will be his mother. Crest of Supreme Excellence will be his son. Subjugator by Means of Stable Diligence will be his attendant. [F.232.a] Lion Who Bears the Garments of the Jewel Array will be foremost in terms of insight. Reveling in the Superknowledge of Seeing the Ten Directions will be foremost in terms of miraculous abilities. There will be twenty-two consecutive congregations of hearers, each of them gathering one billion. The extent of his lifespan will be seventy thousand years. His sacred Dharma will also remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1607 “The thus-gone Puṣpa will be born in a place called Adorned with Jewel Flowers. His family will be kṣatriya. His light will extend eighty-four leagues. Illumination of All Precious Flowers will be his father. Splendid Aggregation Adorned with Precious Flowers will be his mother. Mind Free

from Delusion will be his son. Powerful Action will be his attendant. Worship through the View of Wisdom will be foremost in terms of insight. King of All Symbols and Language will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations of hearers, each of them gathering one hundred twenty million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1608 “The thus-gone Devarāja will be born in a place called Array of the Sun of Joy. His family will be kṣatriya. His light will extend one thousand leagues. Adorned with Divine Faith will be his father. Precious Divine Essence will be his mother. Intent on Going Beyond the Lower Realms will be his son. Peak of Courage of Nonattachment will be his attendant. King of Superknowledge with Noble Awakening will be foremost in terms of insight. Intent on Bringing Satisfaction and Joy to All Beings of the World will be foremost in terms of miraculous abilities. There will be eighty consecutive congregations of hearers, each of them gathering one billion. The extent of his lifespan will be twenty-two thousand years. His sacred Dharma will remain for eighty thousand years. [F.232.b] His relics will be abundant.

2.B.-  
1609 “The thus-gone Śaśin will be born in a place called Delighting in Words. His family will be brahmin. His light will extend thirty leagues. Praised by the World will be his father. Clear Mind will be his mother. Supreme in the Entire World will be his son. King of Wisdom will be his attendant. Light of Famed Qualities will be foremost in terms of insight. Endowed with the Mind That Crosses the Entire Ocean of Existence will be foremost in terms of miraculous abilities. There will be fifty consecutive congregations of hearers, each of them gathering ten million. The extent of his lifespan will be sixteen thousand years. His sacred Dharma will also remain for sixteen thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
1610 “The thus-gone Smṛtiprabha will be born in a place called Supreme Support for Donning the Robes of Mindfulness. His family will be kṣatriya. His light will extend as far as fifty worlds of four continents. Intent on Seeing Countless Eons will be his father. Mind of the Equality of the Three Times will be his mother. Treasury of the Gathering of Jewels will be his son. Roar of Reveling by Means of the Qualities of the Buddhas will be his attendant. Dispelling Suffering and Attaining Undauntedness will be foremost in terms of insight. Array of Emanation by Means of All Learning will be foremost in terms of miraculous abilities. There will be one hundred consecutive congregations, each of them gathering thirty billion irreversible

bodhisattvas. The extent of his lifespan will be twenty-two thousand years. In order to let all bodhisattvas mature, his sacred Dharma will remain for twelve thousand years. His relics will be abundant.

- 2.B.-  
1611 “The thus-gone Kuśalaprabha  
Will be born in a place called Expertise Regarding the World.  
His family will be kṣatriya,  
And his light will extend thirty-two leagues.
- 2.B.-  
1612 “Excellent Mind will be his father, and Child of Qualities will be this victor’s  
mother.  
Mind of Qualities will be his son and Wealth of Qualities his attendant.  
[F.233.a]  
Crest of the Gathering of Qualities will be the one of intelligence  
And Supreme Regarding All Qualities the one of miracles.
- 2.B.-  
1613 “There will be infinitely many consecutive congregations,  
Each of them gathering one trillion  
Who are irreversible with respect to awakening.  
The lifespan of humans will be ninety-two thousand years,
- 2.B.-  
1614 “And the sacred Dharma of the one who has gone to the end of existence  
Will remain for seventy-four thousand years.  
The relics of this victor will be abundant,  
Filling all of the realms.
- 2.B.-  
1615 “The buddha Sarvavaraguṇaprabha  
Will be born in a place called Appearance of Miraculous Displays.  
His family will be brahmin,  
And his light will extend ten leagues.
- 2.B.-  
1616 “Master of Light will be his father, and Gathering of Qualities will be this  
victor’s mother.  
Supreme Qualities will be his son and Master of Qualities his attendant.  
Ocean of Qualities will be the one of intelligence  
And Abiding Master of Qualities the one of miracles.
- 2.B.-  
1617 “There will be eighty consecutive congregations,  
Each of them gathering two hundred twenty million incomparable ones  
Who have gathered all qualities, attained nonappearance, and burned away  
the bonds.  
The lifespan of humans will be twenty-three thousand years,  
“And the sacred Dharma of the one who attained nirvāṇa

- 2.B.- Will remain for twenty thousand years.  
1618 The relics of this victor will reside in a single stūpa  
Three leagues large and beautifully decorated.
- 2.B.- “The thus-gone Ratnaśrī  
1619 Will be born in a place called Gathering of Glory.  
The family of this victor will be kṣatriya,  
And his light will extend one hundred leagues.
- 2.B.- “Master of Fame will be his father, and Glorious Worship will be this victor’s  
1620 mother.  
Jewel will be his son and Jewel Glory his attendant.  
Remaining Renown will be the one of insight  
And Expert the one of miracles.
- 2.B.- “Each of them gathering two hundred forty million  
1621 Who are immutable like majestic mountains.  
When this teacher has attained parinirvāṇa  
The sacred Dharma will remain for thirty-eight thousand years.
- 2.B.- “The relics of this victor will be abundant,  
1622 With millions of stūpas filling the realms.  
The thus-gone Maṇuṣyacandra  
Will be born in a place called Adorned with the Moon.
- 2.B.- “The family of this victor will be brahmin, [F.233.b]  
1623 And his light will extend nine leagues.  
Excellent Worship will be his father, and Supreme Moon will be this victor’s  
mother.  
Moon will be his son and Excellent Moon his attendant.
- 2.B.- Countenance will be the scholar  
1624 And Beholding the World the one of miracles.  
There will be thirty consecutive congregations,  
Each of them gathering seven hundred twenty million
- 2.B.- “Who are free from grasping an ‘I’ and equal to space.  
1625 The lifespan of humans will be thirty-two thousand years,  
And the sacred Dharma will remain  
For thirty-seven thousand years.
- 2.B.- “The relics of this victor will reside in a single stūpa  
1626 Adorned with thousands of supreme golden banners.  
The protector of the world Rāhu will be born in a place

Called Stūpa for Demigods.

- 2.B.-  
1627 “The family of this victor will be kṣatriya,  
And his light will extend twenty-two leagues.  
Divine King will be his father, and Lady Who Rules the Demigods will be  
this victor’s mother.  
Endowed with Wealth will be his son and Excellent Wealth his attendant.
- 2.B.-  
1628 “Joy in Abiding by the Training will be the scholar  
And Free from the Fear of Enemies the one of miracles.  
There will be twelve consecutive congregations,  
Each of them gathering three billion
- 2.B.-  
1629 “Who delight in liberation through the cessation of craving.  
The lifespan of humans will be ten thousand years,  
And after the one who has reached the end of existence has attained nirvāṇa  
His sacred Dharma will remain for one thousand years.
- 2.B.-  
1630 “The relics of this victor will be abundant,  
Worshiped and venerated throughout the three realms.  
The thus-gone Amṛtaprabha will be born  
In a place called Illuminating Qualities.
- 2.B.-  
1631 “The family of this victor will be brahmin,  
And his light will extend three leagues.  
Powerful will be his father, and Endowed with Faith will be this victor’s  
mother.  
Donning the Armor will be his son and Training his attendant.
- 2.B.-  
1632 “Nectar Roar will be the scholar  
And Instilling Faith in Meditators the one of miracles.  
There will be sixty-six consecutive congregations,  
Each of them gathering seven hundred twenty million
- 2.B.-  
1633 “Vanquishers of all the māra-defilements.  
The lifespan of humans will be seventy-one thousand years,  
And the sacred Dharma will remain for sixty-six thousand years.  
The relics of this victor will reside in a single stūpa [F.234.a]
- 2.B.-  
1634 “Twelve leagues large, shielded by golden canopies,  
And adorned with ear ornaments of supreme jewels.  
The well-gone Lokajyeṣṭha will be born  
In a place called Endowed with Extremely Delightful Words.  
“His family will be kṣatriya,

- 2.B.- And his light will extend twenty-three leagues.  
1635 Excellent Flower will be his father, and Flower of Royal Glory will be this victor's mother.  
Luminous Flower will be his son and Campaka his attendant.
- 2.B.- "Endearing Flower will be the scholar  
1636 And Flower of Fearlessness the one of miracles.  
There will be twenty-six consecutive congregations,  
Each of them gathering two hundred thirty million
- 2.B.- "Who have gone beyond attachment and have no concern about the world.  
1637 The lifespan of humans will be twenty-five thousand years,  
And the sacred Dharma will remain for seventy-six thousand years.  
The relics of this victor will reside in a single stūpa
- 2.B.- "Four leagues large, shielded by canopies of pearl,  
1638 And adorned with beryl ear ornaments.  
The thus-gone Jyotiṣprabha will be born  
In a place called Radiant Light.
- 2.B.- "His family will be brahmin,  
1639 And his light will extend twenty leagues.  
Master of Light will be his father, and Shining Light will be this victor's mother.  
Fire Gift<sup>180</sup> will be his son and Radiant his attendant.
- 2.B.- "Flashing Splendor will be the one of intelligence  
1640 And Glory of Radiant Light the one of miracles.  
There will be sixty consecutive congregations,  
Each of them gathering two hundred fifty million
- 2.B.- "Who abide on the far side of the four rivers.  
1641 The lifespan of humans will be twenty-eight thousand years,  
And the sacred Dharma of this master of excellent qualities  
Will remain for thirty-six thousand years.
- 2.B.- "The relics of this victor will be abundant  
1642 And at night illuminated by thousands of butter lamps.  
The thus-gone Śāntagati will be born  
In a place called Worshiped by the Learned.
- 2.B.- "His family will be brahmin,  
1643 And his light will extend twenty-seven leagues.

- Liberation will be his father, and Joy of the Worthy will be this victor's mother.  
Teacher will be his son and Excellent Virtue his attendant.
- 2.B.- "Great Stūpa will be the one of intelligence  
1644 And No Fear of Attack the one of miracles.  
There will be thirty-six consecutive congregations,  
Each of them gathering two hundred thirty million
- 2.B.- "Worthy ones free from the business of the world. [F.234.b]  
1645 The lifespan of humans will be twenty-three thousand years,  
And the sacred Dharma will remain for thirty-one thousand years.  
The relics of this victor will reside in a single stūpa
- 2.B.- "Four leagues large and adorned with nets of great jewels  
1646 That blaze with infinite light.  
The thus-gone Jñānasāgara will be born  
In a place called Gathering of Wisdom.
- 2.B.- "His family will be kṣatriya,  
1647 And his light will extend thirty-three leagues.  
Qualities will be his father, and Meaningful Wish will be this victor's mother.  
Excellent Peace will be his son and Moon Ruler his attendant.
- 2.B.- "Stūpa Chariot will be the scholar  
1648 And Endowed with Fearless Wisdom the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering seven hundred thirty million
- 2.B.- "Who have dried up the ocean of craving.  
1649 The lifespan of humans will be ninety-two thousand years,  
And after this victor has attained nirvāṇa  
His sacred Dharma will still remain for one thousand years.
- 2.B.- "The relics of this victor will be abundant,  
1650 Filling the realms with infinite light.  
The Dharma lord, Parvatendra, will be born  
In a place called Beautifully Decorated.
- 2.B.- "His family will be brahmin,  
1651 And his light will extend ten leagues.  
Divine Excellence will be his father, and Divine Lady will be this victor's mother.  
Sandalwood will be his son and Excellent Fragrance his attendant.



- 2.B.- "Jewel Mode will be the scholar  
1652 And Viewing the Dharma the one of miracles.  
There will be thirty-six consecutive congregations,  
Each of them gathering two hundred twenty million
- 2.B.- "Worthy ones who are free from attachment.  
1653 The lifespan of humans will be twenty-three thousand years,  
And for the benefit of wandering beings the sacred Dharma  
Will remain for thirty-four thousand years.
- 2.B.- "The relics of this victor will be abundant,  
1654 And the fine stūpas will number two hundred twenty billion.  
The protector of humanity, Praśānta, will be born  
In a place called Renowned Light.
- 2.B.- "His family will be brahmin,  
1655 And his light will extend twenty-two leagues.  
Perfect Peace will be his father, and Joyful Calm Abiding will be this victor's  
mother.  
Giver of Peace will be his son and Master of Peace his attendant. [F.235.a]
- 2.B.- "Pacifier of the Māras<sup>181</sup> will be the one of intelligence  
1656 And Serene Mental Faculties the one of miracles.  
There will be sixteen consecutive congregations,  
Each of them gathering seven hundred twenty million
- 2.B.- "Who are free from the knots of adherence to existence.  
1657 The lifespan of humans will be thirty-three thousand years,  
And after this teacher has attained parinirvāṇa  
His sacred Dharma will remain for twenty thousand years.
- 2.B.- "The relics of this victor will reside in a single stūpa  
1658 Measuring five leagues and built of the seven precious substances.  
The thus-gone Guṇabala will be born  
In a place called Excellent Birth.
- 2.B.- "His family will be brahmin,  
1659 And his superior light will extend seventy leagues.  
Excellent Peak will be his father, and Luminous Qualities will be this victor's  
mother.  
Supreme Qualities will be his son and Foremost Qualities his attendant.
- 2.B.- "Leader Qualities will be the scholar  
1660 And Qualities of Clear Faculties the one of miracles.

- There will be seventy-six consecutive congregations,  
Each of them gathering nine hundred forty million
- 2.B.- “Worthy ones who abide free from attachment.  
1661 The lifespan of humans will be seventy-three thousand years,  
And after the teacher has attained nirvāṇa his sacred Dharma  
Will remain for seventy thousand years.
- 2.B.- “The relics of this victor will reside in a single stūpa  
1662 Measuring seven leagues and adorned with supreme crests and canopies.  
The well-gone Deveśvara will be born  
In a place called Adorned with the Ruler.
- 2.B.- “His family will be kṣatriya,  
1663 And his light will extend ten leagues.  
Great Rule will be his father, and Intelligence of Virtuous Rule will be this  
victor’s mother.  
Recollecting the Words will be his son and Excellence of Universal Wealth  
his attendant.
- 2.B.- “Crested Ruler Banner will be the one of intelligence  
1664 And Renowned Carefulness the one of miracles.  
There will be thirty-two consecutive congregations,  
Each of them gathering two hundred forty million
- 2.B.- “Who discard the bonds and nets.  
1665 The lifespan of humans will be twenty-three thousand years,  
And after this knower of the world has attained nirvāṇa  
His sacred Dharma will remain for thirty-six thousand years.
- 2.B.- “His stūpa will measure eight leagues  
1666 And be decorated with nets of hundreds of jewels. [F.235.b]  
The guide of humans, Mañjughoṣa, will be born  
In a place called Melody Factors.
- 2.B.- “His family will be kṣatriya,  
1667 And his light will extend one hundred leagues.  
Delightful Melody will be his father, and Delightful Tones will be this victor’s  
mother.  
Supreme will be his son and Extremely Hard to Conquer his attendant.
- 2.B.- “Master of Famed Qualities will be the one of intelligence  
1668 And No Fear of the World the one of miracles.  
There will be seventy-six consecutive congregations,

- Each of them gathering nine hundred ninety million
- 2.B.-  
1669 “Whose family will be illustrious, just as their teaching will be.  
The lifespan of humans will be sixty thousand years,  
And the sacred Dharma of the one who has transcended entities  
Will remain for seventy thousand years.
- 2.B.-  
1670 “After this supreme human has attained nirvāṇa  
His relics will reside in a single stūpa measuring thirty leagues.  
The thus-gone Supārśva will be born  
In a place called Illuminating Splendor.
- 2.B.-  
1671 “His family will be brahmin,  
And his light will extend twenty-two leagues.  
Divine Excellence will be his father, and Vessel of Firm Strength will be this  
victor’s mother.  
Great Austerities will be his son and Endowed with Vision his attendant.
- 2.B.-  
1672 “Viewing the Positions will be the scholar  
And Gift of the Lamp of the World the one of miracles.  
There will be seventy consecutive congregations,  
Each of them gathering one billion
- 2.B.-  
1673 “Who are free from the three stains.  
The lifespan of humans will be seventy-three thousand years,  
And after this teacher has attained parinirvāṇa  
His sacred Dharma will remain complete for seventy thousand years.
- 2.B.-  
1674 “The relics of this victor will be abundant,  
Praised and worshiped by gods and humans.  
The guide of humans Sthitārtha will be born  
In a place called Intelligence That Reveals the Meaning.
- 2.B.-  
1675 “His family will be kṣatriya,  
And his light will extend five leagues.  
Meaning Accomplished will be his father, and Meaningful Speech will be  
this victor’s mother.  
Supreme will be his son and Endowed with the Mode his attendant.
- 2.B.-  
1676 “Accomplishing the Objectives of Wandering Beings will be the scholar  
And Gift of the Lamp of the World the one of miracles.  
There will be thirty-six consecutive congregations,  
Each of them gathering one billion worthy ones

- 2.B.- 1677 “Who abide in excellence, free from grasping an ‘I’ and with unwholesomeness purified.  
The lifespan of humans will be twenty-two thousand years, [F.236.a]  
And after this victor has attained nirvāṇa  
His sacred Dharma will remain complete for thirty thousand years.
- 2.B.- 1678 “The relics of this victor will be abundant,  
Adorned with hundreds of thousands of stūpas.  
The thus-gone Guṇatejas will be born  
In a place called Source of All Excellent Qualities.
- 2.B.- 1679 “His family will be kṣatriya,  
And his light will extend twenty-four leagues.  
Excellent Form will be his father, and Splendid Light will be this victor’s  
mother.  
Splendid Gift will be his son and Qualities of Splendor his attendant.
- 2.B.- 1680 “Universal Worship will be the scholar  
And Defeater of the Māras the one of miracles.  
There will be thirty-six consecutive congregations,  
Each of them gathering one hundred sixty million worthy ones.
- 2.B.- 1681 “The lifespan of humans  
Will be twenty-seven thousand years,  
And after this victor has attained nirvāṇa  
His sacred Dharma will remain complete for thirty thousand years.
- 2.B.- 1682 “The relics of this victor will be abundant,  
Adorned with hundreds of thousands of stūpas.  
The thus-gone Anuttarajñānin will be born  
In a place called Illuminating Possession of Knowledge.
- 2.B.- 1683 “His family will be brahmin,  
And his light will extend seventy-three leagues.  
Excellent Gift of Worship will be his father, and Endowed with Wisdom will  
be this victor’s mother.  
Endowed with Knowledge will be his son and Excellent Sacrifice his  
attendant.
- 2.B.- 1684 “Master of Wisdom will be the scholar  
And Liberation without Attachment the one of miracles.  
There will be twenty-two consecutive congregations,  
Each of them gathering two hundred twenty million

- 2.B.- "Who are free from the stains associated with craving.  
1685 The lifespan of humans will be one thousand years,  
And the sacred Dharma will remain for seventy-six thousand years.  
The single relic of this victor will reside in a stūpa
- 2.B.- "That is thirteen leagues large  
1686 And adorned with hundreds of golden canopies.  
The thus-gone Amitasvara will be born  
In a place called Melodious Neighing.
- 2.B.- "His family will be kṣatriya,  
1687 And his light will extend twenty leagues.  
Delightful Melody will be his father, and Melody of Knowledge will be this  
victor's mother.  
Eightieth Million will be his son and Melodious his attendant. [F.236.b]
- 2.B.- "Delightful Tones will be the scholar  
1688 And Destroyer of the Māras the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering one billion of the able one's worthy ones
- 2.B.- "Who are endowed with supreme wisdom.  
1689 The lifespan of humans will be ninety-four thousand years,  
And after this teacher has attained parinirvāṇa  
His sacred Dharma will remain for ninety thousand years.
- 2.B.- "The relics of this victor will be abundant,  
1690 Residing in thousands of stūpas.  
The holy being Sukhābha will be born  
In a place called Beautifully Adorned with Light.
- 2.B.- "His family will be kṣatriya,  
1691 And his light will extend twenty-two leagues.  
Powerful will be his father, and Possessor of Great Splendor will be this  
victor's mother.  
Brahmā Gift will be his son and Land his attendant.
- 2.B.- "Sunlight will be the scholar  
1692 And Fearless Mind the one of miracles.  
There will be seventy consecutive congregations,  
Each of them gathering two hundred forty million
- 2.B.- "Who are worshiped by fine gods of pure mind.  
1693 The lifespan of humans will be eighty thousand years,

- And after this teacher has attained parinirvāṇa  
His sacred Dharma will remain for twenty thousand years.
- 2.B.- “The relics of this victor will be abundant,  
1694 Victoriously filling the world for the benefit of its beings.  
The one who is supreme in the world, Sumedhas, will be born  
In a place called Gatherings of Awakening.
- 2.B.- “His family will be brahmin,  
1695 And his light will extend nine leagues.  
Luminous will be his father, and Possessor of Radiant Splendor will be this  
victor’s mother.  
Delightful Land will be his son and Excellent Sight his attendant.
- 2.B.- “Crest of Equanimous Eyes<sup>182</sup> will be the one of intelligence  
1696 And Fearless Mind the one of miracles.  
There will be twenty-six consecutive congregations,  
Each of them gathering two hundred twenty million
- 2.B.- “Who grant the Dharma without concern for material things.  
1697 The lifespan of humans will be twenty-two thousand years,  
And the sacred Dharma will remain for seventy-six thousand years.  
The relics of this victor will reside in a single stūpa
- 2.B.- “That is four leagues tall  
1698 And studded with golden ornaments.  
The thus-gone Vigatamohārthacintin will be born [F.237.a]  
In a place called Supreme Liberation.
- 2.B.- “His family will be brahmin,  
1699 And his light will extend thirty-three leagues.  
Fine Excellence will be his father, and Doer of Good will be this victor’s  
mother.  
Endowed with Excellence will be his son and Excellent Moon his attendant.
- 2.B.- “Spreading the Fame of Excellent Qualities will be the scholar  
1700 And Destroyer of the Māras the one of miracles.  
There will be ninety-one consecutive congregations,  
Each of them gathering nine hundred ninety million of this able one’s  
worthy ones
- 2.B.- “Who have shed their loads and achieved perfection.  
1701 The lifespan of humans will be ninety-one thousand years,  
And the sacred Dharma of the one who attained nirvāṇa

Will remain for seventy thousand years.

2.B.- “The relics of this victor will reside in a single stūpa  
1702 Five leagues large and beautifully decorated.  
The buddha Viśiṣṭasvarāṅga will be born  
In a place called Superior Illumination.

2.B.- “His family will be kṣatriya,  
1703 And his light will extend seventy-two leagues.  
Supreme Roar will be his father, and Supreme Tones will be this victor’s  
mother.  
Leader will be his son and Mind of Reason his attendant.

2.B.- “Pacifying Roar will be the scholar  
1704 And Superior Aspects of Melody the one of miracles.  
There will be twenty-six consecutive congregations,  
Each of them gathering two hundred million

2.B.- “Who have dispelled beliefs and are free from ignorance.  
1705 The lifespan of humans will be twenty-four thousand years,  
And when this teacher has attained nirvāṇa  
His sacred Dharma will remain for seventy thousand years.

2.B.- “The relics of this victor will reside in a single stūpa  
1706 Eight leagues large and ornamented with gold.  
The victor Laḍitāgragāmin will be born  
In a place called Praised in the World.

2.B.- “His family will be brahmin,  
1707 And his light will extend one hundred leagues.  
Divine Excellence will be his father, and Lady Who Masters the Dharma will  
be this victor’s mother.  
Liberator will be his son and Liberation his attendant.

2.B.- “Stūpa of Qualities will be the scholar  
1708 And Luminous Liberation the one of miracles.  
There will be twenty-three consecutive congregations,  
Each of them gathering three billion

2.B.- “Worthy ones who resemble the full moon.  
1709 The lifespan of humans will be twenty-four thousand years, [F.237.b]  
And when this teacher has attained nirvāṇa  
His sacred Dharma will remain for twenty-six thousand years.

“The relics of this victor will reside in a single stūpa

- 2.B.- Covered by golden canopies and encircled by banners.  
1710 The one who is supreme in the world, Śāntārtha,  
Will be born in a place called Meaning Beyond Doubt.
- 2.B.- “His family will be brahmin,  
1711 And his light will extend ten leagues.  
Splendid Ruler will be his father, and Splendid Light will be this victor’s  
mother.  
Teacher will be his son and Excellent Land his attendant.
- 2.B.- “Universal Worship will be the scholar  
1712 And Supreme Among All Qualities the one of miracles.  
There will be eight consecutive congregations,  
Each of them gathering one hundred forty million
- 2.B.- “Who cut through the web of business and craving.  
1713 The lifespan of humans will be twenty-four thousand years,  
And when this teacher has attained parinirvāṇa,  
His sacred Dharma will remain for twenty-four thousand years.
- 2.B.- “The relics of this victor will be abundant,  
1714 Magnetizing everyone in the trichiliocosm.  
The lord of Dharma, Adoṣa,  
Will be born in a place called Dispeller of All Flaws.
- 2.B.- “His family will be kṣatriya,  
1715 And his light will extend thirty-two leagues.  
Vast will be his father, and Supreme Divinity will be this victor’s mother.  
Leader will be his son and Powerful his attendant.
- 2.B.- “Stūpa of Qualities will be the scholar  
1716 And Praised by Meditators the one of miracles.  
There will be seventy-six consecutive congregations,  
Each of them gathering two hundred twenty million
- 2.B.- “Who are identical to the one who is like a brimming lake.  
1717 The lifespan of humans will be twenty-two thousand years,  
And the sacred Dharma of this eliminator of attacks  
Will remain for ninety-two thousand years.
- 2.B.- “The relics of this victor will reside in a single stūpa  
1718 One league large and adorned with thousands of canopies.  
The well-gone Śubhacīrṇabuddhi  
Will be born in a place called Illuminating Virtues.



- 2.B.-  
1719 “His family will be kṣatriya,  
And his light will extend ten leagues.  
Excellent Mind will be his father, and Light of Virtue will be this victor’s  
mother.  
Master of Retention will be his son and Victorious his attendant.
- 2.B.-  
1720 “Universal Worship will be the scholar  
And Illuminating the World the one of miracles. [F.238.a]  
There will be eighty consecutive congregations,  
Each of them gathering two hundred forty million
- 2.B.-  
1721 “Who are all meditators free from attachment.  
The lifespan of humans will be twenty-two thousand years,  
And after this teacher has gone beyond appearance  
His sacred Dharma will remain for twenty-four thousand years.
- 2.B.-  
1722 “For the benefit of wandering beings, the relics of this victor will reside in a  
single stūpa  
And will spread throughout and fill the three worlds.  
The immaculate Padmakōśa  
Will be born in a place called Heap of Lotuses.
- 2.B.-  
1723 “His family will be kṣatriya,  
And his light will extend seventy-six leagues.  
Excellent Lotus will be his father, and Lotus Glory will be this victor’s  
mother.  
Great Compassion will be his son and Crest<sup>183</sup> his attendant.
- 2.B.-  
1724 “Holder of the Flower of Excellent Qualities will be the one of intelligence  
And Craving the Supreme the one of miracles.  
There will be thirteen consecutive congregations,  
Each of them gathering two hundred forty million supreme worthy ones
- 2.B.-  
1725 “Who are free from the two extremes.  
The lifespan of humans will be sixty-six thousand years,  
And the sacred Dharma will remain for twenty-four thousand years.  
The relics of this victor will be abundant,
- 2.B.-  
1726 “Residing in one hundred sixty billion stūpas  
That are all made of the seven precious substances.  
The one who is supreme in the world, Suraśmi,  
Will be born in a place called Illuminating Radiance.  
  
“His family will be kṣatriya,

- 2.B.- And his light will extend twenty-four leagues.  
1727 Great Light Rays will be his father, and Holding Joy and Fame will be this victor's mother.  
Lotus will be his son and Excellent Sight his attendant.
- 2.B.- "Sound of the Absence of Attachment will be the one of intelligence  
1728 And Roaring Discussion the one of miracles.  
There will be twenty consecutive congregations,  
Each of them gathering three hundred twenty million
- 2.B.- "Who are free from attachment and shine like fire.  
1729 The lifespan of humans will be twenty-four thousand years,  
And when this teacher has attained parinirvāṇa  
His sacred Dharma will remain for twenty-five thousand years.
- 2.B.- "The relics of this victor will reside in a single stūpa  
1730 One hundred leagues large and shining with golden light.  
The thus-gone Pratibhānavarṇa  
Will be born in a place called Colors of Acumen.
- 2.B.- "The family of this victor will be brahmin,  
1731 And his light will be infinite.  
Great Being of Infinite Light will be his father, and Having Light Hues will  
be this victor's mother. [F.238.b]  
Supreme Jewel will be his son and Possessor of Knowledge his attendant.
- 2.B.- "Melody of Acumen will be the one of intelligence  
1732 And Miraculous Display of Insight the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering three hundred twenty million
- 2.B.- "Meditators who are free from desire.  
1733 The lifespan of humans will be twenty-four thousand years,  
And the sacred Dharma of the one who delights in excellent qualities  
Will remain for twenty-two thousand years.
- 2.B.- "The relics of this victor will be abundant,  
1734 Residing six hundred billion stūpas.  
The guide of humans, Sutīrtha,  
Will be born in a place called Instiller of Faith in Noble Beings.
- 2.B.- "His family will be brahmin,  
1735 And his light will extend twenty-three leagues.

- Great Objective will be his father, and Nectar Roar will be this victor's mother.  
Peace will be his son and Thorough Peace his attendant.
- 2.B.-  
1736 "Gathering of Qualities will be the scholar  
And Infinite Power the one of miracles.  
There will be thirty-six consecutive congregations,  
Each of them gathering two hundred forty million
- 2.B.-  
1737 "Who remain for the sake of bringing the world happiness and help.  
The lifespan of humans will be thirty-two thousand years,  
And the sacred Dharma of the one who delights in excellent qualities  
Will remain for thirty-six thousand years.
- 2.B.-  
1738 "The relics of this victor will reside in a single stūpa  
Thirteen leagues large and decorated with gold and billions of banners.  
The ocean of qualities, Gaṇendra,  
Will be born in a place called Adorned with the Ruler.
- 2.B.-  
1739 "His family will be kṣatriya,  
And his light will extend twenty-one leagues.  
Joyous Ruler will be his father, and Relinquishment Endowed with  
Gathering will be this victor's mother.  
Instiller of Faith in Noble Beings will be his son and Gentle his attendant.
- 2.B.-  
1740 "Joy in Liberation will be the scholar  
And Instiller of Faith in the Truth the one of miracles.  
There will be sixteen consecutive congregations,  
Each of them gathering two million four hundred thousand
- 2.B.-  
1741 "Who have attained the fruition of no more training.  
The lifespan of humans will be eighteen thousand years,  
And the sacred Dharma will also remain for eighteen thousand years.  
The relics of this victor will reside in a single stūpa
- 2.B.-  
1742 Nine leagues large, decorated with pearl canopies,  
And surrounded by thousands of golden banners. [F.239.a]  
The thus-gone Vigatabhaya  
Will be born in a place called Gift of Fearlessness.
- 2.B.-  
1743 "The family of this victor will be brahmin,  
And his light will extend sixty leagues.  
Undaunted will be his father, and Nāga Light will be this victor's mother.  
Instiller of Joy will be his son and Power his attendant.

- 2.B.- "Unimpaired will be the scholar  
1744 And Stūpa of Fearlessness the one of miracles.  
There will be seventy-six consecutive congregations,  
Each of them gathering two hundred twenty million
- 2.B.- "Who are free from the two extremes and beyond training.  
1745 The lifespan of humans will be seventy-four thousand years,  
And when this teacher has attained nirvāṇa  
His sacred Dharma will remain for fourteen thousand years.
- 2.B.- "The relics of this victor will be abundant,  
1746 Filling all the realms of the world.  
The well-gone Jñānaruci  
Will be born in a place called Proclamation of Wisdom.
- 2.B.- "The family of this victor will be brahmin,  
1747 And his light will extend three leagues.  
Possessor of Excellent Knowledge will be his father, and Spontaneously  
Present Wisdom will be this victor's mother.  
Supreme Knowledge will be his son and Powerful his attendant.
- 2.B.- "Mountain of Wisdom will be the scholar  
1748 And Seeing Wisdom the one of miracles.  
There will be twenty-two consecutive congregations,  
Each of them gathering three hundred sixty million
- 2.B.- "Who are like lotuses, unstained by existence.  
1749 The lifespan of humans will be fifteen thousand years,  
And the sacred Dharma will remain for sixty-six thousand years.  
The relics of this victor will reside in a single stūpa
- 2.B.- "Ten leagues large and studded with jewels,  
1750 Beautifully decorated and adorned with gold.  
The thus-gone Pratibhānacakṣus  
Will be born in a place called Seeing the World.
- 2.B.- "The family of this victor will be kṣatriya,  
1751 And his light will extend thirty-three leagues.  
Excellent Eye will be his father, and Beautiful Eye will be this victor's  
mother.  
Remedy will be his son and Great Mind his attendant.
- 2.B.- "Strength of the Essence of Acumen will be the one of intelligence  
1752 And Dwelling in Liberation the one of miracles.

- There will be sixty consecutive congregations,  
Each of them gathering two million two hundred thousand
- 2.B.- “Who have attained the supreme fruition of the worthy ones. [F.239.b]  
1753 The lifespan of humans will be three thousand years,  
And for the sake of the world the sacred Dharma  
Will remain for one thousand years subsequent to nirvāṇa.
- 2.B.- “The relics of this victor will be abundant,  
1754 Remaining complete within ten billion stūpas.  
The thus-gone Varabuddhi  
Will be born in a place called Gathering of the Mind.
- 2.B.- “The family of this victor will be kṣatriya,  
1755 And his light will extend nine leagues.  
Excellent Mind will be his father, and Radiant will be this victor’s mother.  
Endowed with Dharma will be his son and Excellent Dharma his attendant.
- 2.B.- “Mind of Acumen will be the one of intelligence  
1756 And Mind of Excellent Accumulation the one of miracles.  
One billion meditators who are worthy ones  
Utterly free from the three stains
- 2.B.- “Will gather for the sake of gods and humans.  
1757 The lifespan of humans will be ninety-eight thousand years,  
And when this teacher has attained nirvāṇa  
His sacred Dharma will remain for twenty-six thousand years.
- 2.B.- “The relics of this victor will reside in a single stūpa  
1758 Eight leagues high and adorned with canopies everywhere.  
The lord of Dharma, Candra,  
Will be born in a place called Illuminating Light.
- 2.B.- “His family will be brahmin,  
1759 And his light will extend twenty-two leagues.  
Excellent Eye will be his father, and Moonlight will be this victor’s mother.  
Peaceful will be his son and Divine King his attendant.
- 2.B.- “Great Stūpa will be the scholar  
1760 And Praised by the World the one of miracles.  
There will be twenty-two consecutive congregations,  
Each of them gathering two hundred million
- 2.B.- “Who are all worthy ones free from mundane business.  
1761 The lifespan of humans will be eighty-nine thousand years,

- And when this teacher has attained parinirvāṇa  
His sacred Dharma will remain for twenty thousand years.
- 2.B.- “The relics of this victor of great compassion  
1762 Will be abundant and fill all the realms.  
The thus-gone Ratnābhacandra  
Will be born in a place called Crest of Intelligence.
- 2.B.- “His family will be kṣatriya,  
1763 And his light will extend twenty-three leagues.  
Endowed with Light will be his father, and Divine Worship will be this  
victor’s mother.  
Infinite will be his son and Delightful Countenance his attendant.
- 2.B.- “Light Gift will be the one of intelligence  
1764 And Noble Diligence the one of miracles. [F.240.a]  
There will be twenty-four consecutive congregations,  
Each of them gathering two hundred billion
- 2.B.- “Serene meditators who are free from dullness.  
1765 The lifespan of humans will be twenty-five thousand years,  
And when this supreme protector has attained nirvāṇa  
His sacred Dharma will remain for seventy-six thousand years.
- 2.B.- “The relics of this victor will reside in a single stūpa  
1766 One hundred leagues large and covered by canopies.  
The protector of the world Abhaya  
Will be born in a place called Gathering of Wisdom.
- 2.B.- “His family will be kṣatriya,  
1767 And his light will extend seventy-two leagues.  
Powerful will be his father, and Worshipped by the World will be this victor’s  
mother.  
Loving will be his son and Flawless his attendant.
- 2.B.- “Powerful Qualities will be the scholar  
1768 And Fearless Mind the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering one trillion
- 2.B.- “Annihilators of the armies of the māras.  
1769 The lifespan of humans will be ninety-nine thousand years,  
And the sacred Dharma of this victor  
Will remain for ninety-six thousand years.

- 2.B.- 1770 “To benefit gods and humans, the relics of this victor  
Will be abundant, filling the realms.  
The thus-gone Mahādarśana  
Will be born in a place called Viewing the World.
- 2.B.- 1771 “His family will be brahmin,  
And his light will extend ninety-nine leagues.  
Splendid Excellence will be his father, and Viewing the Moon will be this  
victor’s mother.  
Intelligent will be his son and Excellent Mind his attendant.
- 2.B.- 1772 “Progress in Wisdom will be the scholar  
And Viewing the Dharma the one of miracles.  
There will be sixty-two consecutive congregations,  
Each of them gathering three hundred twenty million
- 2.B.- 1773 “Who are free from attachment and have gone beyond entities.  
The lifespan of humans will be sixty thousand years,  
And when this victor has attained nirvāṇa  
His sacred Dharma will remain for sixty thousand years.
- 2.B.- 1774 “The relics of this victor will reside in a single stūpa  
Six leagues large and adorned with golden canopies.  
The thus-gone Brahmaruta  
Will be born in a place called Stūpa Worship.
- 2.B.- 1775 “His family will be brahmin, [F.240.b]  
And his light will extend seventy-two leagues.  
Excellent Brahmā will be his father, and Lady Who Masters the Dharma will  
be this victor’s mother.  
Leader will be his son and Invincible his attendant.
- 2.B.- 1776 “Defeater of the Enemy will be the scholar  
And Free from Mundane Fear the one of miracles.  
There will be seventy-two consecutive congregations,  
Each of them gathering one billion
- 2.B.- 1777 “Whose minds are liberated from the three realms and beyond training.  
The lifespan of humans will be seventy-six thousand years,  
And when this teacher has attained parinirvāṇa  
His sacred Dharma will remain complete for seventy thousand years.
- 2.B.- 1778 “In order to bring happiness and improvement to gods and humans,  
The relics of this victor will be abundant.

The one who is supreme in the world, Sughoṣa,  
Will be born in a place called Attractive.

2.B.- "His family will be brahmin,  
1779 And his light will extend thirty-two leagues.  
Excellent Brahmā will be his father, and Famed Roar will be this victor's  
mother.  
Highest Peace will be his son and Excellent Peace his attendant.

2.B.- "Joy of the Highest Peace will be the scholar  
1780 And Dwelling in Luminosity the one of miracles.  
There will be thirty-six consecutive congregations,  
Each of them gathering three hundred twenty million

2.B.- "Worthy ones who abide for the benefit of the world.  
1781 The lifespan of humans will be thirty-two thousand years,  
And the sacred Dharma will remain for twenty-six thousand years.

2.B.- "The relics of this victor will reside in a single stūpa  
1782 One hundred leagues large and studded with thousands of jewels.  
The victorious Mahāprajñātīrtha  
Will be born in a place called Gathering of the World.

2.B.- "His family will be kṣatriya,  
1783 And his light will extend twenty-two leagues.  
Intelligent will be his father, and Supreme Insight will be this victor's  
mother.  
Endowed with Insight will be his son and Excellent Insight his attendant.

2.B.- "Source of Insight will be the scholar  
1784 And Illuminating Insight the one of miracles.  
There will be ten consecutive congregations,  
Each of them gathering seven hundred forty million

2.B.- "Who are endowed with oceans of wisdom.  
1785 The lifespan of humans will be thirty-four thousand years,  
And the sacred Dharma will remain for thirty-six thousand years.  
The relics of this victor will reside in a single stūpa [F.241.a]

2.B.- "Thirty leagues large, made of gold,  
1786 And adorned with pearl canopies and golden decorations.  
The thus-gone Asamabuddhi  
Will be born in a place called Worshiped by the Learned.

"The family of this victor will be kṣatriya,



- 2.B.- And his light will extend one hundred leagues.  
1787 Excellent Center will be his father, and Stūpa of Qualities will be this victor's mother.  
Intelligent will be his son and Mindful his attendant.
- 2.B.- "Light of Awakening will be the scholar  
1788 And Shining Wisdom the one of miracles.  
There will be seventy consecutive congregations,  
Each of them gathering seven hundred sixty million
- 2.B.- "Who have perfected the qualities free from delusion.  
1789 The lifespan of humans will be seventy-two thousand years,  
And after this teacher of the truth has attained nirvāṇa  
His sacred Dharma will remain for seventy thousand years.
- 2.B.- "The relics of this victor will be abundant,  
1790 And the stūpas will number ninety billion.  
The thus-gone Vajrasaṃhata  
Will be born in a place called Hard to Subdue.
- 2.B.- "The family of this victor will be brahmin,  
1791 And his light will extend one hundred leagues.  
Inseparable will be his father, and Capable of the Impossible will be this victor's mother.  
Meditative Movement will be his son and Detached his attendant.
- 2.B.- "Firm Strength will be the scholar  
1792 And Disentangled Mode the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering eighty hundred forty million meditators
- 2.B.- "Who have reached supreme peace.  
1793 The lifespan of humans will be eighty thousand years,  
And after this teacher has attained parinirvāṇa his sacred Dharma  
Will remain for eighty thousand years.
- 2.B.- "The stūpa containing the relics of this victor  
1794 Will be eleven leagues large and studded with hundreds of jewels.  
The thus-gone Buddhimati  
Will be born in a place called Holder of Intelligence.
- 2.B.- "His family will be kṣatriya,  
1795 And his light will extend twenty-two leagues.  
Human will be his father, and Fragrant will be this victor's mother.

- Intelligent will be his son and Great Mind his attendant.
- 2.B.- “Banner of Awakening will be the scholar [F.241.b]  
1796 And Gathering of Awakening the one of miracles.  
There will be ninety-two consecutive congregations,  
Each of them gathering nine hundred million
- 2.B.- “Who have progressed to shed their loads.  
1797 The lifespan of humans will be ninety-nine thousand years,  
And after this victor has attained nirvāṇa  
His sacred Dharma will remain for ninety thousand years.
- 2.B.- “The relics of this victor will be abundant,  
1798 And there will appear eight hundred billion stūpas.  
The supreme human, Drumendra,  
Will be born in a place called Light of the Ruler.
- 2.B.- “The family of this victor will be brahmin,  
1799 And his light will extend one hundred leagues.  
Ruler of Victors will be his father, and Gathering of Qualities will be this  
victor’s mother.  
Astrologer will be his son and Excellent Light his attendant.
- 2.B.- “Adorned with Qualities will be the scholar  
1800 And Fearless Child the one of miracles.  
There will be thirty consecutive congregations,  
Each of them gathering seven hundred forty million.
- 2.B.- “Additionally, there will be gatherings of eighty thousand.  
1801 The lifespan of humans will be thirty-four thousand years,  
And the sacred Dharma of this teacher of infinite qualities  
Will remain for twenty-two thousand years.
- 2.B.- “For the sake of bringing help and happiness to gods and humans  
1802 The relics of this victor will be abundant.  
The thus-gone Ghoṣasvara  
Will be born in a place called Endowed with Lovely Melody.
- 2.B.- “The family of this victor will be brahmin,  
1803 And his light will extend seventy leagues.  
Thoroughly Joyous will be his father, and Supreme Seeing will be this  
victor’s mother.  
Supreme Victor will be his son and Endowed with Dharma his attendant.
- “Nectar Roar will be the scholar

- 2.B.- And Praised by Noble Beings the one of miracles.  
1804 There will be eighty consecutive congregations,  
Each of them gathering two hundred twenty million
- 2.B.- “Serene worthy ones who are free from dullness.  
1805 The lifespan of humans will be twenty-two thousand years,  
And the sacred Dharma of the one who has gone beyond attachment  
Will remain for twenty-two thousand years.
- 2.B.- “The stūpa containing the relics of this victor  
1806 Will be seventy-seven leagues large.  
The thus-gone Puṇyabala  
Will be born in a place called Illuminating Merit. [F.242.a]
- 2.B.- “His family will be kṣatriya,  
1807 And his light will extend seventy-three leagues.  
Light of Merit will be his father, and Moon of Merit will be this victor’s  
mother.  
Intelligent will be his son and Great Mind his attendant.
- 2.B.- “Light of the Great Mind will be the one of intelligence  
1808 And Liberated Intelligence the one of miracles.  
There will be sixty-six consecutive congregations,  
Each of them gathering nine hundred forty million
- 2.B.- “Whose minds are completely free from attachment to existence.  
1809 The lifespan of humans will be eighteen thousand years,  
And after this buddha has attained nirvāṇa  
His sacred Dharma will remain for eighty thousand years.
- 2.B.- “The relics of this victor will be abundant,  
1810 Residing in eight hundred billion stūpas.  
The thus-gone Sthāmaśrī  
Will be born in a place called Enduring Light.
- 2.B.- “The family of this victor will be kṣatriya,  
1811 And his light will extend ninety-two leagues.  
Excellent Power will be his father, and Lady of Powerful Qualities will be  
this victor’s mother.  
True Abiding will be his son and Abiding Ruler his attendant.
- 2.B.- “Abode of Wisdom will be the expert  
1812 And Excellent Presence of Power the one of miracles.  
There will be eighty consecutive congregations,

- Each of them gathering nine hundred forty million worthy ones
- 2.B.- “Who have all attained liberation.  
1813 The lifespan of humans will be twenty-one thousand years,  
And after this teacher has attained parinirvāṇa  
His sacred Dharma will remain for seventy-five thousand years.
- 2.B.- “The relics of this victor will reside in a single stūpa  
1814 Eight leagues large and made of gold.  
The thus-gone Āryapriya  
Will be born in a place called Instiller of Faith in the Sages.
- 2.B.- “The family of this victor will be brahmin,  
1815 And his light will extend one hundred leagues.  
Divine Excellence will be his father, and Worship of the Worthy will be this  
victor’s mother.  
Worship will be his son and Worship Possessor his attendant.
- 2.B.- “Light of Noble Beings will be the scholar  
1816 And Instiller of Faith in Noble Beings the one of miracles.  
There will be sixty-six consecutive congregations,  
Each of them gathering one billion [F.242.b]
- 2.B.- “Who are free from the stains of the three defilements.  
1817 The lifespan of humans will be twenty-two thousand years,  
And after this teacher has attained nirvāṇa  
His sacred Dharma will remain for ninety thousand years.
- 2.B.- “The blessed relics of this victor  
1818 Will be abundant, filling the realms.  
The protector of the world, Pratāpa,  
Will be born in a place called Illuminating Qualities.
- 2.B.- “The family of this victor will be brahmin,  
1819 And his light will extend ten leagues.  
Divine Excellence will be his father, and Divine Worship will be this victor’s  
mother.  
Rāhu will be his son and Star his attendant.
- 2.B.- “Adorned with Qualities will be the scholar  
1820 And Free from Mundane Fear the one of miracles.  
There will be seventy consecutive congregations,  
Each of them gathering seven hundred forty million
- “Who have reached perfection with the four bases of miraculous power.

- 2.B.- 1821 The lifespan of humans will be seventy-three thousand years,  
And after this teacher has attained nirvāṇa  
His sacred Dharma will remain for seventy thousand years.
- 2.B.- 1822 “The relics of this victor will reside in a single stūpa  
Five leagues large and adorned with golden top ornaments.  
The buddha Jyotīrāma  
Will be born in a place called Radiant Light.
- 2.B.- 1823 “The family of this victor will be kṣatriya,  
And his light will extend ten leagues.  
Divine Excellence will be his father, and Supreme Worship will be this  
victor’s mother.  
Seer will be his son and Radiant his attendant.
- 2.B.- 1824 “Leader Qualities will be the scholar  
And Infinite Abiding the one of miracles.  
There will be thirty-six consecutive congregations,  
Each of them gathering seven hundred forty million
- 2.B.- 1825 “Meditators who are like brimming seas.  
The lifespan of humans will be thirty-four thousand years,  
And after this victor has attained parinirvāṇa  
His sacred Dharma will remain for thirty thousand years.
- 2.B.- 1826 “In order to benefit gods and humans, the relics of this victor  
Will be abundant, filling the realms.  
The thus-gone Dundubhimeghasvara  
Will be born in a place called Nectar Melody.
- 2.B.- 1827 “His family will be brahmin,  
And his light will extend ninety-two leagues.  
Exquisite Excellence will be his father, and Delightful Tones will be this  
victor’s mother. [F.243.a]  
Excellent Sight will be his son and Refined Joy his attendant.
- 2.B.- 1828 “Qualities of Certainty will be the scholar  
And Certain Dharma the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering three hundred twenty million
- 2.B.- 1829 “Worthy ones who are all free from attachment.  
The lifespan of humans will be seventy-four thousand years,  
And the sacred Dharma of this infinite tamer

- Will remain for twenty-three thousand years.
- 2.B.-  
1830 “The relics of this victor will reside in a single stūpa  
Six leagues large and adorned with golden canopies.  
The thus-gone Priyacakṣurvakra  
Will be born in a place called Worship through Seeing.
- 2.B.-  
1831 “The family of this victor will be brahmin,  
And his light will extend one hundred leagues.  
Excellent Eye will be his father, and Eye Gift will be this victor’s mother.  
World will be his son and Detached his attendant.
- 2.B.-  
1832 “Seeing Qualities will be the scholar  
And Famed Fearlessness the one of miracles.  
There will be sixty consecutive congregations,  
Each of them gathering nine hundred ninety million
- 2.B.-  
1833 “Who have attained the fruition of excellent abiding by means of the  
supreme vehicle.  
The lifespan of humans will be eighty-four thousand years,  
And the sacred Dharma of the one gone to cessation  
Will remain for eighty thousand years.
- 2.B.-  
1834 “The relics of this victor will be abundant,  
Filling thousands of realms.  
The thus-gone Sujñāna  
Will be born in a place called Lamp of Wisdom.
- 2.B.-  
1835 “His family will be brahmin,  
And his light will extend seventy leagues.  
Wisdom Meteor will be his father, and Powerful Lady of Wisdom will be this  
victor’s mother.  
Knowledge Joy will be his son and Knowledge Wealth his attendant.
- 2.B.-  
1836 “Source of Wisdom will be the scholar  
And Miraculous Display of Wisdom the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering nine hundred forty million
- 2.B.-  
1837 “Who remain unshakable like the ring around the world.  
The lifespan of humans will be ninety thousand years,  
And the sacred Dharma of the one who attained nirvāṇa  
Will remain for seventy thousand years.
- “The relics of this victor will reside in a single stūpa [F.243.b]

- 2.B.- One hundred leagues large and adorned with canopies. [B20]  
1838 The world's teacher, Samṛddha,  
Will be born in a place called Adorned with Jewels.
- 2.B.- "His family will be kṣatriya,  
1839 And his light will extend twenty-two leagues.  
Intelligent will be his father, and Gathering of Qualities will be this victor's  
mother.  
Supreme Qualities will be his son and Qualities of Splendor his attendant.
- 2.B.- "Holder of the Qualities of Splendor will be the scholar  
1840 And Worship through All Qualities the one of miracles.  
There will be seventy consecutive congregations,  
Each of them gathering seven hundred million
- 2.B.- "Who are free from the web of attached engagements.<sup>184</sup>  
1841 The lifespan of humans will be seventy-two thousand years,  
And when this teacher has attained nirvāṇa  
His sacred Dharma will remain for eighty-seven thousand years.
- 2.B.- "For the benefit of all beings in the three realms,  
1842 The relics of this victor will be abundant.  
The buddha Guṇarāśi  
Will be born in a place called Source of All Good Qualities.
- 2.B.- "The family of this victor will be brahmin,  
1843 And his light will extend one hundred leagues.  
Divine Miracle will be his father, and Miraculous Mode will be this victor's  
mother.  
Proclaim will be his son and Fierce his attendant.
- 2.B.- "Gathering of Qualities will be the scholar  
1844 And Supreme Lamp of Qualities the one of miracles.  
There will be seventy-six consecutive congregations,  
Each of them gathering nine hundred forty million
- 2.B.- "Who are unstained by the mud of the three worlds.  
1845 The lifespan of humans will be seventy-eight thousand years,  
And when this victor has attained nirvāṇa  
His sacred Dharma will also remain for seventy-eight thousand years.
- 2.B.- "The single stūpa containing the relics of this victor  
1846 Will be twelve leagues large and adorned with canopies of heavenly  
substance.

- The world's teacher, Prasanna,  
Will be born in a place called Fearless Merit.
- 2.B.- "His family will be kṣatriya,  
1847 And his light will extend thirty-two leagues.  
Master of Fame will be his father, and Possessor of Divine Fame will be this  
victor's mother.  
Famed will be his son and Beautiful Moon his attendant. [F.244.a]
- 2.B.- "Possessor of Divine Fame will be the one of intelligence  
1848 And Clear Fame the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering one trillion
- 2.B.- "Worthy ones who are rightly worshiped by the world.  
1849 The lifespan of humans will be seven hundred sixty million years,  
And the sacred Dharma that is essential to sentient beings  
Will remain for two hundred twenty million years.
- 2.B.- "The relics of this victor will be abundant,  
1850 Residing in stūpas made of the seven precious substances.  
The thus-gone Dharmadhvaja  
Will be born in a place called Gathering of Wisdom.
- 2.B.- "His family will be kṣatriya,  
1851 And his light will extend twenty leagues.  
Free from Suffering will be his father, and Jewel Banner will be this victor's  
mother.  
Supreme Knowledge will be his son and Noble his attendant.
- 2.B.- "Nectar Banner will be the scholar  
1852 And Famed Fearlessness the one of miracles.  
There will be twenty-two consecutive congregations,  
Each of them gathering seven hundred million
- 2.B.- "Who are free from the eight worldly concerns.  
1853 The lifespan of humans will be eighty thousand years,  
And the sacred Dharma will also remain for eighty thousand years.  
The stūpa with the relics of this victor
- 2.B.- "Will be eleven leagues large  
1854 And adorned with seventy thousand parasols.  
The buddha Jñānaruta  
Will be born in a place called Enduring Wisdom.



- 2.B.-  
1855 “His family will be brahmin,  
And his light will extend one hundred leagues.  
Supreme Qualities will be his father, and Radiant Leader will be this victor’s  
mother.  
Excellent Faction will be his son and Distinguished his attendant.
- 2.B.-  
1856 “Sound of Dharma will be the scholar  
And Melody of Liberation the one of miracles.  
There will be seventy-five consecutive congregations,  
Each of them gathering nine hundred twenty million
- 2.B.-  
1857 “Worthy ones whose acts are guarded and insight free.  
The lifespan of humans will be seventy-four thousand years,  
And when this being of infinite renown has attained nirvāṇa  
His sacred Dharma will remain for one thousand years.
- 2.B.-  
1858 “The relics of this victor will be abundant,  
Residing in ten billion stūpas. [F.244.b]  
The one who is supreme in the world, Gagana,  
Will be born in a place called Lamp of Splendor.
- 2.B.-  
1859 “His family will be brahmin,  
And his light will extend fourteen leagues.  
Majestic Mountain will be his father, and Stable Mode will be this victor’s  
mother.  
Unsupported will be his son and Unimpeded his attendant.
- 2.B.-  
1860 “Joyous Abiding will be the scholar  
And Detached Abiding the one of miracles.  
There will be sixty-six consecutive congregations,  
Each of them gathering nine hundred forty million
- 2.B.-  
1861 “Whose minds are completely liberated from existence.  
The lifespan of humans will be eighty thousand years,  
And when this teacher has attained parinirvāṇa  
His sacred Dharma will also remain for eighty thousand years.
- 2.B.-  
1862 “The relics of this victor will reside in a single stūpa  
Eight leagues large and adorned with golden canopies.  
The buddha Yajñasvara  
Will be born in a place called Illuminating the Teachings.
- 2.B.-  
1863 “The family of this victor will be kṣatriya,  
And his light will extend five leagues.

- Lamp will be his father, and Melody of Excellent Qualities will be this victor's mother.
- Honey will be his son and Beautiful Voice his attendant.
- 2.B.- "Melody of Acumen will be the one of intelligence  
1864 And Infinite Supreme Melody the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering nine hundred twenty million
- 2.B.- "Who have perfected the eight liberations.  
1865 The lifespan of humans will be ninety-four thousand years,  
And the sacred Dharma of the one gone to peace  
Will remain for ninety-two thousand years.
- 2.B.- "The relics of this victor will be abundant,  
1866 And there will appear eight hundred billion stūpas.  
The buddha Prajñānavihāsasvara  
Will be born in a place called Supremely Joyous.
- 2.B.- "The family of this well-gone one will be kṣatriya,  
1867 And his light will extend as far as the trichiliocosm.  
Excellent Mind will be his father, and Sound of Certainty will be this victor's  
mother.  
Illuminator will be his son and God his attendant.
- 2.B.- "Beautiful to Behold will be the scholar  
1868 And Illuminator the one of miracles.  
There will be infinitely many congregations  
As he will be surrounded by irreversible bodhisattvas [F.245.a]
- 2.B.- "Who have accomplished dhāraṇī.  
1869 The lifespan of humans will be eight hundred thousand years,  
And to protect awakening his sacred Dharma  
Will remain for eight hundred thousand years.
- 2.B.- "The relics of this victor will be abundant,  
1870 Filling the realms and decorated with gold ornaments.  
The buddha Guṇatejoraśmi  
Will be born in a place called Endowed with All Excellent Qualities.
- 2.B.- "His family will be kṣatriya,  
1871 And his light will extend thirty-two leagues.  
Luminous Qualities will be his father, and Excellent Luminous Qualities will  
be this victor's mother.

- Ocean of Qualities will be his son and Moon his attendant.
- 2.B.-  
1872 “Superior Moon will be the scholar  
And Worship through Supreme Qualities the one of miracles.  
There will be sixty-six consecutive congregations,  
Each of them gathering one billion
- 2.B.-  
1873 “Who have perfected all excellent qualities.  
The lifespan of humans will be sixty thousand years,  
And for the benefit of wandering beings  
The sacred Dharma will remain for one thousand years.
- 2.B.-  
1874 “The relics of this victor will be abundant,  
Worshiped and venerated by all beings.  
The guide of humans, Ṛṣīndra,  
Will be born in a place called Beheld by the Noble.
- 2.B.-  
1875 “His family will be brahmin,  
And his light will extend seventy-three leagues.  
Luminous will be his father, and Noble Equality will be this victor’s mother.  
Sage Gift will be his son and Superior Flower his attendant.
- 2.B.-  
1876 “Holder of the Qualities of Splendor will be the scholar  
And Miraculous Display of Wisdom the one of miracles.  
There will be twenty-three consecutive congregations,  
Each of them gathering thirty billion
- 2.B.-  
1877 “Who dispel the names<sup>185</sup> and relinquish the knots.  
The lifespan of humans will be eighty thousand years,  
And the sacred Dharma of this tamer of infinite beings  
Will also remain for eighty thousand years.
- 2.B.-  
1878 “The relics of this victor will reside in a single stūpa  
Eight leagues large and studded with jewels.  
The guide of humans, Matimat,  
Will be born in a place called Beheld by the Astute.
- 2.B.-  
1879 “The family of this victor will be kṣatriya, [F.245.b]  
And his light will extend one hundred leagues.  
Mindful will be his father, and Roar of Virtue will be this victor’s mother.  
Flower will be his son and Expert his attendant.
- 2.B.-  
1880 “Leader Qualities will be the one of intelligence  
And Infinite Wish to Benefit the one of miracles.  
There will be one hundred consecutive congregations,

Each of them gathering ten billion

2.B.- “Endowed with the mind that has relinquished existence.  
1881 The lifespan of humans will be twenty-four thousand years,  
And after this teacher who has attained nonappearance has attained nirvāṇa  
His sacred Dharma will remain for one thousand years.

2.B.- “The relics of this victor will be abundant,  
1882 And there will appear ninety billion stūpas.  
The thus-gone Pratibhānagaṇa  
Will be born in a place called Worship and Meditation.

2.B.- “His family will be brahmin,  
1883 And his light will extend ninety-three leagues.  
Endowed with Realization will be his father, and Strength of Wisdom will be  
this victor’s mother.  
Noble will be his son and Worthy his attendant.

2.B.- “Heap of Qualities will be the scholar  
1884 And Source of the Qualities of Wisdom the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering three hundred million worthy ones

2.B.- “Who delight in the supreme among beings.  
1885 The lifespan of humans will be twenty-two thousand years,  
And after this teacher has attained parinirvāṇa  
His sacred Dharma will remain for seventy-six thousand years.

2.B.- “The relics of this victor will reside in a single stūpa  
1886 Eight leagues large and adorned with gold.  
The one supreme in the world, Suyajña,  
Will be born in a place called Luminous Sacrifice.

2.B.- “His family will be brahmin,  
1887 And his light will extend thirty-five leagues.  
Excellent Sacrifice will be his father, and Roar of Liberation will be this  
victor’s mother.  
Source of Merit will be his son and Victorious his attendant.

2.B.- “Done with Certainty will be the scholar  
1888 And Fearless Strength the one of miracles.  
There will be seventy consecutive congregations,  
Each of them gathering seven hundred thirty million  
“Worthy ones who are all free from attachment.

- 2.B.- The lifespan of humans will be eighty thousand years,  
1889 And after this teacher has attained parinirvāṇa  
His sacred Dharma will remain for five thousand years. [F.246.a]
- 2.B.- “The relics of this victor will be abundant,  
1890 And ten billion stūpas will enshrine them.  
The thus-gone Candrānana  
Will be born in a place called Divine Illumination.
- 2.B.- “His family will be kṣatriya,  
1891 And his light will extend seventy leagues.  
Excellent Land will be his father, and Land of Light will be this victor’s  
mother.  
Excellent Sight will be his son and Wish to Benefit his attendant.
- 2.B.- “Source of Flowers will be the scholar  
1892 And God of Illumination the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering two hundred thirty million
- 2.B.- “Who have attained liberation by means of the supreme vehicle.  
1893 The lifespan of humans will be ninety thousand years,  
And after this teacher of infinite fame has attained nirvāṇa  
His sacred Dharma will remain for one thousand years.
- 2.B.- “The relics of this victor will reside in a single stūpa  
1894 Five leagues large and adorned with gold.  
The thus-gone Sudarśana  
Will be born in a place called Starlight.
- 2.B.- “The family of this victor will be brahmin,  
1895 And his light will extend one hundred leagues.  
Majestic Mountain will be his father, and Limitless Light will be this victor’s  
mother.  
Leader will be his son and Lotus his attendant.
- 2.B.- “Melody of Joy will be the scholar  
1896 And Luminous Supreme Qualities the one of miracles.  
There will be ten consecutive congregations,  
Each of them gathering two hundred twenty million
- 2.B.- “Who have become free from dullness by means of the supreme vehicle.  
1897 The lifespan of humans will be three thousand years,  
And after this teacher has attained parinirvāṇa

His sacred Dharma will remain for seventy-six thousand years.

- 2.B.-  
1898 “The stūpa with relics of this victor  
Will be sixteen leagues large and adorned with gold.  
The ocean of qualities, Viraja,  
Will be born in a place called Endowed with All Qualities.
- 2.B.-  
1899 “The family of this victor will be kṣatriya,  
And his light will extend twenty-four leagues.  
Ruler Qualities will be his father, and Holder of True Qualities will be this  
victor’s mother.  
Endowed with Excellence will be his son and Excellent Mind his attendant.
- 2.B.-  
1900 “Light of the Ten Powers will be the scholar  
And Light of the Master of Gathering the one of miracles. [F.246.b]  
There will be ninety consecutive congregations,  
Each of them gathering nine hundred fifty million
- 2.B.-  
1901 “Meditators who are free from mundane concerns.  
The lifespan of humans will be twenty-four thousand years,  
And after this teacher has attained parinirvāṇa  
His sacred Dharma will remain for thirty thousand years.
- 2.B.-  
1902 “For the sake of beings, the relics of this victor  
Will be abundant, filling the realms.  
The thus-gone Guṇasañcaya  
Will be born in a place called Supreme Fame.
- 2.B.-  
1903 “The family of this victor will be kṣatriya,  
And his light will extend thirty leagues.  
Luminous Qualities will be his father, and Holder of the Qualities of  
Splendor will be this victor’s mother.  
Stūpa will be his son and Excellent Conduct his attendant.
- 2.B.-  
1904 “Beautiful Voice will be the scholar  
And Moon of Fearlessness the one of miracles.  
There will be seventy consecutive congregations,  
Each of them gathering two hundred twenty million worthy ones
- 2.B.-  
1905 “Who have attained supreme qualities.  
The lifespan of humans will be eighty thousand years,  
And after this victor has attained nirvāṇa  
The sacred Dharma will remain for sixty thousand years.
- “The relics of this victor will reside in a single stūpa

- 2.B.- 1906 Five leagues large and adorned with supreme banners.  
The guide of humanity, Ketumat,  
Will be born in a place called Illumination.
- 2.B.- 1907 “The family of this victor will be kṣatriya,  
And his light will extend nine leagues.  
Intelligent will be his father, and Eye of Qualities will be this victor’s mother.  
Chariot of Fortune will be his son and Wealth his attendant.
- 2.B.- 1908 “Light of Wisdom will be the scholar  
And Jewel Light the one of miracles.  
There will be sixty consecutive congregations,  
Each of them gathering one hundred twenty million
- 2.B.- 1909 “Who have perfected supreme qualities.  
The lifespan of humans will be seventy-four thousand years,  
And after the one of infinite fame has attained nirvāṇa  
The sacred Dharma will remain for one thousand years.
- 2.B.- 1910 “The relics of this victor will be abundant  
And adorned with supreme golden banners.  
The thus-gone Puṇyadhvaja  
Will be born in a place called Emanations of Wisdom.
- 2.B.- 1911 “His family will be kṣatriya, [F.247.a]  
And his light will extend seventy-two leagues.  
Intelligent will be his father, and Accepting the View will be this victor’s  
mother.  
Elixir will be his son and Excellent Brightness his attendant.
- 2.B.- 1912 “Source of Dharma will be the scholar  
And Facing the World the one of miracles.  
There will be seventy consecutive congregations,  
Each of them gathering two hundred billion worthy ones
- 2.B.- 1913 “Who are free from the business of the world.  
The lifespan of humans will be ninety-two thousand years,  
And after this teacher has attained nirvāṇa  
His sacred Dharma will remain for ninety thousand years.
- 2.B.- 1914 “The relics of this victor will reside in a single stūpa  
Seven leagues large and adorned with golden canopies.  
The thus-gone Pratibhānarāṣṭra  
Will be born in a place called Worshiped by the Learned.

- 2.B.-  
1915 “His family will be kṣatriya,  
And his light will extend ninety-nine leagues.  
Meaningful Qualities will be his father, and Meaningful Teaching will be  
this victor’s mother.  
Seer will be his son and Excellent Sight his attendant.
- 2.B.-  
1916 “Ocean of Intelligence will be the scholar  
And Supremely Distinguished the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering seven hundred forty million worthy ones
- 2.B.-  
1917 “Who benefit everyone with loving affection.  
The lifespan of humans will be ten million forty thousand years,  
And after this teacher has attained nirvāṇa  
His sacred Dharma will remain for seventy-six thousand years.
- 2.B.-  
1918 “For the benefit of wanderings beings the relics of this victor  
Will be abundant, filling the realms.  
The buddha Ratnapradatta  
Will be born in a place called Universal Illumination.
- 2.B.-  
1919 “The family of this victor will be brahmin,  
And his light will extend one hundred leagues.  
God of Wealth will be his father, and Ruler of Gods will be this victor’s  
mother.  
Divine Joy will be his son and Divine his attendant.
- 2.B.-  
1920 “Nectar Melody will be the scholar  
And Infinite Abiding the one of miracles.  
There will be ninety consecutive congregations,  
Each of them gathering seven hundred thirty million
- 2.B.-  
1921 “Who have accomplished their deeds and reached peace.  
The lifespan of humans will be ninety-four thousand years,  
And after this teacher has attained nirvāṇa  
His sacred Dharma will remain for ninety thousand years.
- 2.B.-  
1922 “The stūpa with the relics of this victor [F.247.b]  
Will be thirteen leagues large and adorned with gold.  
The thus-gone Priyacandra  
Will be born in a place called Illuminating Moon.
- 2.B.-  
1923 “The family of this victor will be brahmin,  
And his light will extend three leagues.



- Detached will be his father, and Worshipped by the Heavens will be this victor's mother.  
Lotus will be his son and Endowed with Light his attendant.
- 2.B.- "Supreme Wisdom will be the scholar  
1924 And Supreme Land the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering eight hundred twenty million
- 2.B.- "Who are just like the sky and do not grasp an 'I.'  
1925 The lifespan of humans will be seventy-three thousand years,  
And after this victor has attained nirvāṇa  
His sacred Dharma will remain for eighty thousand years.
- 2.B.- "For the benefit of wandering beings, the relics of this victor  
1926 Will be abundant throughout the three realms.  
The thus-gone Siṃhabala  
Will be born in a place called Striding Lion.
- 2.B.- "The family of this victor will be kṣatriya,  
1927 And his light will extend nine leagues.  
Beneficial Meaning will be his father, and Divine Worship will be this victor's  
mother.  
True Speech will be his son and Virtue his attendant.
- 2.B.- "Luminous Mountain will be the scholar  
1928 And Infinite Abiding the one of miracles.  
There will be seventy consecutive congregations,  
Each of them gathering seven hundred forty million
- 2.B.- "Who have vanquished the māras and the web of craving.  
1929 The lifespan of humans will be ninety-six thousand years,  
And after this teacher has attained nirvāṇa  
His sacred Dharma will remain for one thousand years.
- 2.B.- "The relics of this victor will be abundant  
1930 And surrounded by golden banners.  
The thus-gone Vaśavartirāja  
Will be born in a place called Endowed with Merit.
- 2.B.- "His family will be brahmin,  
1931 And his light will extend ninety leagues.  
Yearning will be his father, and Holder of the Crest of Fame will be this  
victor's mother.

- Perfection of Mastery will be his son and Sacrifice his attendant.
- 2.B.-  
1932 “Gathering of Qualities will be the scholar  
And Illuminating Array the one of miracles.  
There will be thirty-two consecutive congregations,  
Each of them gathering ten billion
- 2.B.-  
1933 “Who have accomplished thorough training by means of the supreme path.  
[F248.a]  
The lifespan of humans will be fifteen thousand years,  
And after this well-gone one has transcended suffering  
His sacred Dharma will remain for fifteen thousand years.
- 2.B.-  
1934 “The relics of this victor will reside in a single stūpa  
Adorned with golden gateways and canopies of pearls.  
The thus-gone Amṛtaprasanna  
Will be born in a place called Illuminating the World.
- 2.B.-  
1935 “His family will be kṣatriya,  
And his light will extend ten leagues.  
Fame Gift will be his father, and Nectar Fame will be this victor’s mother.  
Luminous Qualities will be his son and Leader his attendant.
- 2.B.-  
1936 “Moving upon the Ground will be the scholar  
And Perfectly Pure Abiding the one of miracles.  
There will be seventy consecutive congregations,  
Each of them gathering seven hundred million
- 2.B.-  
1937 “Who have mastered the supreme bases of miraculous power.  
The lifespan of humans will be seventy-three thousand years,  
And after this teacher has attained parinirvāṇa  
His sacred Dharma will remain for seventy-five thousand years.
- 2.B.-  
1938 “The relics of this victor will reside in a single stūpa  
Three leagues large and adorned with heaps of jewels and canopies.  
The thus-gone Samadhyāyin  
Will be born in a place called Beheld by the Noble.
- 2.B.-  
1939 “The family of this victor will be brahmin,  
And his light will extend one hundred leagues.  
Excellent Melody will be his father, and Possessor of Melody will be this  
victor’s mother.  
Excellence will be his son and Irreproachable his attendant.
- “Abiding by the Training will be the scholar

- 2.B.- And Sun Lamp the one of miracles.  
1940 There will be twenty-two consecutive congregations,  
Each of them gathering two hundred million
- 2.B.- “Worthy ones, immutable and stainless.  
1941 The lifespan of humans will be eighty thousand years,  
And after this teacher has attained parinirvāṇa  
His sacred Dharma will remain for eighty-seven thousand years.
- 2.B.- “The relics of this victor will reside in a single stūpa  
1942 Eleven leagues large and studded with jewels.  
The guide of humans, Akṣobhya,  
Will be born in a place called Beheld by Love.
- 2.B.- “His family will be kṣatriya,  
1943 And his light will extend twenty-five leagues.  
Divine Miracle will be his father, and Divine Joy will be this victor’s mother.  
Divine Action will be his son and Excellent Youth his attendant. [F.248.b]
- 2.B.- “Gathering of Qualities will be the scholar  
1944 And Highly Trained Mind the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering one billion
- 2.B.- “Worthy ones who have all tamed themselves.  
1945 The lifespan of humans will be seventy thousand years,  
And after this teacher has attained parinirvāṇa  
His sacred Dharma will remain for seventy-eight thousand years.
- 2.B.- “The relics of this victor will be abundant,  
1946 And all realms will be filled with stūpas.  
The thus-gone Praśāntamala  
Will be born in a place called Light of Peace.
- 2.B.- “His family will be brahmin,  
1947 And his light will extend twenty-four leagues.  
Thoroughly Peaceful will be his father, and Sense Control will be this victor’s  
mother.  
Beauty will be his son and Excellent Peace his attendant.
- 2.B.- “Gathering of Qualities will be the scholar  
1948 And Merging with Liberation the one of miracles.  
There will be sixty-two consecutive congregations,  
Each of them gathering two billion

- 2.B.- 1949 “Who have vanquished the māras and defilements.  
The lifespan of humans will be seventy-seven thousand years,  
And after this teacher has attained nirvāṇa  
His sacred Dharma will remain for thirteen thousand years.
- 2.B.- 1950 “The relics of this victor will reside in a single stūpa  
Eight leagues large and beautifully decorated.  
The thus-gone Deśāmūḍha  
Will be born in a place called Splendid Kumuda.
- 2.B.- 1951 “His family will be brahmin,  
And his light will extend twenty-one leagues.  
Dharma Meteor will be his father, and Seeing in All Directions will be this  
victor’s mother.  
Splendid will be his son and Gimila his attendant.
- 2.B.- 1952 “Powerful Qualities will be the scholar  
And Relinquishment and Acumen the one of miracles.  
There will be seventy consecutive congregations,  
Each of them gathering one hundred forty million
- 2.B.- 1953 “Whose minds are entirely free from craving and attachment.  
The lifespan of humans will be seventy-six thousand years,  
And after this teacher has attained nirvāṇa  
His sacred Dharma will remain for seventy thousand years.
- 2.B.- 1954 “For the benefit of wandering beings, the relics of this victor  
Will be abundant, filling the realms.  
The guide of humans, Laḍita,  
Will be born in a place called Supreme Adornment.
- 2.B.- 1955 “His family will be kṣatriya, [F.249.a]  
And his light will extend one hundred leagues.  
Divine King will be his father, and Light of the World will be this victor’s  
mother.  
Leader will be his son and Reaching Liberation his attendant.
- 2.B.- 1956 “Adorned will be the scholar  
And Abiding Power the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering nine hundred ninety million
- 2.B.- 1957 “Who give up all the vast views without exception.  
The lifespan of humans will be ninety-four thousand years,

- And the sacred Dharma will remain for seventy-six thousand years.  
The single stūpa will be fifteen leagues large,
- 2.B.-  
1958 “Decorated with strands of gold and all kinds of jewels  
And surrounded by hundreds of parasols.  
The one supreme in the world, Suvaktra,  
Will be born in a place called Regarded Well by the World.
- 2.B.-  
1959 “His family will be brahmin,  
And his light will extend nine leagues.  
Excellent Body will be his father, and Supreme Equality will be this victor’s  
mother.  
Leader will be his son and Intelligent his attendant.
- 2.B.-  
1960 “Lord of Humans will be the scholar  
And Lamp of Excellent Training the one of miracles.  
There will be eight consecutive congregations,  
Each of them gathering three hundred forty million
- 2.B.-  
1961 “Who remain for the sake of benefiting gods and humans.  
The lifespan of humans will be thirty-seven years,  
And when this teacher has attained nirvāṇa  
His sacred Dharma will remain for seventy thousand years.
- 2.B.-  
1962 “The relics of this victor will reside in a single stūpa  
Eight leagues large and adorned with gold.  
The victorious Sthitavegajñāna  
Will be born in a place called Excellent Accumulation of Merit.
- 2.B.-  
1963 “The family of this victor will be kṣatriya,  
And his light will extend seven leagues.  
Meaningful Qualities will be his father, and Meaningful Light will be this  
victor’s mother.  
Superior in All Regards will be his son and Joyous his attendant.
- 2.B.-  
1964 “Understanding and Acceptance will be the scholar  
And Lamp of Fame the one of miracles.  
There will be ninety consecutive congregations,  
Each of them gathering two hundred forty million
- 2.B.-  
1965 “Who are blooming flowers of supreme qualities.  
The lifespan of humans will be twenty-four thousand years,  
And the sacred Dharma of this being of infinite fame [F.249.b]  
Will remain for twenty-two thousand years.

- 2.B.-  
1966 “The relics of the one who attained nirvāṇa  
Will fill the realms for the benefit of beings.  
The one who is supreme in the world, Kathendra,  
Will be born in a place called Supreme Master of Speech.
- 2.B.-  
1967 “The family of this victor will be brahmin,  
And his light will extend thirty-two leagues.  
Chariot Ruler will be his father, and Light of the Noble will be this victor’s  
mother.  
Joyous Fame will be his son and Merit his attendant.
- 2.B.-  
1968 “Strength of Virtue will be the scholar  
And Supreme Dharma Roar the one of miracles.  
There will be thirty consecutive congregations,  
Each of them gathering one trillion
- 2.B.-  
1969 “Who are certain to attain supreme awakening.  
The lifespan of humans will be thirty-four thousand years,  
And when this teacher has attained nirvāṇa  
His sacred Dharma will remain for ninety thousand years.
- 2.B.-  
1970 “For the benefit of gods and humans, the abundant relics  
Of this victor will fill the realms.  
The incomparable Mahātejas  
Will be born in a place called Revered by Gods.
- 2.B.-  
1971 “His family will be kṣatriya,  
And his light will extend twenty-four leagues.  
Excellent Divine Substance will be his father, and Ruler of Gods will be this  
victor’s mother.  
Supreme Qualities will be his son and Renowned Qualities his attendant.
- 2.B.-  
1972 “Banner of Liberation will be the scholar  
And Well-Considered Aims the one of miracles.  
There will be twenty-two consecutive congregations,  
Each of them gathering two hundred twenty million worthy ones
- 2.B.-  
1973 “Who abide in the supreme fruition.  
The lifespan of humans will be thirty-four thousand years,  
And when this teacher has attained parinirvāṇa  
His sacred Dharma will remain for fifteen thousand years.
- 2.B.-  
1974 “The relics of this victor will be abundant,  
And there will be eight hundred billion stūpas.

- The thus-gone Gambhīramati  
Will be born in a place called Supreme Land.
- 2.B.-  
1975 “The family of this victor will be brahmin,  
And his light will extend one hundred leagues.  
Famed Meaning will be his father, and Adorned with Qualities will be this  
victor’s mother.  
Supreme Qualities will be his son and Accomplished his attendant.
- 2.B.-  
1976 “Holder of the Qualities of Awakening will be the one of intelligence  
And Worship and Praise the one of miracles.  
There will be twenty-two consecutive congregations, [F.250.a]  
Each of them gathering eighty million worthy ones
- 2.B.-  
1977 “Along with two million others.  
The lifespan of humans will be seventy-six thousand years,  
And when this victor has attained parinirvāṇa  
His sacred Dharma will remain for thirty thousand years.
- 2.B.-  
1978 “The stūpa containing the relics of this victor  
Will be twelve leagues large and adorned with canopies of pearl.  
The protector of the world, Amṛta,  
Will be born in a place called Immeasurable Splendor.
- 2.B.-  
1979 “His family will be brahmin,  
And his light will extend twelve leagues.  
Infinite will be his father, and Infinite Roar will be this victor’s mother.  
Kumuda will be his son and Seer his attendant.
- 2.B.-  
1980 “Joy for the World will be the scholar  
And Instiller of Faith in the World the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering seven hundred forty million
- 2.B.-  
1981 “Holy people who have become worthy ones.  
The lifespan of humans will be twenty-two thousand years,  
And when this victor has attained nirvāṇa  
His sacred Dharma will remain for thirteen thousand years.
- 2.B.-  
1982 “The relics of this victor will be abundant,  
And there will appear nine hundred billion stūpas.  
The thus-gone Dharmabala  
Will be born in a place called Crest Banner of Merit.
- “The family of this victor will be brahmin,

- 2.B.- And his light will extend three leagues.  
1983 Excellent Brahmā will be his father, and Brahmā Stūpa will be this victor's mother.  
Sense Control will be his son and Peace his attendant.
- 2.B.- "Illuminating Qualities will be the scholar  
1984 And Abiding by Supreme Qualities the one of miracles.  
There will be ninety-six consecutive congregations,  
Each of them gathering nine hundred ninety million
- 2.B.- "Immaculate ones who are free from the three stains.  
1985 The lifespan of humans will be ninety-four thousand years,  
And the sacred Dharma of this teacher of infinite intelligence  
Will remain for eighty thousand years.
- 2.B.- "The stūpa containing the relics of this victor  
1986 Will measure eleven leagues and be draped with jewel nets.  
The thus-gone Pūjya  
Will be born in a place called Accomplished with Merit.
- 2.B.- "The family of this victor will be brahmin,  
1987 And his light will extend twenty leagues.  
Moon Ruler will be his father, and Moon Crest will be this victor's mother.  
[F.250.b]  
Supreme will be his son and Gentle his attendant.
- 2.B.- "Universal Worship will be the scholar  
1988 And Teacher of Wisdom and Merit the one of miracles.  
There will be thirty-four consecutive congregations,  
Each of them gathering one billion
- 2.B.- "Meditating worthy ones whose minds are serene.  
1989 The lifespan of humans will be thirty-six thousand years,  
And after this teacher has attained parinirvāṇa  
His sacred Dharma will remain for eighty thousand years.
- 2.B.- "The relics of this victor will reside in a single stūpa  
1990 Seven leagues large and beautifully decorated.  
The thus-gone Puṣpaprabha  
Will be born in a place called Superior Splendor.
- 2.B.- "The family of this victor will be brahmin,  
1991 And his light will extend eighty leagues.



- Undaunted will be his father, and Realizer of Qualities will be this victor's mother.  
Universal Victory will be his son and Hard to Defeat his attendant.
- 2.B.-  
1992 "Master of Qualities will be the scholar  
And Abiding in Highest Peace the one of miracles.  
There will be eighty consecutive congregations,  
Each of them gathering two hundred twenty million
- 2.B.-  
1993 "Superior worthy ones who are free from all wounds.  
The lifespan of humans will be twenty-four thousand years,  
And after this teacher of infinite fame has attained nirvāṇa  
His sacred Dharma will remain for ninety thousand years.
- 2.B.-  
1994 "The relics of this victor will be numerous,  
Filling all realms of the world.  
The buddha Trailokyapūjya  
Will be born in a place called Expanding Land.
- 2.B.-  
1995 "The family of this victor will be brahmin,  
And his light will extend three leagues.  
Excellent Hand will be his father, and Lady of Virtues will be this victor's mother.  
Astrologer will be his son and Eye Possessor his attendant.
- 2.B.-  
1996 "Joyous Melody of Insight will be the scholar  
And Infinite Abode the one of miracles.  
There will be ninety consecutive congregations,  
Each of them gathering nine hundred ninety million
- 2.B.-  
1997 "Who are certain to attain supreme awakening.  
The lifespan of humans will be eighty thousand years,  
And after this teacher has attained parinirvāṇa  
His sacred Dharma will remain for eighty thousand years.
- 2.B.-  
1998 "The relics of this victor will reside in a single stūpa  
Five leagues large and adorned with beautiful canopies. [F.251.a]  
The victorious Rāhusūryagarbha  
Will be born in a place called Vastly Superior World.
- 2.B.-  
1999 "The family of this victor will be kṣatriya,  
And his light will spread throughout the trichilocosm.  
Chariot Leading Ruler will be his father, and Sky Joy will be this victor's mother.

Excellent Splendor will be his son and Endowed with Dharma his attendant.

2.B.-  
2000 “Stūpa of the Victorious Ones will be the scholar  
And Supreme King the one of miracles.  
There will be thirty consecutive congregations,  
Each of them gathering seven hundred eighty million

2.B.-  
2001 “Who are certain to attain supreme awakening.  
The lifespan of humans will be one hundred million years,  
And the sacred Dharma will remain  
For eight hundred trillion years.

2.B.-  
2002 “The relics of this victor will be abundant,  
Filling the entire trichiliocosm.  
The thus-gone Marutpūjita  
Will be born in a place called Divine Faith.

2.B.-  
2003 “The family of this victor will be brahmin,  
And his light will extend one hundred leagues.  
Excellent Crest will be his father, and Flower Light will be this victor’s  
mother.  
Sandalwood will be his son and Campaka his attendant.

2.B.-  
2004 “Leader of Gods will be the scholar  
And No Fear of Nāgas the one of miracles.  
There will be ninety consecutive congregations,  
Each of them gathering nine hundred twenty million

2.B.-  
2005 “Who have trained well and are serene in the attainment of the elixir.  
The lifespan of humans will be ninety-four thousand years,  
And after this teacher has attained parinirvāṇa  
His sacred Dharma will remain for seventy-six thousand years.

2.B.-  
2006 “Also after this buddha has attained parinirvāṇa  
His relics will abound for the benefit of the world.  
The thus-gone Mokṣadhvaja  
Will be born in a place called Instiller of Faith in the World.

2.B.-  
2007 “His family will be brahmin,  
And his light will extend ninety-nine leagues.  
Excellent Support will be his father, and Buddha Melody will be this victor’s  
mother.  
Supreme Knowledge will be his son and Excellent Knowledge his attendant.

“Supreme Golden Peak will be the scholar

- 2.B.- And Distinguished Supreme Melody the one of miracles.  
2008 There will be eighty consecutive congregations, [F.251.b]  
Each of them gathering eight hundred thirty million meditators
- 2.B.- “Who are completely free of mundane concerns.  
2009 The lifespan of humans will be ninety-two thousand years,  
And after this incomparable one has attained nirvāṇa  
His sacred Dharma will remain for ninety thousand years.
- 2.B.- “The relics of this victor will be abundant,  
2010 And there will appear nine hundred billion stūpas.
- 2.B.- “The thus-gone Kalyāṇacūḍa will be born in a place called Delightful Array.  
2011 His family will be kṣatriya. His light will extend two hundred leagues. Jewel  
Crest Banner will be his father. Supreme Lady of Glorious Excellence will be  
his mother. Excellent Sight will be his son. Sight of Merit will be his  
attendant. Clear Teacher will be foremost in terms of insight. Blooming  
Flowers of Excellent Qualities will be foremost in terms of miraculous  
abilities. In the first congregation there will be five hundred million hearers;  
in the second there will be six hundred million; in the third, seven hundred  
million; in the fourth, eight hundred million; and in the fifth, nine hundred  
million. The extent of his lifespan will be three thousand years. His sacred  
Dharma will remain for one thousand years. His relics will be abundant.
- 2.B.- “The thus-gone Amṛtaprabha will be born in a place called View of  
2012 Splendid Qualities. His family will be kṣatriya. His light will extend seven  
thousand leagues. Infinite Jewel Light will be his father. Liberation Joy will  
be his mother. Clear Teacher will be his son. Gift of Noble Faith will be his  
attendant. Splendid Gathering of Qualities will be foremost in terms of  
insight. Vajra Power will be foremost in terms of miraculous abilities. There  
will be forty consecutive congregations of hearers, each of them gathering  
ten billion. The extent of his lifespan will be eighty thousand years. His  
sacred Dharma will also remain for eighty thousand years. His relics will  
remain in a single collection. There will also only be one stūpa.
- 2.B.- “The thus-gone Vajra will be born in a place called Hard to Tame. His  
2013 family will be brahmin. His light will extend ten thousand leagues. Lion Gift  
will be his father. [F.252.a] Delightful Melody will be his mother. Stūpa of  
Qualities will be his son. Praised by the World will be his attendant.  
Luminous Qualities will be foremost in terms of insight. Attaining the  
Immaculate Stage will be foremost in terms of miraculous abilities. There will  
be thirty consecutive congregations of hearers, each of them gathering  
eighteen trillion. The extent of his lifespan will be seventy thousand years.  
His sacred Dharma will also remain for seventy thousand years. His relics  
will be abundant.

2.B.- 2014 “The thus-gone Dṛḍha will be born in a place called Unimpeded. His family will be kṣatriya. His light will extend eight thousand leagues. Accepting Relinquishment through Seeing will be his father. Liberation Joy will be his mother. Endowed with Unobscured Seeing will be his son. Light of the Conveying of True Teaching will be his attendant. Intelligence of Unobscured Teaching will be foremost in terms of insight. Attaining Renown throughout the Entire World will be foremost in terms of miraculous abilities. There will be forty consecutive congregations of hearers, each of them gathering one hundred eighty million. The extent of his lifespan will be seventy thousand years. His sacred Dharma will also remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.- 2015 “The thus-gone Ratnaskandha will be born in a place called Endowed with the Gathering of Qualities. His family will be brahmin. His light will extend seven thousand leagues. Worship of the Land will be his father. Divine Joy will be his mother. Wealth Gift Joy will be his son. Truly Superior Wisdom will be his attendant. Discerning All Qualities will be foremost in terms of insight. Teaching with Unimpeded Mind will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations, each of them gathering one hundred forty million. The extent of his lifespan will be ninety thousand years. His sacred Dharma will also remain for ninety thousand years. [F.252.b] His relics will be abundant.

2.B.- 2016 “The thus-gone Laḍitakrama will be born in a place called Infinite Jewel Array. His family will be kṣatriya. His light will extend thirty-six thousand leagues. Jewel Crest Light will be his father. Clear Seeing will be his mother. Excellent in All Regards will be his son. Wish Delightful to Behold will be his attendant. Truly Superior Wisdom will be foremost in terms of insight. All-Seeing Mind will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will also remain for one hundred thousand years. His relics will be abundant.

2.B.- 2017 “The thus-gone Bhānumat will be born in a place called Seeing Purity. His family will be brahmin. His light will extend thirty-two thousand leagues. Moon of Joy will be his father. Excellent Sight will be his mother. Joyous Light will be his son. Clear Teacher will be his attendant. Purifying the World will be foremost in terms of insight. Excellent Worship will be foremost in terms of miraculous abilities. There will be eighty consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be eighty

thousand years. His sacred Dharma will remain for eighty-four thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
2018 “The thus-gone Śuddhaprabha will be born in a place called Beautiful Mind. His family will be brahmin. His light will extend one thousand leagues. Lion Jaws will be his father. Sight of Qualities will be his mother. Dharma Lamp will be his son. Intelligent Relinquishment through Seeing will be his attendant. Mountain Peak will be foremost in terms of insight. Well-Considered Aims will be foremost in terms of miraculous abilities. There will be eighty consecutive congregations of hearers, [F.253.a] each of them gathering seven hundred sixty thousand. The extent of his lifespan will be ninety thousand years. His sacred Dharma will remain for eighty thousand years. His relics will be abundant.

2.B.-  
2019 “The thus-gone Guṇacūḍa will be born in a place called Adorned with Jewels. His family will be kṣatriya. His light will extend seventy-four leagues. Flower Lamp will be his father. Excellent Moon will be his mother. Divine Joy will be his son. Infinite Teacher will be his attendant. Clear Teacher Mind will be foremost in terms of insight. Beautiful Joy will be foremost in terms of miraculous abilities. There will be thirteen consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be fifty thousand years. His sacred Dharma will remain for eighty thousand years. His relics will be abundant.

2.B.-  
2020 “The thus-gone Anupamaśrī will be born in a place called Infinite Jewel Array. His family will be brahmin. His light will extend one thousand leagues. Divine Brahmā will be his father. Brahmā Lady will be his mother. Supreme Jewel will be his son. Accepting Teacher will be his attendant. Stūpa will be foremost in terms of insight. Excellent Light will be foremost in terms of miraculous abilities. There will be eighty consecutive congregations, each of them gathering one hundred thousand. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for eighty-four thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
2021 “The thus-gone Siṃhagati will be born in a place called Crest of Luminous Qualities. His family will be kṣatriya. His light will extend one thousand four hundred leagues. Undaunted Power will be his father. Fearless Power will be his mother. Worshiped by the World will be his son. Stable Diligence will be his attendant. Unrelenting Diligence will be foremost in terms of insight. [F.253.b] Undefeatable Banner will be foremost in terms of miraculous abilities. In the first congregation there will be seventy billion hearers; in the second there will be eighty billion; in the third, ninety billion; and in the

fourth, one trillion. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will be abundant.

2.B.-  
2022 “The thus-gone Udgata will be born in a place called Infinite Array of Joy. His family will be brahmin. His light will extend three hundred leagues. Divine Parasol will be his father. Nectar Flower will be his mother. Splendid Acumen will be his son. Flower of Wisdom will be his attendant. Light of Insight will be foremost in terms of insight. Aggregate of Liberation will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations, each of them gathering three million. The extent of his lifespan will be ninety thousand years. His sacred Dharma will also remain for ninety thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
2023 “The thus-gone Puṣpadatta will be born in a place called Flower Array. His family will be kṣatriya. His light will extend three million leagues. God of the Flower of Qualities will be his father. Divine Flower will be his mother. Essence of Nectar will be his son. Shining Incense will be his attendant. Fame in the World will be foremost in terms of insight. Nectar Fame will be foremost in terms of miraculous abilities. There will be sixty consecutive congregations, each of them gathering eighty billion. The extent of his lifespan will be sixty million years. His sacred Dharma will remain for ten thousand years. His relics will be abundant.

2.B.-  
2024 “The thus-gone Muktaprabha will be born in a place called Jewel Light. His family will be brahmin. His light will extend twenty leagues. Clear Wealth Gift will be his father. Wisdom Gift will be his mother. [F.254.a] Sun Essence will be his son. Supreme Light will be his attendant. Source of Excellence will be foremost in terms of insight. Beautiful Power will be foremost in terms of miraculous abilities. There will be sixty consecutive congregations, each of them gathering three million. The extent of his lifespan will be seventy thousand years. His sacred Dharma will also remain for seventy thousand years. His relics will remain in a single collection. There will also only be one stūpa.

2.B.-  
2025 “The thus-gone Padma will be born in a place called Illuminating Light. His family will be kṣatriya. His light will extend eighty thousand leagues. Worshiped by Gods will be his father. Wisdom Holder will be his mother. Expert Intelligence will be his son. Unimpeded Mind will be his attendant. Vajra Power will be foremost in terms of insight. Stūpa for Humanity will be foremost in terms of miraculous abilities. There will be twelve consecutive congregations, each of them gathering one hundred thousand. The extent of his lifespan will be fourteen thousand years. His sacred Dharma will remain for three thousand years. His relics will be abundant.

2.B.-  
2026 “The thus-gone Jñānapriya will be born in a place called Flower of Liberation. His family will be brahmin. His light will extend six leagues. Wealth Gift will be his father. Gift of Excellent Relinquishment will be his mother. Melody of Joy will be his son. Infinite Array of Qualities will be his attendant. Supreme Moon of the Crest of Faith will be foremost in terms of insight. Light of Precious Qualities will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering one trillion irreversible bodhisattvas. The extent of his lifespan will be thirty thousand years. His sacred Dharma will also remain for thirty thousand years. His relics will be abundant.

2.B.-  
2027 “The thus-gone Laḍitavyūha will be born in a place called Array of Wisdom. His family will be brahmin. His light will extend one hundred leagues. Array of Merit will be his father. [F.254.b] Auspicious Clarity will be his mother. Hand of Merit will be his son. Joyful Knowledge will be his attendant. Unshakable Powerful Qualities will be foremost in terms of insight. Ocean Mind will be foremost in terms of miraculous abilities. There will be ten million consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be ninety thousand years. His sacred Dharma will also remain for ninety thousand years. His relics will remain in a single collection. There will also only be a single stūpa, measuring twelve leagues.

2.B.-  
2028 “The thus-gone Amohavihārin will be born in a place called Stainless Light. His family will be kṣatriya. His light will extend five hundred leagues. Precious Giving will be his father. Divine Light Rays will be his mother. Supreme Deity will be his son. Merging with Qualities will be his attendant. Flawless Mind will be foremost in terms of insight. Aggregate of Liberation will be foremost in terms of miraculous abilities. There will be ninety-six consecutive congregations, each of them gathering one hundred thirty thousand. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will remain for one thousand years. His relics will be abundant.

2.B.-  
2029 “The thus-gone Avraṇa will be born in a place called Source of All Excellent Qualities. His family will be kṣatriya. His light will extend four thousand leagues. Universal Light will be his father. Endowed with Truth will be his mother. Eye of Illumination will be his son. Universal Abiding will be his attendant. Powerful Conduct will be foremost in terms of insight. Renown of Infinite Qualities will be foremost in terms of miraculous abilities. There will be fifty consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be sixty thousand years. His sacred

Dharma will also remain for sixty thousand years. His relics will remain in a single collection. There will also only be a single stūpa, measuring fifteen leagues.

2.B.-  
2030 “The thus-gone Ketudhvaja will be born in a place called Radiant Crest. [F.255.a] His family will be kṣatriya. His light will extend eight thousand leagues. Crest of Merit will be his father. Truth Speaker will be his mother. Melody of Insight will be his son. Gathering of All Qualities will be his attendant. Supreme Mind will be foremost in terms of insight. Endearing Power will be foremost in terms of miraculous abilities. There will be sixty consecutive congregations, each of them gathering nine million nine hundred thousand irreversible bodhisattvas. The extent of his lifespan will be fifty thousand years. His sacred Dharma will also remain for fifty thousand years. His relics will be abundant.

2.B.-  
2031 “The thus-gone Sukhacittin will be born in a place called Blissful. His family will be kṣatriya. His light will extend one thousand two hundred leagues. King of Liberated Mind will be his father. Sense Control will be his mother. Ultimate Intelligence will be his son. Treasury of Liberation will be his attendant. Lion Strength will be foremost in terms of insight. The Meaning of Pure Intelligence will be foremost in terms of miraculous abilities. There will be thirty-six consecutive congregations, each of them gathering eighteen billion. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for eighty-eight thousand years. His relics will be abundant.

2.B.-  
2032 “The thus-gone Vimoharāja will be born in a place called Supreme Relinquishment. His family will be brahmin. His light will extend sixteen leagues. Divine Worship will be his father. Endowed with Excellence will be his mother. Great Strength will be his son. Perception of Power will be his attendant. Dwelling within the Full Gathering of Qualities will be foremost in terms of insight. Dwelling in Beautiful Melody will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be one hundred thousand years. His sacred Dharma will also remain for one hundred thousand years. His relics will remain in a single collection. There will also only be a single stūpa, measuring six leagues. [F.255.b]

2.B.-  
2033 “The thus-gone Vidhijña will be born in a place called Supreme Lamp. His family will be brahmin. His light will extend thirty leagues. Crest will be his father. Glorious Reasoning Mind will be his mother. Excellent Sight will be his son. Undaunted will be his attendant. Flower of Wisdom will be foremost in terms of insight. Banner of Renown will be foremost in terms of miraculous abilities. There will be twenty-five consecutive congregations, each of them gathering two million three hundred thousand. The extent of



his lifespan will be twenty thousand years. His sacred Dharma will also remain for twenty thousand years. His relics will remain in a single collection. There will also only be a single stūpa, measuring seven leagues.

2.B.-  
2034 “The thus-gone Śuddhasāgara will be born in a place called Realization and Relinquishment. His family will be kṣatriya. His light will extend one thousand leagues. Superior Merit will be his father. Sound Bearer Flower will be his mother. Powerful Mode will be his son. Glorious Excellence will be his attendant. Peak of Qualities will be foremost in terms of insight. Indomitable will be foremost in terms of miraculous abilities. There will be eighty-four consecutive congregations, each of them gathering eight hundred million. The extent of his lifespan will be ninety thousand years. His sacred Dharma will remain for seventy thousand years. His relics will be abundant.

2.B.-  
2035 “The thus-gone Ratnadhara will be born in a place called Infinite Jewel. His family will be brahmin. His light will extend eighty-four thousand leagues. Going Extremely High will be his father. Victorious Śāla Sound will be his mother. Divine Radiance will be his son. Moon Parasol will be his attendant. Supreme Jewel Crest will be foremost in terms of insight. Nectar Fragrance will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations, each of them gathering nine hundred ninety million. The extent of his lifespan will be thirty thousand years. His sacred Dharma will remain for forty thousand years. [F.256.a] His relics will remain in a single collection. There will also only be a single stūpa, measuring thirteen leagues.

2.B.-  
2036 “The thus-gone Anavanata will be born in a place called Deathless. His family will be kṣatriya. His light will extend five thousand leagues. Subduer of the Enemy will be his father. Luminous Countenance will be his mother. Beautiful to Behold will be his son. Infinite Splendor will be his attendant. Glorious will be foremost in terms of insight. Abandoning the Rivers will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations, each of them gathering nine hundred twenty million. The extent of his lifespan will be eighty-four thousand years. His sacred Dharma will also remain for eighty-four thousand years. His relics will be abundant.

2.B.-  
2037 “The thus-gone Jagattoṣaṇa will be born in a place called Treasury of Riches. His family will be brahmin. His light will extend seven thousand leagues. Nāga Gift will be his father. Excellent Sight will be his mother. Stainless Mind will be his son. Beauty Accomplished will be his attendant. Radiant Wisdom will be foremost in terms of insight. Famed Jewel will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations, each of them gathering four million. The extent of his lifespan

will be forty thousand years. His sacred Dharma will remain for forty-four thousand years. His relics will remain in a single collection. There will also only be a single stūpa, measuring eleven leagues. [B21]

2.B.-  
2038 “The thus-gone Mayūraruta will be born in a place called Beautiful Melody. His family will be kṣatriya. His light will extend as far as sixteen worlds of four continents. Light of Infinite Merit will be his father. Splendor of the Gathering of Merit will be his mother. King of Powerful Conduct will be his son. Sight of Worship will be his attendant. Intent on Accomplishing the Array of Beauty will be foremost in terms of insight. [F.256.b] Crest of Supreme Light will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations, each of them gathering four hundred million. The extent of his lifespan will be thirty thousand years. His sacred Dharma will also remain for thirty thousand years. His relics will be abundant.

2.B.-  
2039 “The thus-gone Adīna will be born in a place called Indomitable. His family will be brahmin. His light will extend one thousand leagues. Moon of Humanity will be his father. Excellent Light will be his mother. Seeing in All Directions will be his son. Ultimate Crest will be his attendant. Worshiped by Gods will be foremost in terms of insight. Infinite Crest will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be eighty-four thousand years. His sacred Dharma will also remain for eighty-four thousand years. His relics will remain in a single collection. There will also only be a single stūpa, measuring ten leagues.

2.B.-  
2040 “The thus-gone Bhavatr̥ṣṇāmalaprahīṇa will be born in a place called Jewel Light. His family will be kṣatriya. His light will extend three thousand six hundred leagues. Heap of Jewels will be his father. Shining Splendor will be his mother. Excellent Moon will be his son. Jewel of Supreme Fame will be his attendant. Enduring Splendor of the Immutable Mode will be foremost in terms of insight. Mind of Divine Faith will be foremost in terms of miraculous abilities. There will be one billion consecutive congregations, each of them gathering four hundred million. The extent of his lifespan will be ninety thousand years. His sacred Dharma will also remain for ninety thousand years. His relics will be abundant.

2.B.-  
2041 “The thus-gone Cāritratīrtha will be born in a place called Array of Worthy Ones. His family will be brahmin. His light will extend ten thousand leagues. Beauty will be his father. Sun Essence will be his mother. Supreme Moon will be his son. Array of Attractive Beauty will be his attendant. Dwelling in Immutable Perception will be foremost in terms of insight. King of the Splendor of Liberated Abandonment will be foremost in terms of miraculous abilities. [F.257.a] There will be ninety consecutive congregations, each of

them gathering nine hundred million. The extent of his lifespan will be ninety thousand years. His sacred Dharma will also remain for ninety thousand years. His relics will remain in a single collection. There will also only be a single stūpa, measuring sixteen leagues.

2.B.-  
2042 “The thus-gone Bahudevaghuṣṭa will be born in a place called Infinite Fame. His family will be kṣatriya. His light will extend eighty leagues. Joyous Divine Child will be his father. White Lotus Fragrance will be his mother. Splendid Lion Strength will be his son. Moon of Highest Glory will be his attendant. King of the Ornamented Array will be foremost in terms of insight. Child of Happiness will be foremost in terms of miraculous abilities. There will be fifty consecutive congregations, each of them gathering fifty-six billion. The extent of his lifespan will be sixty thousand years. His sacred Dharma will also remain for sixty thousand years. His relics will be abundant.

2.B.-  
2043 “The thus-gone Ratnakrama will be born in a place called Jewel Light. His family will be brahmin. His light will extend one hundred thousand leagues. Stainless Land will be his father. Jewel Crown will be his mother. Dharma Light will be his son. Supreme Melody will be his attendant. Joyous Worship by the World will be foremost in terms of insight. Flawless Jewel will be foremost in terms of miraculous abilities. There will be forty consecutive congregations, each of them gathering three hundred million. The extent of his lifespan will be thirty thousand years. His sacred Dharma will also remain for thirty thousand years. His relics will remain in a single collection. There will also only be a single stūpa, measuring fourteen leagues.

2.B.-  
2044 “The thus-gone Padmahastin will be born in a place called Infinite Jewel Array. His family will be kṣatriya. His light will extend as far as fifty-four worlds of four continents. Beyond Abiding will be his father. Flawless Mind will be his mother. Splendid Shining Sun will be his son. Famed for Abiding in Diverse Joys will be his attendant. Lion Roarer will be foremost in terms of insight. [F.257.b] Joy of the Supreme Vehicle will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations, each of them gathering one billion. The extent of his lifespan will be forty-four thousand years. His sacred Dharma will also remain for forty-four thousand years. His relics will be abundant.

2.B.-  
2045 “The thus-gone Śrī will be born in a place called Light of the King of Splendor. His family will be kṣatriya. His light will extend as far as a thousandfold world. Clear Intelligence and Merit will be his father. Divine Worship will be his mother. God of Infinite Splendor will be his son. Worshiped by the World in All the Cardinal and Intercardinal Directions will be his attendant. Moon of Humanity will be foremost in terms of insight. Light of Unfathomable Qualities will be foremost in terms of miraculous

abilities. There will be thirty-three consecutive congregations, each of them gathering twenty-two billion irreversible bodhisattvas. The extent of his lifespan will be eighty thousand years. In order to ripen everyone toward awakening, his sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.- "The thus-gone Jitaśatru will be born in a place called Indomitable Hue.  
2046 His family will be kṣatriya. His light will extend six thousand six hundred leagues. Well-Seen Moon will be his father. Joyous Worship of the Worthy will be his mother. Member of the Family of Supreme Wisdom will be his son. View and Mind will be his attendant. Lion Strength will be foremost in terms of insight. Clear Infinite Fame will be foremost in terms of miraculous abilities. There will be innumerable congregations of bodhisattvas, who will not attain nirvāṇa before the very day they awaken to perfect and complete buddhahood. The extent of his lifespan will be ninety-four thousand years. In order to ripen everyone toward awakening, his sacred Dharma will remain for seventy thousand years. His relics will be abundant, and there will be ten billion stūpas. [F.258.a]

2.B.- "The thus-gone Samṛddhayaśas will be born in a place called Array of All  
2047 Jewels. His family will be brahmin. His light will extend three thousand six hundred leagues. Supreme Jewel will be his father. Jewel Light of Qualities will be his mother. Wish to Worship will be his son. Ever Excellent will be his attendant. Jewel Crest Banner will be foremost in terms of insight. Intelligence of Meaningful Accomplishment will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be eighty-five thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.- "The thus-gone Surāṣṭra will be born in a place called Endowed with  
2048 Jewel Light. His family will be brahmin. His light will extend eighty leagues. Well-Concealed Splendor will be his father. Flower Gift will be his mother. Strength of Merit will be his son. Possessor of Miraculous Power will be his attendant. Truth Crest will be foremost in terms of insight. Remaining Free from Delusion will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering one hundred billion. The extent of his lifespan will be twenty thousand years. His sacred Dharma will also remain for twenty thousand years. His relics will be abundant.

2.B.- "The thus-gone Kusumaprabha will be born in a place called Heap of  
2049 Flowers. His family will be kṣatriya. His light will extend eighty-four thousand leagues. Foremost Human will be his father. Lovely Moonlight will

be his mother. Seen through the View will be his son. Nectar Mind will be his attendant. Wisdom Leader will be foremost in terms of insight. Flower Relieving Suffering will be foremost in terms of miraculous abilities. There will be fifteen consecutive congregations, each of them gathering three hundred twenty million. The extent of his lifespan will be sixteen thousand years. His sacred Dharma will also remain for sixteen thousand years. His relics will remain in a single collection. There will also only be a single stūpa. [F.258.b]

2.B.- 2050 “The thus-gone Siṃhasvara will be born in a place called Indomitable Gathering. His family will be kṣatriya. His light will extend five hundred leagues. Supreme Ground will be his father. Flower Light will be his mother. Lion Strength will be his son. Jewel Flower will be his attendant. Infinite Melody will be foremost in terms of insight. Crest of Supreme Excellence will be foremost in terms of miraculous abilities. There will be twelve consecutive congregations, each of them gathering one hundred thousand. The extent of his lifespan will be ten thousand years. His sacred Dharma will also remain for ten thousand years. His relics will be abundant.

2.B.- 2051 “The thus-gone Candrodgata will be born in a place called Lightning Flash. His family will be kṣatriya. His light will extend forty-two thousand leagues. Beautiful to Behold will be his father. Sun Face will be his mother. Universal Beholding will be his son. Universal Flower will be his attendant. Powerful Strength of Qualities will be foremost in terms of insight. Vast Fame will be foremost in terms of miraculous abilities. There will be ten consecutive congregations, each of them gathering one hundred thousand. The extent of his lifespan will be ninety thousand years. His sacred Dharma will also remain for ninety thousand years. His relics will be abundant.

2.B.- 2052 “The thus-gone Damajyeṣṭha will be born in a place called Infinite Light. His family will be brahmin. His light will extend thirty-six leagues. Excellent Sandalwood will be his father. Supreme Jewel will be his mother. Glorious Jewel will be his son. Powerful Strength will be his attendant. View and Worship will be foremost in terms of insight. Infinite Jewel Light will be foremost in terms of miraculous abilities. There will be twenty-two consecutive congregations, each of them gathering one billion. The extent of his lifespan will be twenty-five thousand years. His sacred Dharma will also remain for twenty-five thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.- 2053 “The thus-gone Acala will be born in a place called Abiding Mind. His family will be kṣatriya. [F.259.a] His light will extend seventeen thousand leagues. Divine Worship will be his father. Flower Bearer will be his mother. Supreme Wisdom will be his son. Endowed with Jewel Power will be his attendant. Lion Roarer will be foremost in terms of insight. Famed Worship

will be foremost in terms of miraculous abilities. There will be twenty-three consecutive congregations, each of them gathering sixty billion. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for seventy-seven thousand years. His relics will be abundant.

2.B.-  
2054 “The thus-gone Upakāragati will be born in a place called Beheld by Lions. His family will be kṣatriya. His light will extend one thousand leagues. Splendid Reasoning Mind will be his father. Jewel Light will be his mother. Joyous World will be his son. Nectar Lamp will be his attendant. Truth Speaker will be foremost in terms of insight. Relinquishment of the Subtle will be foremost in terms of miraculous abilities. There will be sixty consecutive congregations, each of them gathering seven hundred million. The extent of his lifespan will be sixty-six thousand years. His sacred Dharma will remain for sixty-four thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.-  
2055 “The thus-gone Puṇyapradīparāja will be born in a place called Nectar Fragrance. His family will be kṣatriya. His light will extend twelve thousand leagues. Source of Merit will be his father. Flower Crest will be his mother. Excellent Jewel will be his son. Infinite Jewel Array will be his attendant. Melody Gift will be foremost in terms of insight. Infinite Jewel Array will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering seven hundred million. The extent of his lifespan will be seventy thousand years. His sacred Dharma will also remain for seventy thousand years. His relics will be abundant. [F.259.b]

2.B.-  
2056 “The thus-gone Svaracodaka will be born in a place called Delightful Melody. His family will be brahmin. His light will extend two thousand six hundred leagues. Lamp King will be his father. Great Splendor will be his mother. Famed Jewel will be his son. Mind Free from Delusion will be his attendant. Delightful Eye will be foremost in terms of insight. Merit Lamp will be foremost in terms of miraculous abilities. There will be thirteen consecutive congregations, each of them gathering nine hundred ninety million. The extent of his lifespan will be seventy-six thousand years. His sacred Dharma will remain for twenty thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.-  
2057 “The thus-gone Gautama will be born in a place called Splendid Sages. His family will be brahmin. His light will extend fourteen thousand leagues. Meditation Joy will be his father. Delightful will be his mother. Supreme Campaka will be his son. Nectar Flower will be his attendant. Powerful Strength will be foremost in terms of insight. Donning the Armor of Firm Diligence will be foremost in terms of miraculous abilities. There will be eighty consecutive congregations, each of them gathering eighteen billion.

The extent of his lifespan will be forty-four thousand years. His sacred Dharma will also remain for forty-four thousand years. His relics will be abundant.

2.B.-  
2058 “The thus-gone Ojobala will be born in a place called Delightful Sight. His family will be kṣatriya. His light will extend eighteen thousand leagues. Moon Crest will be his father. Luminous View will be his mother. Supreme Courage will be his son. Truth Friend will be his attendant. Excellent Power will be foremost in terms of insight. Delightful Gift will be foremost in terms of miraculous abilities. There will be eighty-two consecutive congregations, each of them gathering eight hundred million. The extent of his lifespan will be eighty-three thousand years. [F.260.a] His sacred Dharma will remain for seventy-three thousand years. His relics will be abundant.

2.B.-  
2059 “The thus-gone Sthitabuddhirūpa will be born in a place called Sight of Light. His family will be brahmin. His light will extend ninety-one leagues. Worshiped by Gods will be his father. Worshiped by Gods will be his mother. Truth Crest will be his son. Gift of Marks will be his attendant. Array of Offerings will be foremost in terms of insight. Excursion in Wisdom will be foremost in terms of miraculous abilities. There will be fifty consecutive congregations, each of them gathering one million six hundred thousand. The extent of his lifespan will be seventy-three thousand years. His sacred Dharma will remain for fifty thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.-  
2060 “The thus-gone Sucandra will be born in a place called Joyous World. His family will be brahmin. His light will extend thirty leagues. Supreme Moon will be his father. Light Gift will be his mother. Glorious Jewel will be his son. Famed Qualities will be his attendant. Melody of Precious Qualities will be foremost in terms of insight. Leader Qualities will be foremost in terms of miraculous abilities. There will be seventy-six consecutive congregations, each of them gathering seven million seven hundred thousand. The extent of his lifespan will be twenty-one thousand years. His sacred Dharma will remain for seventy-one thousand years. His relics will be abundant.

2.B.-  
2061 “The thus-gone Bodhyaṅgapuṣpa will be born in a place called Nectar Flower. His family will be kṣatriya. His light will extend ninety thousand leagues. Flower of Wisdom will be his father. Dharma Flower will be his mother. Renowned Teacher will be his son. White Lotus of Liberation will be his attendant. Banner of Renown will be foremost in terms of insight. Infinite Insight will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations, each of them gathering one hundred forty million. The extent of his lifespan will be sixty-four thousand years. [F.260.b] His sacred Dharma will remain for eighty thousand years. His relics will be abundant.

2.B.- 2062 “The thus-gone Siddhi will be born in a place called Nothing Higher. His family will be brahmin. His light will extend seven thousand leagues. Excellent Sight will be his father. Leisurely Movement will be his mother. Lion’s Roar will be his son. Fierce Army will be his attendant. Wealth God will be foremost in terms of insight. Teacher Mind will be foremost in terms of miraculous abilities. There will be sixteen consecutive congregations, each of them gathering ninety billion. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for seventy thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.- 2063 “The thus-gone Praśasta will be born in a place called Teacher Worship. His family will be kṣatriya. His light will extend eight hundred thousand leagues. Famed Jewel will be his father. Vast Intelligence will be his mother. Sacrifice will be his son. Famed Splendor of Joy will be his attendant. Famed Splendid Jewel will be foremost in terms of insight. Famed Lion Intelligence will be foremost in terms of miraculous abilities. There will be seventy-seven consecutive congregations, each of them gathering three hundred forty million. The extent of his lifespan will be ninety thousand years. His sacred Dharma will remain for twenty-four thousand years. His relics will be abundant.

2.B.- 2064 “The thus-gone Balatejojñāna will be born in a place called Indomitable Splendor. His family will be kṣatriya. His light will be immeasurable. Pain Gift will be his father. Moon of the World will be his mother. Sunshine will be his son. Splendid Wisdom will be his attendant. Sun of Insight will be foremost in terms of insight. Worship of Supreme Gods will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations, each of them gathering two million five hundred thousand. The extent of his lifespan will be ninety-four thousand years. His sacred Dharma [F.261.a] will remain for ninety thousand years. His relics will be abundant.

2.B.- 2065 “The thus-gone Kuśalaprādīpa will be born in a place called Nectar Splendor. His family will be kṣatriya. His light will extend one hundred leagues. Movement of Infinite Fame will be his father. Worthy Flower of Precious Splendor will be his mother. Moon of Divine Worship will be his son. Aggregate of Liberation will be his attendant. Truth will be foremost in terms of insight. Splendid Intelligence of the Truth will be foremost in terms of miraculous abilities. There will be ninety-two consecutive congregations, each of them gathering three hundred fifty million. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for ninety thousand years. His relics will remain in a single collection. There will also only be a single stūpa.



2.B.- 2066 “The thus-gone Dṛḍhavikrama will be born in a place called Hard to Dominate. His family will be kṣatriya. His light will extend eight thousand leagues. Moon Body will be his father. Focus on Liberation will be his mother. Great Fame will be his son. Reeds of the Melody of Joy will be his attendant. Banner of Enduring Fame will be foremost in terms of insight. Call of Gentle Melody will be foremost in terms of miraculous abilities. There will be fourteen consecutive congregations, each of them gathering one million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will be abundant.

2.B.- 2067 “The thus-gone Devaruta will be born in a place called Gift of Beauty. His family will be kṣatriya. His light will extend seven hundred leagues. Divine Worship will be his father. Excellent Perception of the Array will be his mother. Flower Intelligence will be his son. Splendid Brightness will be his attendant. Melody of Universal Joy will be foremost in terms of insight. Moon Absorption will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations, each of them gathering ten billion. [F.261.b] The extent of his lifespan will be thirty-four thousand years. His sacred Dharma will remain for eighty thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.- 2068 “The thus-gone Praśānta will be born in a place called Universal Sound. His family will be brahmin. His light will extend ninety-eight thousand leagues. Truth Speaker will be his father. Flower Lady will be his mother. Seven Splendid Jewels will be his son. Auspicious Nectar will be his attendant. Universal Perception will be foremost in terms of insight. Ever-Present Strength will be foremost in terms of miraculous abilities. There will be eighty-eight consecutive congregations, each of them gathering one billion. The extent of his lifespan will be seventy-six thousand years. His sacred Dharma will remain for eighty thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.- 2069 “The thus-gone Sūryānana will be born in a place called Infinite Array. His family will be kṣatriya. His light will extend thirty-three thousand leagues. Protector will be his father. Leader Crest will be his mother. Delightful Melody will be his son. Unassailable Yogic Discipline will be his attendant. Excellent Abiding Intelligence will be foremost in terms of insight. Vastly Superior to the World will be foremost in terms of miraculous abilities. There will be eighty consecutive congregations, each of them gathering two hundred twenty million. The extent of his lifespan will be seventy-four thousand years. His sacred Dharma will remain for ninety thousand years. His relics will be abundant.

2.B.- 2070 “The thus-gone Mokṣavrata will be born in a place called Banner of Fame. His family will be kṣatriya. His light will extend one thousand leagues. Delightful Fame will be his father. Perception of Attested Signs will be his mother. Famed Great Sight will be his son. Blissful Splendid Intelligence will be his attendant. Single-Flavored Attention will be foremost in terms of insight. [F.262.a] Splendor That Vanquishes the Māra Hordes will be foremost in terms of miraculous abilities. There will be ninety-six consecutive congregations, each of them gathering nine hundred twenty million. The extent of his lifespan will be ninety-nine thousand years. His sacred Dharma will also remain for ninety-nine thousand years. His relics will be abundant.

2.B.- 2071 “The thus-gone Śīlaprabha will be born in a place called Free from the Unspeakable. His family will be brahmin. His light will extend eighty-five thousand leagues. Mind of Lion-Like Yogic Discipline will be his father. Worship of Infinite Splendor will be his mother. Crest of Famed Worship will be his son. Universal Partaking of Qualities will be his attendant. Worship of Splendid Light will be foremost in terms of insight. Strength of Divine Power will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for seven hundred million years. His relics will be abundant.

2.B.- 2072 “The thus-gone Vratasthita will be born in a place called Worthy Relinquishment. His family will be kṣatriya. His light will extend eight hundred million leagues. Glory of Universal Splendor will be his father. Worship of Luminous Qualities will be his mother. Famed Flower Worship of Supreme Divinity will be his son. Famed Leader will be his attendant. Expanding Virtue Through Steady Progress will be foremost in terms of insight. Stūpa for Humanity will be foremost in terms of miraculous abilities. There will be ninety-one consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be eighty-seven thousand years. His sacred Dharma will remain for eighty thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.- 2073 “The thus-gone Arajās will be born in a place called Flawless. His family will be kṣatriya. His light will extend thirty-five thousand leagues. Precious Moon will be his father. [F.262.b] Excellent Crest will be his mother. Flower of Universal Preciousness will be his son. Gift of Greatness will be his attendant. Mass of Light of Infinite Splendor will be foremost in terms of insight. Sacrifice of the Strong Accomplishment of Power will be foremost in terms of miraculous abilities. There will be eighty-six consecutive congregations, each of them gathering ten thousand. The extent of his lifespan will be seventy-seven thousand years. His sacred Dharma will remain for seventy-four thousand years. His relics will be abundant.

2.B.-  
2074 “The thus-gone Sārodgata will be born in a place called Immutable Beauty. His family will be kṣatriya. His light will extend eighty leagues. Nectar Array will be his father. Famed Intelligence will be his mother. Dharma Banner will be his son. Even Land will be his attendant. Relinquishment of the Lower Realms will be foremost in terms of insight. Crest of Universal Light will be foremost in terms of miraculous abilities. There will be eighty consecutive congregations, each of them gathering eight million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.-  
2075 “The thus-gone Añjana will be born in a place called Supreme Incense. His family will be kṣatriya. His light will cover infinite leagues. Fame of All Qualities will be his father. Gift of Delight will be his mother. Flower of Truth will be his son. Meritorious Intelligence will be his attendant. Flower of the Marks will be foremost in terms of insight. Immutable Array will be foremost in terms of miraculous abilities. There will be eighteen consecutive congregations, each of them gathering thirty-two billion. The extent of his lifespan will be sixteen thousand years. His sacred Dharma will remain for twenty-two thousand years. His relics will be abundant.

2.B.-  
2076 “The thus-gone Vardhana will be born in a place called Supreme Circle. [F.263.a] His family will be kṣatriya. His light will extend thirty-four thousand leagues. Exquisite Excellence will be his father. Sight of Infinite Splendor will be his mother. Worshiped by the World will be his son. Thoroughly Hidden will be his attendant. Fame of Infinite Intelligence will be foremost in terms of insight. Incomparable Mind will be foremost in terms of miraculous abilities. There will be ninety-two consecutive congregations, each of them gathering eight million. The extent of his lifespan will be forty thousand years. His sacred Dharma will remain for eighty thousand years. His relics will be abundant.

2.B.-  
2077 “The thus-gone Gandhābha will be born in a place called Nectar Fragrance. His family will be kṣatriya. His light will extend five thousand six hundred leagues. Subjugator of the Māras will be his father. Great Divinity of the Land will be his mother. Famed Wealth will be his son. Light of the Gift of the Noble will be his attendant. Immutable Strength will be foremost in terms of insight. Melody of the Mind of Supreme Divinity will be foremost in terms of miraculous abilities. In the first congregation there will be eight hundred thousand hearers, in the second there will be nine hundred thousand, and in the third there will be one million. The extent of his lifespan will be seventy-seven thousand years. His sacred Dharma will remain for eighty thousand years. His relics will be abundant.

2.B.- 2078 “The thus-gone Velāmaprabha will be born in a place called Force of Discernment. His family will be brahmin. His light will extend one hundred leagues. Supreme Fame will be his father. Lion’s Roar will be his mother. Universal Worship will be his son. Movement of the Sage’s Intelligence will be his attendant. Friend of Infinite Strength will be foremost in terms of insight. Gift of Beauty will be foremost in terms of miraculous abilities. There will be one hundred thousand consecutive congregations, each of them gathering infinitely many irreversible bodhisattvas. The extent of his lifespan will be ten million years. His sacred Dharma will also remain for ten million years. His relics will be abundant. [F.263.b]

2.B.- 2079 “The thus-gone Smṛtīndra will be born in a place called Luminous Mountain of Splendor. His family will be brahmin. His light will extend twelve thousand leagues. Famed Power will be his father. Splendor of Nirvāṇa will be his mother. Comet of Dharma Light will be his son. Truth Crest will be his attendant. Endowed with Excellence will be foremost in terms of insight. Beyond the Mind will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations, each of them gathering twenty-five billion. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.- 2080 “The thus-gone Asaṅgadhvaja will be born in a place called Infinite Ornament. His family will be kṣatriya. His light will extend seventy thousand leagues. Power of the Moon’s Splendor will be his father. Light of Masses of Sun’s Splendor will be his mother. Divine Joy will be his son. Perfect Yogic Discipline and Famed Divine Worship will be his attendant. Mental Wealth will be foremost in terms of insight. Seeing with the Wisdom of Universal Divinity will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering nine hundred million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will be abundant.

2.B.- 2081 “The thus-gone Varabodhigati will be born in a place called Light of Wisdom. His family will be brahmin. His light will extend seven hundred leagues. Merit Leader will be his father. Jewel Gift will be his mother. Roar of Bliss will be his son. Divine Awakening will be his attendant. Infinite Mind will be foremost in terms of insight. Universal Mind will be foremost in terms of miraculous abilities. There will be fourteen consecutive congregations, each of them gathering one million four hundred thousand. [F.264.a] The

extent of his lifespan will be eighteen thousand years. His sacred Dharma will also remain for eighteen thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.-  
2082 “The thus-gone Caraṇaprasanna will be born in a place called Endowed with Conduct. His family will be kṣatriya. His light will extend nine thousand leagues. Divine Worship will be his father. Light of Wealth will be his mother. Jewel Crest Banner will be his son. Treasury of Limitless Jewels will be his attendant. Lamp of Insight will be foremost in terms of insight. Flower Wealth will be foremost in terms of miraculous abilities. There will be eleven consecutive congregations, each of them gathering nine hundred forty million. The extent of his lifespan will be eighty-seven thousand years. His sacred Dharma will also remain for eighty-seven thousand years. His relics will be abundant.

2.B.-  
2083 “The thus-gone Ratnapriya will be born in a place called Moonlight. His family will be kṣatriya. His light will extend ninety leagues. King of the Lamp of Excellent Sight will be his father. Limitless Light will be his mother. Moon of Beauty will be his son. Supreme Intelligence will be his attendant. Leader Worthy of Worship will be foremost in terms of insight. Highly Renowned will be foremost in terms of miraculous abilities. There will be ninety-nine consecutive congregations, each of them gathering nine million. The extent of his lifespan will be eighty thousand years. His sacred Dharma will remain for ninety thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.-  
2084 “The thus-gone Dharmeśvara will be born in a place called Banner of Merit. His family will be kṣatriya. His light will extend three hundred leagues. Supreme Sound will be his father. Famed Intelligence will be his mother. Wealth of Wisdom will be his son. Worshiped by the World will be his attendant. Detached Relinquishment of Concepts will be foremost in terms of insight. [F.264.b] Strength of the Conduct of Lion Strength will be foremost in terms of miraculous abilities. There will be eighty consecutive congregations, each of them gathering eight hundred forty million. The extent of his lifespan will be ninety-eight thousand years. His sacred Dharma will remain for eighty thousand years. His relics will be abundant.

2.B.-  
2085 “The thus-gone Viśvadeva will be born in a place called Crest of Radiant Light. His family will be brahmin. His light will extend eight thousand leagues. Moon Sight will be his father. Delightful Flower will be his mother. King of the Ornament Array of Liberation will be his son. Crest of Joy in Liberation will be his attendant. Stable Power of Indomitable Strength will be foremost in terms of insight. Famed Qualities and Renowned Acumen for Miraculous Display will be foremost in terms of miraculous abilities. In the first congregation there will be one hundred billion hearers; in the second

there will be two hundred billion; in the third, five hundred billion; in the fourth, eight hundred million; and in the fifth, one trillion. The extent of his lifespan will be seventy-three thousand years. His sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.-  
2086 “The thus-gone Mahāmitra will be born in a place called Array of Infinite Jewels. His family will be kṣatriya. His light will extend six thousand six hundred leagues. Beyond the World will be his father. Supreme Lamp will be his mother. Acceptance of Excellent Sight will be his son. Limitless Mass of Splendor will be his attendant. Illuminating Light will be foremost in terms of insight. Famed Worthy One will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations, each of them gathering nineteen billion. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will remain in a single collection. [F.265.a] There will also only be a single stūpa.

2.B.-  
2087 “The thus-gone Sumitra will be born in a place called Great Splendor. His family will be kṣatriya. His light will extend eighty thousand leagues. Immutable Abiding will be his father. Wealth of Worship will be his mother. Liberation Joy will be his son. Essence of Nirvāṇa will be his attendant. Adornment of Fame will be foremost in terms of insight. Wealth of Joyous Lion Strength will be foremost in terms of miraculous abilities. There will be thirteen consecutive congregations, each of them gathering ten quadrillion irreversible bodhisattvas. The extent of his lifespan will be eighteen thousand years. His sacred Dharma will remain for eighty thousand years. His relics will be abundant.

2.B.-  
2088 “The thus-gone Praśāntagāmin will be born in a place called Offering of Excellent Land. His family will be brahmin. His light will extend thirty thousand leagues. Dharma Divinity will be his father. Royal Master of Delightful Melody will be his mother. Sense Control will be his son. Luminous Ground will be his attendant. Glory of Infinite Light will be foremost in terms of insight. Jewel Crest Banner will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering nine hundred eighty million. The extent of his lifespan will be seventy-six thousand years. His sacred Dharma will remain for fifty thousand years. His relics will be abundant.

2.B.-  
2089 “The thus-gone Amṛtādhipa will be born in a place called Famed Relinquishment. His family will be kṣatriya. His light will extend sixty-six thousand leagues. Famed for Profundity will be his father. Worship of the Worthy will be his mother. Roar That Relinquishes Enemies will be his son. Famed Land will be his attendant. Glory and Fame of the World will be foremost in terms of insight. [F.265.b] Famed Divinity and Liberation will be foremost in terms of miraculous abilities. There will be seventy consecutive

congregations, each of them gathering one trillion. The extent of his lifespan will be sixty-six thousand years. His sacred Dharma will remain for sixty thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.-  
2090 “The thus-gone Meruprabha will be born in a place called Rising Mountain. His family will be kṣatriya. His light will extend one hundred thousand leagues. Divine Flower will be his father. Famed Wealth will be his mother. Tiers of Liberation will be his son. Divine Radiance will be his attendant. Moon of the Gods will be foremost in terms of insight. Firm Mind will be foremost in terms of miraculous abilities. There will be one billion consecutive congregations, each of them gathering one trillion. The extent of his lifespan will be ten million years. His sacred Dharma will also remain for ten million years. His relics will be abundant.

2.B.-  
2091 “The thus-gone Āryastuta will be born in a place called Famed Intelligence. His family will be kṣatriya. His light will extend ninety thousand leagues. Concealed Infinity will be his father. Garland of Fame will be his mother. Concealed Divinity will be his son. Famed Relinquishment will be his attendant. Worshiped by the Entire World will be foremost in terms of insight. Famed Teacher will be foremost in terms of miraculous abilities. There will be eighteen consecutive congregations, each of them gathering eighteen trillion. The extent of his lifespan will be eighty thousand years. His sacred Dharma will also remain for eighty thousand years. His relics will be abundant.

2.B.-  
2092 “The thus-gone Jyotiṣmat will be born in a place called Splendid Hill. His family will be kṣatriya. His light will extend eight thousand leagues. Giving up Business will be his father. Supreme Gift will be his mother. Famed King will be his son. Vajra Power will be his attendant. Nectar Essence will be foremost in terms of insight. [F.266.a] Great Captain will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering sixty-seven billion. The extent of his lifespan will be ninety thousand years. His sacred Dharma will also remain for ninety thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.-  
2093 “The thus-gone Dīptatejas will be born in a place called Infinite Light. His family will be brahmin. His light will extend ten thousand leagues. Divine Bliss will be his father. Supreme Liberation will be his mother. Flower of Nirvāṇa will be his son. Renowned Detachment will be his attendant. Famed Freedom from Defilements will be foremost in terms of insight. Famed in All Worlds will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering five hundred

sixty million. The extent of his lifespan will be seventy-two thousand years. His sacred Dharma will remain for seventy-four thousand years. His relics will be abundant.

2.B.-  
2094 “The thus-gone Avabhāsadarśin will be born in a place called Infinite Light. His family will be kṣatriya. His light will extend ten million leagues. Vast Radiance will be his father. Delightful Splendor will be his mother. Nectar Array will be his son. King of Truth will be his attendant. Reveling with Superknowledge will be foremost in terms of insight. Strength of Awakening will be foremost in terms of miraculous abilities. There will be eighty consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be ninety-nine thousand years. His sacred Dharma will remain for ten million years. His relics will be abundant.

2.B.-  
2095 “The thus-gone Sucīrṇavipāka will be born in a place called Endowed with Clear Awakening. His family will be kṣatriya. His light will extend three hundred leagues. Land of Joy will be his father. Famed Nectar will be his mother. Divine Truth will be his son. [F.266.b] Gathering the World will be his attendant. Relinquishment through Seeing will be foremost in terms of insight. Infinite will be foremost in terms of miraculous abilities. There will be forty consecutive congregations, each of them gathering four million two hundred thousand. The extent of his lifespan will be seventy-three thousand years. His sacred Dharma will remain for forty thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.-  
2096 “The thus-gone Supriya will be born in a place called Delightful Radiance. His family will be kṣatriya. His light will extend eighty thousand leagues. Lord of the Water God will be his father. Superior Insight will be his mother. Strength of the Truth will be his son. Lion Gift will be his attendant. Supreme Radiance will be foremost in terms of insight. Worship and Relinquishment will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering thirty-two trillion. The extent of his lifespan will be ninety-four thousand years. His sacred Dharma will remain for ninety thousand years. His relics will be abundant.

2.B.-  
2097 “The thus-gone Vigataśoka will be born in a place called Delightful Splendor. His family will be kṣatriya. His light will extend seventy-nine thousand leagues. Banner of Liberation will be his father. Flower of the Noble will be his mother. Thoroughly Concealed Qualities will be his son. Radiance of Wisdom will be his attendant. Divine Lamp will be foremost in terms of insight. Light of Masses of Excellence will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be twenty-eight thousand years. His sacred Dharma will remain for ninety thousand years. His relics will be abundant.



2.B.- 2098 “The thus-gone Ratnaprabhāsa will be born in a place called Fully Endowed with Qualities. His family will be kṣatriya. His light will extend one hundred leagues. Moon of Intelligence will be his father. Definitive Fame will be his mother. Nectar Eye will be his son. Jewel of Universal Renown will be his attendant. Famed as Irreproachable will be foremost in terms of insight. [F.267.a] Universal Wisdom will be foremost in terms of miraculous abilities. There will be twenty-two consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be sixty-six thousand years. His sacred Dharma will also remain for sixty-six thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.- 2099 “The thus-gone Cāritraka will be born in a place called Stūpa for Humanity. His family will be brahmin. His light will extend seventy thousand leagues. Famed Jewel will be his father. Splendor of Mandāravā Flowers will be his mother. Joyful Excellent Sight will be his son. Clear Intelligence of Vast Vision will be his attendant. Concealed God of the Land will be foremost in terms of insight. Famed Giving as Wished will be foremost in terms of miraculous abilities. There will be thirty-four consecutive congregations, each of them gathering seven hundred million. The extent of his lifespan will be ninety-three thousand years. His sacred Dharma will remain for ninety-four thousand years. His relics will be abundant.

2.B.- 2100 “The thus-gone Puṇyabala will be born in a place called Support for Masses of Merit. His family will be kṣatriya. His light will extend eight hundred million leagues. Famed Intelligence will be his father. Endowed with the Force of Compassion will be his mother. Mind of Dauntless Courage will be his son. Moon of the Gods will be his attendant. Splendid Jewel Adornment will be foremost in terms of insight. Famed Universal View will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering nine million. The extent of his lifespan will be fifty-four thousand years. His sacred Dharma will remain for eighty thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.- 2101 “The thus-gone Guṇasāgara will be born in a place called Lamp of Awakening. His family will be brahmin. His light will extend as far as the trichiliocosm. Fame of Infinite Qualities will be his father. Famed Jewel will be his mother. Foremost in the City of Gods will be his son. Perfect Force and Stable Perception will be his attendant. [F.267.b] Calf of Delightful Sight will be foremost in terms of insight. Flawless Intelligence will be foremost in terms of miraculous abilities. There will be thirty consecutive congregations,

each of them gathering nine hundred ninety million. The extent of his lifespan will be ninety-four thousand years. His sacred Dharma will also remain for ninety-four thousand years. His relics will be abundant.

2.B.-  
2102 “The thus-gone Caitraka will be born in a place called Engaging with the Objects of Worship. His family will be kṣatriya. His light will extend eighty leagues. Infinite Fame will be his father. Splendor of the Essence of the Sun will be his mother. Banner of Delightful Renown will be his son. Beneficial Mind will be his attendant. Scholar of Perfect Divine Substance will be foremost in terms of insight. Dominant Movement will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations, each of them gathering one hundred billion. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for ninety thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.-  
2103 “The thus-gone Mānajaha will be born in a place called Perfect Splendor. His family will be brahmin. His light will extend thirty-five thousand leagues. God of the Land will be his father. Crest of Meritorious Intelligence will be his mother. Infinite Light will be his son. Flower of Splendid Marks will be his attendant. Famed Lion Intelligence will be foremost in terms of insight. Clear Supremacy will be foremost in terms of miraculous abilities. There will be sixty consecutive congregations, each of them gathering one million six hundred thousand. The extent of his lifespan will be seventy thousand years. His sacred Dharma will remain for seventy-six thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.-  
2104 “The thus-gone Māraṣayaṃkara will be born in a place called Array of Awakening. His family will be kṣatriya. His light will extend one hundred thousand leagues. Concealed Jewel Splendor will be his father. King of the Fathomless Array will be his mother. Reveling Roar will be his son. [F.268.a] Mind of Infinite Love will be his attendant. Melodious Thunder will be foremost in terms of insight. Thundering Power will be foremost in terms of miraculous abilities. There will be ninety-six consecutive congregations, each of them gathering six million six hundred thousand. The extent of his lifespan will be thirty-three thousand years. His sacred Dharma will remain for one hundred thousand years. His relics will be abundant. [B22]

2.B.-  
2105 “The thus-gone Vāsanottīrṇagati will be born in a place called Unparalleled Array. His family will be kṣatriya. His light will extend one trillion leagues. Famed in the World will be his father. Excellent Intelligence will be his mother. Joy and Fame will be his son. Splendor of Famed Intelligence will be his attendant. Light of the Moon of Humanity will be foremost in terms of insight. Equal of the Master of Humanity will be

foremost in terms of miraculous abilities. There will be ninety consecutive congregations, each of them gathering ten billion. The extent of his lifespan will be eighty-seven thousand years. His sacred Dharma will remain for one hundred thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.-  
2106 “The thus-gone Abhedyabuddhi will be born in a place called Certain Awakening. His family will be brahmin. His light will extend three thousand three hundred leagues. Splendid Wealth will be his father. Banner of Great Renown will be his mother. Splendor of the Banner will be his son. Impeccable Limbs will be his attendant. Jewel of Nectar will be foremost in terms of insight. Mind of Famed Intelligence will be foremost in terms of miraculous abilities. There will be forty consecutive congregations, each of them gathering five hundred million. The extent of his lifespan will be sixty thousand years. His sacred Dharma will remain for sixty-six thousand years. His relics will be abundant.

2.B.-  
2107 “The thus-gone Udadhi will be born in a place called Clear Joy. His family will be kṣatriya. His light will extend ninety-nine thousand leagues. [F.268.b] Star Crest will be his father. Famed Strength of Bliss will be his mother. Splendor of Carefulness will be his son. Learned Diligence will be his attendant. True Intelligence will be foremost in terms of insight. Royal Master of Fragrances will be foremost in terms of miraculous abilities. There will be ninety consecutive congregations, each of them gathering nine hundred forty million. The extent of his lifespan will be eighty-four thousand years. His sacred Dharma will remain for eighty thousand years. His relics will be abundant.

2.B.-  
2108 “The thus-gone Śodhita will be born in a place called Adorned with Splendor. His family will be brahmin. His light will extend sixty-seven thousand leagues. Jewel Flower will be his father. Flower of Precious Qualities will be his mother. Famed Lion Intelligence will be his son. Remaining Immutable will be his attendant. Glorious Essence of the Moon will be foremost in terms of insight. Reveling with Superknowledge will be foremost in terms of miraculous abilities. There will be seventy consecutive congregations, each of them gathering four hundred million. The extent of his lifespan will be forty-four thousand years. His sacred Dharma will remain for forty thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.-  
2109 “The thus-gone Gaṇimuktirāja will be born in a place called Best of Jewels. His family will be kṣatriya. His light will extend fifty thousand leagues. Mind Missing Nothing will be his father. Universal Jewel will be his mother. Flower Splendor will be his son. Salty Gift will be his attendant. Conqueror of the Craving of Existence will be foremost in terms of insight. Fathomless

Grasp will be foremost in terms of miraculous abilities. There will be sixty consecutive congregations, each of them gathering seven hundred million. The extent of his lifespan will be sixty-three thousand years. His sacred Dharma will also remain for sixty-three thousand years. His relics will remain in a single collection. There will also only be a single stūpa.

2.B.- 2110 “The thus-gone Priyābha will be born in a place called Partaking of Awakening. [F.269.a] His family will be kṣatriya. His light will extend thirty-eight thousand leagues. Delightful Splendor will be his father. Gorgeously Roaring Lion Voice will be his mother. Pure Countenance will be his son. Famed Worship will be his attendant. Nectar Garden will be foremost in terms of insight. Concern for the World will be foremost in terms of miraculous abilities. There will be ninety-four consecutive congregations, each of them gathering nine million nine hundred thousand. The extent of his lifespan will be ninety-four thousand years. His sacred Dharma will also remain for ninety-four thousand years. His relics will be abundant.

2.B.- 2111 “The well-gone Bodhidhvaja  
Will be born in a place called Illuminating the Dharma.  
The family of this victor will be brahmin,  
And his light will extend seventy leagues.

2.B.- 2112 “Exquisite Excellence will be his father, and Water God Worship will be this  
victor’s mother.  
Medicine will be his son and Hero his attendant.  
Universal Worship will be the scholar  
And Remaining Free from Delusion the one of miracles.

2.B.- 2113 “There will be ninety consecutive congregations,  
Each of them gathering nine hundred ninety million  
Who do not apprehend an ‘I’ within the three realms of existence.  
The lifespan of humans will be seventy-five thousand years,

2.B.- 2114 “And the sacred Dharma of this supreme leader  
Will remain for seventy-four thousand years.  
The stūpa with the relics of this victor  
Will be sixteen leagues large and adorned with gold.

2.B.- 2115 “The guide of humanity, Jñānaratna,  
Will be born in a place called Universal Adornment.  
His family will be kṣatriya,  
And his light will extend five hundred leagues.

2.B.- 2116 “Supreme Excellence will be his father, and Supreme in the World will be  
this victor’s mother.

- Wish for Liberation will be his son and Moon his attendant.  
Joyous in All Regards will be the scholar  
And King of Leaders the one of miracles.
- 2.B.- “There will be seventy consecutive congregations,  
2117 Each of them gathering two hundred forty million worthy ones  
For whom there is no ‘I’ and who are free from hypocrisy.  
The lifespan of humans will be twenty-two thousand years,
- 2.B.- “And when this teacher has gone to cessation his sacred Dharma  
2118 Will remain for seventy-six thousand years. [F.269.b]  
The relics of this victor will be abundant,  
Residing in eight hundred billion stūpas.
- 2.B.- “The guide of humanity, Suśīṭala,  
2119 Will be born in a place called Famed Wisdom.  
His family will be brahmin,  
And his light will extend thirty-two leagues.
- 2.B.- “Excellent Brahmā will be his father, and Light of Wisdom will be this  
2120 victor’s mother.  
Divinity will be his son and Intelligence his attendant.  
Even Possession of Wisdom will be the one of intelligence  
And Famed Fearlessness the one of miracles.
- 2.B.- “There will be seventy consecutive congregations,  
2121 Each of them gathering nine hundred ninety million  
Worthy ones who have gone beyond.  
The lifespan of humans will be ninety-four thousand years,
- 2.B.- “And when this teacher has attained parinirvāṇa  
2122 His sacred Dharma will remain for seventy thousand years.  
The relics of this victor will reside in a single stūpa  
Five leagues large and adorned with banners.
- 2.B.- “The protector of the world, Brahmaṛāja,  
2123 Will be born in a place called Well Purified.  
The family of this victor will be kṣatriya,  
And his light will extend one hundred leagues.
- 2.B.- “Endowed with Mindfulness will be his father, and Light of Virtue will be  
2124 this victor’s mother.  
Eye will be his son and Fame his attendant.  
Ocean of Qualities will be the scholar

And Famed Fearlessness the one of miracles.

2.B.- “There will be thirty-two consecutive congregations,  
2125 Each of them gathering three hundred twenty million  
Worthy ones who are free from the stains of the world.  
The lifespan of humans will be twenty-two thousand years,

2.B.- “And for the benefit of wandering beings  
2126 The sacred Dharma will remain for ninety-four thousand years.  
The relics of this victor will reside in a single stūpa  
One hundred leagues large and adorned with gold.

2.B.- “The buddha Jñānarata  
2127 Will be born in a place called Light of All Qualities.  
The family of this victor will be brahmin,  
And his light will extend eight hundred leagues.

2.B.- “Master of Yogic Discipline will be his father, and Masterful Light will be this  
2128 victor’s mother.  
Astrologer will be his son and Illuminator his attendant.  
Stable Power will be the scholar  
And Universal Leader the one of miracles. [F.270.a]

2.B.- “There will be sixty-two congregations,  
2129 Each of them gathering nine hundred thirty million  
Who are perfectly trained upon the supreme path.  
The lifespan of humans will be thirty-four thousand years,

2.B.- “And after this teacher has attained parinirvāṇa  
2130 His sacred Dharma will remain for seventy-six thousand years.  
The relics of this victor will be abundant,  
Residing in eight hundred billion stūpas.

2.B.- “The victor Ṛddhiketu  
2131 Will be born in a place called Illuminating Merit.  
The family of this victor will be brahmin,  
And his light will extend eight hundred leagues.

2.B.- “Master of Wealth will be his father, and Famed Merit will be this victor’s  
2132 mother.  
Definitively Excellent Merit will be his son and Endowed with Dharma his  
attendant.  
Leader Qualities will be the scholar  
And Superior Abiding the one of miracles.

- 2.B.- 2133 “There will be eighty consecutive congregations,  
Each of them gathering seven hundred seventy billion  
Unblemished worthy ones who are free from pretense.  
The lifespan of humans will be eighty-three thousand years,
- 2.B.- 2134 “And the sacred Dharma of this teacher of infinite fame  
Will remain for ninety-one thousand years.  
The relics of this victor will reside in a single stūpa  
Ten leagues large and adorned with tens of millions banners.
- 2.B.- 2135 “The thus-gone Janendrakalpa  
Will be born in a place called Victorious Light.  
The family of this victor will be brahmin,  
And his light will extend sixty leagues.
- 2.B.- 2136 “Radiant Sacrifice will be his father, and Gathering of Qualities will be this  
victor’s mother.  
Endowed with Virtue will be his son and Excellent Virtue his attendant.  
Holder of Qualities will be the scholar  
And Luminous Qualities the one of miracles.
- 2.B.- 2137 “There will be sixty-three consecutive congregations,  
Each of them gathering one billion  
Serene ones who are free from delusion and attachment.  
The lifespan of humans will be seventy-eight thousand years,
- 2.B.- 2138 “And when this attainer of liberation has attained nirvāṇa  
His sacred Dharma will remain for one thousand years.  
The relics of this victor will be abundant,  
Residing in seventy billion stūpas.
- 2.B.- 2139 “The thus-gone Dharaṇīśvara  
Will be born in a place called Excellent Abiding.  
The family of this victor will be kṣatriya,  
And his light will extend ten million leagues. [F.270.b]
- 2.B.- 2140 “Meaningful Abiding will be his father, and Enduring Mind of Intelligence  
will be this victor’s mother.  
Awakening will be his son and Excellent Awakening his attendant.  
Lord of Humans will be the scholar  
And Meaningful Diversity the one of miracles.
- 2.B.- 2141 “There will be sixty-two consecutive congregations,  
Each of them gathering seven hundred million

- Who have perfected teaching and meditation.  
The lifespan of humans will be twenty-four thousand years,
- 2.B.- “And the sacred Dharma of this teacher of infinite fame  
2142 Will remain for twenty-one thousand years.  
The relics of this victor will be abundant,  
And fine stūpas will fill the three realms.
- 2.B.- “The thus-gone Sūryapriya  
2143 Will be born in a place called Gathering of Splendor.  
The family of this victor will be brahmin,  
And his light will extend three leagues.
- 2.B.- “Master of Learning will be his father, and Masterful Mode will be this  
2144 victor’s mother.  
Leader will be his son and Abiding his attendant.  
Supreme Soldier will be the scholar  
And Definitive Fame the one of miracles.
- 2.B.- “There will be eighty consecutive congregations,  
2145 Each of them gathering two hundred twenty million  
Who are entirely unstained by existence.  
The lifespan of humans will be twenty-four thousand years,
- 2.B.- “And when this victor has attained nirvāṇa  
2146 His sacred Dharma will remain for thirty thousand years.  
The relics of this victor will reside in a single stūpa  
Seven leagues large and endowed with golden canopies.
- 2.B.- “The well-gone Rāhucandra  
2147 Will be born in a place called Illuminator of Crests.  
His family will be kṣatriya,  
And his light will extend seventy-three leagues.
- 2.B.- “Excellent Crest will be his father, and Endowed with Light will be this  
2148 victor’s mother.  
Splendor will be his son and Illuminating Endowment his attendant.  
Great Possession of Fame will be the scholar  
And Abiding Free from Suffering the one of miracles.
- 2.B.- “There will be eighty consecutive congregations,  
2149 Each of them gathering seven hundred thirty million  
Fearless ones who reside on the other side of the great plain.  
The lifespan of humans will be eighty thousand years,



- 2.B.- "And when this teacher has attained nirvāṇa  
2150 His sacred Dharma will remain for sixty-eight thousand years.  
The relics of this victor will be abundant, [F.271.a]  
And fine stūpas will fill the three realms.
- 2.B.- "The thus-gone Puṣpaprabha  
2151 Will be born in a place called Adorned with Flowers.  
His family will be brahmin,  
And his light will extend one thousand leagues.
- 2.B.- "Master of Qualities will be his father, and Stūpa Qualities will be this  
2152 victor's mother.  
Supreme Victor will be his son and Benefactor his attendant.  
Supreme in the World will be the scholar  
And King of Power the one of miracles.
- 2.B.- "There will be sixty-six consecutive congregations,  
2153 Each of them gathering three hundred billion  
Liberated ones who are free from dullness.  
The lifespan of humans will be sixty thousand years,
- 2.B.- "And the sacred Dharma of this teacher free from attachment  
2154 Will remain for eighty thousand years.  
The relics of this victor will reside in a single stūpa  
Nine leagues large and studded with millions of jewels.
- 2.B.- "The thus-gone Vaidyādhipa  
2155 Will be born in a place called Suffering Dispelled.  
His family will be kṣatriya,  
And his light will extend one thousand leagues.
- 2.B.- "Free from Suffering will be his father, and View of Qualities will be this  
2156 victor's mother.  
Sustainer will be his son and Fearless his attendant.  
Merit Joy will be the scholar  
And Roaring like a Lion the one of miracles.
- 2.B.- "There will be infinitely many congregations,  
2157 Each of them gathering ten trillion  
Irreversible ones who all have accomplished dhāraṇī.  
The lifespan of humans will be ten billion years,
- 2.B.- "And in order to ripen beings for awakening  
2158 The sacred Dharma will remain for ten million years.

- The relics of this victor will be abundant  
And adorned with thousands of jewels and flowers.
- 2.B.- “The thus-gone Ojodhārin  
2159 Will be born in a place called Delightful View  
The family of this victor will be brahmin,  
And his light will extend ten million leagues.
- 2.B.- “Endowed with Wealth will be his father, and Endowed with Wisdom will  
2160 be this victor’s mother.  
Liberated will be his son and Free from Attachment his attendant.  
Sound of Thunder will be the scholar  
And Mode of Lucid Strength the one of miracles.
- 2.B.- “There will be eighty consecutive congregations,  
2161 Each of them gathering nine hundred ninety million  
Who attain awakening by means of the supreme vehicle. [F.271.b]  
The lifespan of humans will be ninety-three thousand years,
- 2.B.- “And in order to ripen beings for awakening  
2162 The sacred Dharma will remain for thirty thousand years.  
There will appear a stūpa of twelve leagues  
Studded with a billion jewels.
- 2.B.- “The thus-gone Puṇyapriya  
2163 Will be born in a place called Illuminating Merit.  
His family will be kṣatriya,  
And his light will extend as far as a trichiliocosm.
- 2.B.- “Radiant will be his father, and Nectar Light will be this victor’s mother.  
2164 Medicine will be his son and Excellent Medicine his attendant.  
Light of Awakening will be the scholar  
And Loving Mind the one of miracles.
- 2.B.- “There will be ninety consecutive congregations,  
2165 Each of them gathering nine hundred billion  
Who have attained dhāraṇī and are supported by awakening.  
The lifespan of humans will be six hundred thirty thousand years,
- 2.B.- “And in order to ripen beings for awakening  
2166 The sacred Dharma will also remain for six hundred thirty thousand years.  
The relics of this victor will be abundant  
And adorned with thousands of golden banners.
- “The thus-gone Ratibala

- 2.B.- Will be born in a place called Satisfying Offerings.  
2167 The family of this victor will be kṣatriya,  
And his light will have immeasurable reach.
- 2.B.- “Reasoning Mind will be his father, and Benevolent Mind will be this  
2168 victor’s mother.  
Wish to Benefit will be his son and Moon his attendant.  
Vast Intelligence will be the scholar  
And Golden Light the one of miracles.
- 2.B.- “Irreversible ones who have attained dhāraṇī  
2169 And are the equals of Mañjuśrī  
Will gather in infinite congregations.  
The lifespan of humans will be three hundred twenty thousand years,
- 2.B.- “And in order to ripen beings for possession of the supreme vehicle  
2170 The sacred Dharma will, upon the teacher’s parinirvāṇa,  
Remain for one hundred twenty thousand years.  
The relics of this victor will be abundant.
- 2.B.- “The incomparable Sughoṣa  
2171 Will be born in a place called Supreme Light.  
His family will be brahmin,  
And his light will extend one thousand leagues.
- 2.B.- “Excellent Virtue will be his father and Light of Fearlessness will be this  
2172 victor’s mother. [F.272.a]  
Insight will be his son and Great Knowledge his attendant.  
Crest Banner will be the scholar  
And Infinite Abiding the one of miracles.
- 2.B.- “There will be seventy consecutive congregations,  
2173 Each of them gathering seven million three hundred thousand  
Worthy ones who have gathered virtue.  
The lifespan of humans will be seventy-four thousand years,
- 2.B.- “And the sacred Dharma of the one gone beyond entities  
2174 Will remain for seventy-three thousand years.  
The stūpa with the relics of this victor  
Will be thirteen leagues large and adorned with canopies of pearl.
- 2.B.- “The thus-gone Dharmeśvara  
2175 Will be born in a place called Sound of Liberation.  
The family of this victor will be kṣatriya,

- And his light will extend two thousand leagues.
- 2.B.- “Great Ruler will be his father, and Gathering of Qualities will be this  
2176 victor’s mother.  
Excellent Sight will be his son and Virtue his attendant.  
Nectar Light will be the scholar  
And Wealth Lamp the one of miracles.
- 2.B.- “There will be sixty-six consecutive congregations,  
2177 Each of them gathering ten trillion  
Who are a single life away from awakening.  
The lifespan of humans will be ninety-four thousand years,
- 2.B.- “And in order to ripen beings for awakening  
2178 The sacred Dharma will remain for six million years.  
The relics of this victor will reside in a stūpa  
Eleven leagues large and shining with golden light.
- 2.B.- “The thus-gone Brahmaruta  
2179 Will be born in a place called Melody and Light.  
The family of this victor will be brahmin,  
And his light will extend one hundred leagues.
- 2.B.- “Powerful will be his father, and Jewel Light will be this victor’s mother.  
2180 Supreme Victor will be his son and Astrologer his attendant.  
Lion Mode will be the scholar  
And Merit Circle the one of miracles.
- 2.B.- “There will be twelve consecutive congregations,  
2181 Each of them gathering seven hundred forty million  
Noble ones who have attained deliverance in the supreme abode.  
The lifespan of humans will be ninety-two thousand years,
- 2.B.- “And after this teacher who brings an end to existence has attained  
2182 parinirvāṇa  
His sacred Dharma will, for the benefit of the world,  
Remain for sixty thousand years. [F.272.b]  
The relics of this victor will be abundant.
- 2.B.- “The heart of sentient beings, Suceṣṭa,  
2183 Will be born in a place called Excellent Stūpa.  
The family of this victor will be brahmin,  
And his light will extend five hundred leagues.
- “Moonlight will be his father, and Splendid Light will be this victor’s mother.

- 2.B.- Certainty will be his son and Perfection his attendant.  
 2184 Beautiful Eye will be the scholar  
 And Observance of Tremendous Discipline the one of miracles.
- 2.B.- “There will be thirty consecutive congregations,  
 2185 Each of them gathering one billion  
 Who are patient and highly disciplined and have attained supreme calm  
 abiding.  
 The lifespan of humans will be thirty-six thousand years,
- 2.B.- “And after this teacher has attained parinirvāṇa  
 2186 His sacred Dharma will remain for eighty thousand years.  
 The relics of this victor will be abundant,  
 Filling all of the realms.
- 2.B.- “The thus-gone Askhalitabuddhi  
 2187 Will be born in a place called Light of the World.  
 The family of this victor will be kṣatriya,  
 And his light will extend as far as the trichiliocosm.
- 2.B.- “Endowed with Mindfulness will be his father, and Royal Leader Endowed  
 2188 with the Gathering will be this victor’s mother.  
 Endowed with Dharma will be his son and Excellent Dharma his attendant.  
 Delightful Melody will be the scholar  
 And Miraculous Display of Liberation the one of miracles.
- 2.B.- “There will be eighty consecutive congregations,  
 2189 Each of them gathering nine hundred twenty million  
 Who are certain to attain awakening by means of the supreme vehicle.  
 The lifespan of humans will be seventy-three thousand years,
- 2.B.- “And in order to ripen beings for awakening  
 2190 The sacred Dharma will remain for eighty thousand years.  
 The relics of this victor will reside in a single stūpa  
 Seven leagues large and decorated with beautiful arrays.
- 2.B.- “The thus-gone Mahāpraṇāda  
 2191 Will be born in a place called Famed by Gods.  
 His family will be kṣatriya,  
 And his light will extend ninety-two leagues.
- 2.B.- “Excellent Flower will be his father, and Famed Strength will be this victor’s  
 2192 mother.  
 Qualities of Joy will be his son and Endowed with Perfection his attendant.

- Brahmā Melody will be the scholar  
And Insight and Excellent Attention the one of miracles.
- 2.B.- “There will be seventy consecutive congregations, [F.273.a]  
2193 Each of them gathering two hundred fifty million  
Worthy ones for whom there is no ‘I’ and are free from delusion.  
The lifespan of humans will be twenty-three thousand years,
- 2.B.- “And after this teacher has attained parinirvāṇa  
2194 His sacred Dharma will remain for twenty-three thousand years.  
The relics of this victor will be abundant,  
And the stūpas will be adorned with the seven precious substances.
- 2.B.- “The thus-gone Yaśaḥkīrti  
2195 Will be born in a place called World of Joyous Qualities.  
His family will be brahmin,  
And his light will extend thirty-three leagues.
- 2.B.- “Wish to Benefit will be his father, and Wish for Awakening will be this  
2196 victor’s mother.  
Irreproachable will be his son and Proclaimer his attendant.  
Nectar Intelligence will be the scholar  
And Lamp of Freedom from Attachment the one of miracles.
- 2.B.- “There will be ninety consecutive congregations,  
2197 Each of them gathering three million four hundred thousand  
Who vanquish the māras and the web of existence.  
The lifespan of humans will be eighty thousand years,
- 2.B.- “And when this teacher has gone beyond entities  
2198 His sacred Dharma will remain for eighty thousand years.  
The relics of this victor will reside in a single stūpa  
Nine leagues large and beautifully decorated.
- 2.B.- “The protector of the world, Ketumat,  
2199 Will be born in a place called Illuminating Radiance.  
The family of this victor will be kṣatriya,  
And his light will extend nine leagues.
- 2.B.- “Divine Ruler will be his father, and Melody of Liberation will be this victor’s  
2200 mother.  
Supreme Moon will be his son and Heroic Mind his attendant.  
Flower Light will be the scholar  
And Miraculous Acumen the one of miracles.

- 2.B.-  
2201 “There will be twenty-six consecutive congregations,  
Each of them gathering seven hundred seventy million  
Who are free from the stains of the world.  
The lifespan of humans will be seventy-six thousand years,
- 2.B.-  
2202 “And when this teacher has gone to supreme peace  
His sacred Dharma will remain for twenty-six thousand years.  
There will be nine hundred sixty thousand stūpas  
Adorned with billions of banners.
- 2.B.-  
2203 “The victorious Vighuṣṭatejas  
Will be born in a place called Melody of Liberation.  
The family of this victor will be brahmin,  
And his light will extend ten million leagues.
- 2.B.-  
2204 “Qualities of Wealth will be his father, and Star Owner will be this victor’s  
mother. [F.273.b]  
Flower will be his son and Patience his attendant.  
Proclaimer of Qualities will be the scholar  
And Roar of the Teaching of Truth the one of miracles.
- 2.B.-  
2205 “There will be thirty-six consecutive congregations,  
Each of them gathering ninety hundred billion  
Who conquer all māras and defilements.  
The lifespan of humans will be sixty-seven thousand years,
- 2.B.-  
2206 “And when this teacher has perfected liberation  
His sacred Dharma will remain for thirty-two thousand years.  
His relics will reside in a single stūpa of one hundred leagues  
That is adorned with nets of hundreds of jewels.
- 2.B.-  
2207 “The buddha Jagadīśvara  
Will be born in a place called Illuminating Liberation.  
The family of this victor will be kṣatriya,  
And his light will extend eight hundred leagues.
- 2.B.-  
2208 “Terrifying will be his father, and Divine Light will be this victor’s mother.  
Helper will be his son and Power his attendant.  
Delightful Splendor will be the one of intelligence  
And Free from Attachment and Dullness the one of miracles.
- 2.B.-  
2209 “There will be five consecutive congregations,  
Each of them gathering ten trillion  
Worthy ones who are free from the plagues.

- The lifespan of humans will be sixty-four thousand years,
- 2.B.- “And when this teacher has perfected exhaustion  
2210 His sacred Dharma will also remain for sixty-four thousand years.  
The relics of this victor will be abundant,  
Adorned with thousands of jewels and encircled by banners.
- 2.B.- “The protector of the world, Druma,  
2211 Will be born in a place called Instilling Faith in Liberation.  
His family will be brahmin,  
And his light will extend ninety-nine leagues.
- 2.B.- “Excellent Fragrance will be his father, and Ruling Light will be this victor’s  
2212 mother.  
Happy Joy will be his son and Fierce his attendant.  
Divine Fame will be the scholar  
And Unsurpassable Intention the one of miracles.
- 2.B.- “There will be thirty-six consecutive congregations,  
2213 Each of them gathering three hundred fifty million  
Worthy ones who have gone beyond the divine abodes.  
The lifespan of humans will be twenty-two thousand years,
- 2.B.- “And when this teacher has gone to cessation  
2214 His sacred Dharma will remain for four thousand years.  
His relics will reside in a single stūpa  
Nine leagues large and adorned with supreme banners and crown jewels.
- 2.B.- “The victorious Supraṇaṣṭamoha [F.274.a]  
2215 Will be born in a place called Skillful Illumination.  
The family of this victor will be kṣatriya,  
And his light will extend one thousand leagues.
- 2.B.- “Distinguished will be his father, and Splendid Joy will be this victor’s  
2216 mother.  
Chariot of Joy will be his son and Cloud Bearer his attendant.  
Shining Crest will be the scholar  
And Supreme Sound the one of miracles.
- 2.B.- “There will be thirty-three consecutive congregations,  
2217 Each of them gathering six hundred twenty million  
Who have sunk the banner of pride in the sea.  
The lifespan of humans will be thirty-seven thousand years,  
“And when this teacher has attained parinirvāṇa



- 2.B.- His sacred Dharma will remain for thirty-four thousand years.  
2218 His relics will be abundant,  
Filling the realms to the benefit of beings.
- 2.B.- “The heart of sentient beings, Amita,  
2219 Will be born in a place called Inexhaustible Treasury.  
His family will be brahmin,  
And his light will extend eight hundred million leagues.
- 2.B.- “Excellent Hand will be his father, and Pure Light will be this victor’s  
2220 mother.  
Rāhula will be his son and Divine Ruler his attendant.  
Powerful Strength will be the scholar  
And Universal Luminosity the one of miracles.
- 2.B.- “There will be sixty consecutive congregations,  
2221 Each of them gathering one billion  
Ocean-like possessors of the treasury of learning.  
The lifespan of humans will be fifty thousand years,
- 2.B.- “And the sacred Dharma will remain for eleven thousand years.  
2222 His immaculate stūpa will be eight leagues large,  
Decorated with tassels of hundreds of jewels,  
And adorned with precious nets.
- 2.B.- “The thus-gone Sucandra  
2223 Will be born in a place called Moonlight.  
The family of this victor will be brahmin,  
And his light will extend one hundred leagues.
- 2.B.- “Lamp will be his father, and Divine Light will be this victor’s mother.  
2224 Excellent Divinity will be his son and Steadfast his attendant.  
Powerful Strength will be the scholar  
And Supreme King the one of miracles.
- 2.B.- “There will be thirty-six consecutive congregations,  
2225 Each of them gathering two hundred twenty million  
Worthy ones who have fulfilled their wishes.  
The lifespan of humans will be eighty thousand years, [F.274.b]
- 2.B.- “And after this achiever of liberation has attained nirvāṇa  
2226 His sacred Dharma will remain for one thousand years.  
His relics will be abundant,  
Filling the realms for the benefit of beings.

- 2.B.-  
2227 “The buddha Anantapratibhānaketu  
Will be born in a place called Leader of the Land.  
The family of this victor will be kṣatriya,  
And his light will extend one hundred leagues.
- 2.B.-  
2228 “Meaningful Qualities will be his father, and Endowed with Meaning will be  
this victor’s mother.  
Truth Gift will be his son and Excellent Wealth his attendant.  
Delightful Sight will be the scholar  
And Luminous Array the one of miracles.
- 2.B.-  
2229 “There will be infinite congregations,  
Each of them gathering innumerable millions  
Of those certain to attain supreme awakening.  
The lifespan of humans will be twenty-four thousand years,
- 2.B.-  
2230 “And after this well-gone one has attained nirvāṇa  
His sacred Dharma will remain for seven hundred thousand years.  
His relics will be abundant  
And accompanied by the seven precious substances.
- 2.B.-  
2231 “The thus-gone Vratānidhi  
Will be born in a place called Wish-Fulfilling.  
The family of this victor will be kṣatriya,  
And his light will extend eight hundred leagues.
- 2.B.-  
2232 “Shining Qualities will be his father, and Light of Joy will be this victor’s  
mother.  
Brahmin will be his son and Endearing his attendant.  
Elephant Character will be the scholar  
And Superior Abiding the one of miracles.
- 2.B.-  
2233 “There will be sixty-two consecutive congregations,  
Each of them gathering ten billion  
Who abide auspiciously with immutable minds.  
The lifespan of humans will be sixty-six thousand years,
- 2.B.-  
2234 “And when this teacher has attained parinirvāṇa  
His sacred Dharma will remain for seventy-seven thousand years.  
His relics will reside in a single stūpa  
Five leagues large and decorated with tassels of precious jewels.
- 2.B.-  
2235 “The incomparable Pūjya  
Will be born in a place called Supreme Land.

- The family of this victor will be brahmin,  
And his light will extend five hundred leagues.
- 2.B.-  
2236 “Excellent Crest will be his father, and Indubitable Deeds will be this victor’s  
mother.  
Excellent Fortune will be his son and Hard to Conquer his attendant.  
Joy of Wisdom will be the scholar [F.275.a]  
And Famed throughout the Land the one of miracles.
- 2.B.-  
2237 “There will be sixty consecutive congregations,  
Each of them gathering three hundred twenty million  
Who delight in the fruition of serenity beyond training.  
The lifespan of humans will be thirty-three thousand years,
- 2.B.-  
2238 “And when this teacher has attained nirvāṇa  
His sacred Dharma will remain for seventy thousand years.  
The relics of this victor will reside in a single stūpa  
Twelve leagues large and decorated with jewel tassels.
- 2.B.-  
2239 “The thus-gone Uttīrṇaśoka  
Will be born in a place called Constant Joy.  
His family will be kṣatriya,  
And his light will extend ninety-two leagues.
- 2.B.-  
2240 “Great Sage will be his father, and Ultimate Mode will be this victor’s mother.  
Demigod will be his son and Deity his attendant.  
Crest of Fame will be the scholar  
And Dwelling in Liberation the one of miracles.
- 2.B.-  
2241 “There will be thirty-two consecutive congregations,  
Each of them gathering three hundred twenty million  
Who have gone beyond the realms of the gods.  
The lifespan of humans will be thirty-six thousand years,
- 2.B.-  
2242 “And the sacred Dharma of the one gone beyond entities  
Will remain for thirty-four thousand years.  
When this victorious one has attained parinirvāṇa  
The relics of his great compassion will be abundant.
- 2.B.-  
2243 “The thus-gone Kṣemapriya  
Will be born in a place called Delightful Joy.  
The family of this victor will be brahmin,  
And his light will extend one hundred leagues.

- 2.B.-  
2244 “True Yogic Discipline will be his father, and Virtuous Intelligence will be  
this victor’s mother.  
Eye will be his son and Brahmā Gift his attendant.  
Lion’s Roar will be the scholar  
And Dragon Voice the one of miracles.
- 2.B.-  
2245 “There will be ninety consecutive congregations,  
Each of them gathering nine hundred ninety million,  
As well as six million others.  
The lifespan of humans will be ninety-nine thousand years,
- 2.B.-  
2246 “And when this teacher has attained nirvāṇa  
His sacred Dharma will remain for ninety thousand years.  
The stūpa with the relics of this victor  
Will be five leagues large and made of the seven precious substances.
- 2.B.-  
2247 “The thus-gone Jagadmati [F.275.b]  
Will be born in a place called Divine Light.  
The family of this victor will be kṣatriya,  
And his light will have unfathomable reach.
- 2.B.-  
2248 “Complete Awakening will be his father, and Lady Who Masters the Dharma  
will be this victor’s mother.  
Worship will be his son and Astrologer his attendant.  
Fathomless Light will be the scholar  
And Infinite Presence of Meaning the one of miracles.
- 2.B.-  
2249 “There will be eighty-two consecutive congregations,  
Each of them gathering one hundred billion  
Who are free from the eight worldly concerns.  
The lifespan of humans will be eighty thousand years,
- 2.B.-  
2250 “And when this teacher has attained nirvāṇa  
His sacred Dharma will also remain for eighty thousand years.  
The relics of this victor will reside in a single stūpa  
Seven leagues large and covered by canopies.
- 2.B.-  
2251 “The thus-gone Priyaṅgama  
Will be born in a place called Perfect Presence of Jewels.  
The family of this victor will be brahmin,  
And his light will extend one thousand leagues.
- 2.B.-  
2252 “Excellent Companion will be his father, and Supreme Love will be this  
victor’s mother.

- Worship will be his son and Excellent Ruler his attendant.  
Clear Intelligence will be the scholar  
And Towering Sight the one of miracles.
- 2.B.- “There will be sixty-two consecutive congregations,  
2253 Each of them gathering six hundred thirty million noble ones  
Who have reached perfect freedom from dullness.  
The lifespan of humans will be sixty-six thousand years,
- 2.B.- “And the sacred Dharma of this teacher of infinite fame  
2254 Will remain for eighty thousand years.  
The relics of this victor will be abundant,  
And the three realms filled with fine stūpas.
- 2.B.- “The thus-gone Caraṇabhrāja  
2255 Will be born in a place called Lamp of the World.  
The family of this victor will be kṣatriya,  
And his light will extend one hundred leagues.
- 2.B.- “Excellent Fragrance will be his father, and Supreme Fragrance will be this  
2256 victor’s mother.  
Excellent Fragrance will be his son and Flower his attendant.  
Worthy of Worship will be the scholar  
And Renowned for Excellence in Practice the one of miracles.
- 2.B.- “There will be eighty consecutive congregations,  
2257 Each of them gathering one trillion  
Who are unshakable like the king of mountains.  
The lifespan of humans will be seventy-four thousand years, [F.276.a]
- 2.B.- “And when this victor has attained nirvāṇa  
2258 His sacred Dharma will remain for thirty thousand years.  
The relics of this victor will be abundant,  
Adorned with thousands of the finest golden banners.
- 2.B.- “The protector of the world, Utpala,  
2259 Will be born in a place called Heap of Flowers.  
His family will be kṣatriya,  
And his light will extend innumerable millions of leagues.
- 2.B.- “Wish to Benefit will be his father, and Moon Orbit will be this victor’s  
2260 mother.  
Leader will be his son and Crest Possessor his attendant.  
Moonlight will be the scholar

And Melody of the Teaching of the Truth the one of miracles.

2.B.- "There will be sixty consecutive congregations,  
2261 Each of them gathering six hundred million  
Who are free from the world's inopportune states.  
The lifespan of humans will be sixty-six thousand years,

2.B.- "And the sacred Dharma will remain  
2262 For eighty-five thousand years.  
The stūpa of this victor will be ten leagues large  
And surrounded by a thousand golden banners.

2.B.- "The thus-gone Puṣpadamasthita  
2263 Will be born in a place called Jewel Lamp.  
His family will be brahmin,  
And his light will extend seventy-three leagues.

2.B.- "Excellent Moon will be his father, and Lotus Light will be this victor's  
2264 mother.  
Lion will be his son and Wealth his attendant.  
Stūpa of Qualities will be the scholar  
And Luminous Array the one of miracles.

2.B.- "There will be sixty-five consecutive congregations,  
2265 Each of them gathering seven hundred forty million  
Meditators who have attained the eight liberations.  
The lifespan of humans will be ninety-nine thousand years.

2.B.- "His sacred Dharma will remain for eighty thousand years.  
2266 The relics of this victor  
Will reside in a single stūpa thirteen leagues large  
And decorated with jewel nets.

2.B.- "The well-gone Anantapratibhānaraśmi  
2267 Will be born in a place called Striding Lion.  
The family of this victor will be kṣatriya,  
And his light will extend one thousand leagues.

2.B.- "Great Being will be his father, and Fierce Yogic Discipline will be this  
2268 victor's mother.  
Joy of Liberation will be his son and Qualities his attendant. [F.276.b]  
Supreme Joy will be the scholar  
And Luminous Jewel the one of miracles.

"There will be fifty consecutive congregations,

- 2.B.- Each of them gathering two hundred million  
2269 Who have attained lion-like fearlessness.  
The lifespan of humans will be fourteen thousand years,
- 2.B.- “And when this teacher has attained parinirvāṇa  
2270 His sacred Dharma will remain for seventy-six thousand years.  
The relics of this victor will be abundant,  
And the three realms filled with jewels.
- 2.B.- “The thus-gone Ṛṣiprasanna  
2271 Will be born in a place called Praised by the Noble.  
His family will be brahmin,  
And his light will extend seven thousand leagues.
- 2.B.- “Lamp will be his father, and Divine Banner will be this victor’s mother.  
2272 Power will be his son and Great Power his attendant.  
Praised by the Worthy will be the scholar  
And Enduring Array the one of miracles.
- 2.B.- “There will be twenty-two consecutive congregations,  
2273 Each of them gathering three hundred twenty billion  
Whose minds have gone completely beyond existence.  
The lifespan of humans will be thirty-four thousand years,
- 2.B.- “And when this teacher of infinite fame has attained nirvāṇa  
2274 His sacred Dharma will remain for one thousand years.  
The relics of this victor will be abundant,  
And all realms will be filled with stūpas.
- 2.B.- “The buddha Guṇavīrya  
2275 Will be born in a place called Radiant Jewel Qualities.  
The family of this victor will be kṣatriya,  
And his light will extend three thousand leagues.
- 2.B.- “Excellent Peace will be his father, and Benevolent Mind will be this victor’s  
2276 mother.  
Meditator will be his son and Thoroughly Peaceful his attendant.  
Lotus Light will be the scholar  
And Array of Beauty the one of miracles.
- 2.B.- “There will be ninety consecutive congregations,  
2277 Each of them gathering  
Nine million nine hundred thousand worthy ones.  
The lifespan of humans will be ninety-nine thousand years,

- 2.B.-  
2278 “And the sacred Dharma will remain  
For ninety-eight thousand years.  
The stūpa of this victor will be thirteen leagues large  
And surrounded by standards of beryl. [F.277.a]
- 2.B.-  
2279 “The protector of the world, Sāra,  
Will be born in a place called Powerful Intelligence.  
The family of this victor will be brahmin,  
And his light will extend nine leagues.
- 2.B.-  
2280 “Brahmā Light will be his father, and Light of Peace will be this victor’s  
mother.  
Cloud Bearer will be his son and Hand Movement his attendant.  
Source of Nectar will be the scholar  
And Diverse Ripening the one of miracles.
- 2.B.-  
2281 “There will be eighty consecutive congregations,  
Each of them gathering nine hundred forty million,  
Along with one million six hundred thousand others.  
The lifespan of humans will be eighty thousand years,
- 2.B.-  
2282 “And the sacred Dharma of the one gone beyond attachment  
Will also remain for eighty thousand years.  
The relics of this victor will be abundant,  
And stūpas will fill the realms.
- 2.B.-  
2283 “The thus-gone Marudadhipa  
Will be born in a place called Luminous World.  
The family of this victor will be kṣatriya,  
And his light will extend as far as the trichiliocosm.
- 2.B.-  
2284 “Divine Excellence will be his father, and Divine Moon will be this victor’s  
mother.  
Deity will be his son and Universal Victor his attendant.  
Strength of Wisdom will be the scholar  
And Lamp of Fame the one of miracles.
- 2.B.-  
2285 “There will be infinite congregations,  
Each of them gathering ten trillion  
Irreversible bodhisattvas.  
The lifespan of humans will be twelve thousand years,
- 2.B.-  
2286 “And for the sake of ripening beings toward awakening,  
The sacred Dharma will remain for one hundred twenty million years.



- His relics will be abundant,  
And there will appear three hundred billion stūpas.
- 2.B.- “The thus-gone Uccaratna  
2287 Will be born in a place called Delightful to Behold.  
His family will be brahmin,  
And his light will extend one hundred thousand leagues.
- 2.B.- “Intelligent will be his father, and Ruler of Humanity will be this victor’s  
2288 mother.  
Excellent Sight will be his son and Royalty his attendant.  
Mode of Wisdom will be the scholar  
And Enduring Fame the one of miracles.
- 2.B.- “There will be sixty-eight consecutive congregations,  
2289 Each of them gathering sixty billion  
Who are free from the imprints of defilement. [F.277.b]  
The lifespan of humans will be sixty-five thousand years,
- 2.B.- “And the sacred Dharma will also remain  
2290 For sixty-five thousand years.  
The stūpa containing his relics will be one hundred leagues large  
And surrounded by jewel lotuses.
- 2.B.- “The thus-gone Prasanna  
2291 Will be born in a place called Instilling Faith in the Gods.  
His family will be kṣatriya,  
And his light will extend thirty-one leagues.
- 2.B.- “Power will be his father, and Moonlight will be this victor’s mother.  
2292 Fearless will be his son and Detached his attendant.  
Moving like the Wind will be the scholar  
And Freedom from Doubt the one of miracles.
- 2.B.- “There will be twenty-four consecutive congregations,  
2293 Each of them gathering two hundred twenty million,  
Along with five trillion others.  
The lifespan of humans will be twenty-four thousand years,
- 2.B.- “And the sacred Dharma of the one who attained nirvāṇa  
2294 Will remain for seventy-six thousand years.  
For the benefit and happiness of gods and humans  
The relics of this victor will be abundant.
- “The thus-gone Bhāgīratha

- 2.B.- Will be born in a place called Instilling Faith in the Truth.  
2295 The family of this victor will be kṣatriya,  
And his light will extend one hundred leagues.
- 2.B.- “Enduring Ruler will be his father, and Objective of the Noble will be this  
2296 victor’s mother.  
Instiller of Faith will be his son and Hero his attendant.  
Nectar Light will be the scholar  
And Enriched Existence the one of miracles.
- 2.B.- “There will be sixty-two consecutive congregations,  
2297 Each of them gathering five billion worthy ones  
Who have exhausted the contaminants.  
The lifespan of humans will be sixty-six thousand years,
- 2.B.- “And the sacred Dharma of the one who attained nirvāṇa  
2298 Will also remain for sixty-six thousand years.  
His relics will reside in a single stūpa  
Three leagues large and surrounded by golden banners.
- 2.B.- “The heart of sentient beings, Puṇyamati,  
2299 Will be born in a place called Instilling Faith in the Gods.  
His family will be kṣatriya,  
And his light will extend one billion leagues. [F.278.a]
- 2.B.- “Wish to Benefit will be his father, and Listening to the Noble will be this  
2300 victor’s mother.  
Gentle will be his son and Excellent Form his attendant.  
Mode of Merit will be the scholar  
And Universal Lamp the one of miracles.
- 2.B.- “There will be seventy consecutive congregations,  
2301 Each of them gathering one trillion  
Who have all pacified arrogance and haughtiness.  
The lifespan of humans will be seventy-one thousand years,
- 2.B.- “And the sacred Dharma will remain for ten million years.  
2302 The relics of this victor will be abundant.  
The fine stūpas will number seven hundred thousand  
And be decorated with arrays of hundreds of jewels.
- 2.B.- “The protector of the world, Hutārci,  
2303 Will be born in a place called Shining Stūpa.  
His family will be brahmin,

- And his light will extend one thousand leagues.
- 2.B.-  
2304 “Excellent Flower will be his father, and Lady of Śāla Trees will be this victor’s mother.  
Moon Possessor will be his son and Endowed with Peace his attendant.  
Delightful to Behold will be the scholar  
And Melody of Excellent Sight the one of miracles.
- 2.B.-  
2305 “There will be twelve consecutive congregations,  
Each of them gathering one billion  
Who are certain to attain awakening.  
The lifespan of humans will be fifty-five thousand years,
- 2.B.-  
2306 “And when this teacher has gone beyond entities  
His sacred Dharma will remain for thirty million years.  
So that beings may mature toward awakening,  
The relics of this victor will be abundant.
- 2.B.-  
2307 “Anantagṇatejorāśi will be born  
In a place called Source of Qualities.  
His family will be brahmin,  
And his light will extend fifty-six leagues.
- 2.B.-  
2308 “Divine Ruler will be his father, and Mode of Liberation will be this victor’s mother.  
Astrologer will be his son and Radiant his attendant.  
Roar of Loving Kindness will be the scholar  
And Wish for the Divine Palace the one of miracles.
- 2.B.-  
2309 “There will be twenty consecutive congregations,  
Each of them gathering three hundred forty million  
Who remain majestically unshakable, like the king of mountains.  
The lifespan of humans will be thirty-four thousand years,
- 2.B.-  
2310 “And when this teacher has gone beyond appearances  
His sacred Dharma will remain for forty thousand years.  
The relics of this victor will reside in a single stūpa [F.278.b]  
Fifteen leagues large and exquisitely adorned.
- 2.B.-  
2311 “The thus-gone Siṃhavikrāmin  
Will be born in a place called Worship through Seeing.  
The family of this victor will be brahmin,  
And his light will extend nine leagues.

- 2.B.- 2312 “Wish to Benefit will be his father, and Light of the Child of the Wealth God  
will be this victor’s mother.  
Crest Possessor will be his son and Radiant his attendant.  
Lion Intelligence will be the scholar  
And Melodious Teaching the one of miracles.
- 2.B.- 2313 “There will be ninety consecutive congregations,  
Each of them gathering nine hundred thirty million  
Who are certain to attain the factors of supreme awakening.  
The lifespan of humans will be ninety-four thousand years,
- 2.B.- 2314 “And in order to ripen beings toward awakening  
His sacred Dharma will remain for eighty thousand years.  
The relics of this victor will be abundant,  
Residing in thousands of stūpas adorned in infinite ways.
- 2.B.- 2315 “The protector of the world, Acala,  
Will be born in a place called Abiding Merit.  
The family of this victor will be kṣatriya,  
And his light will extend one billion leagues.
- 2.B.- 2316 “Meaningful Qualities will be his father, and Ruler of Gods will be this  
victor’s mother.  
Endowed with Light will be his son and Excellent Light his attendant.  
Adornment Gift will be the scholar  
And Superior Lamp the one of miracles.
- 2.B.- 2317 “There will be thirty consecutive congregations,  
Each of them gathering two hundred twenty million  
Worthy ones who are immersed in peace.  
The lifespan of humans will be twenty-four thousand years,
- 2.B.- 2318 “And the sacred Dharma will remain for twenty thousand years.  
The relics of this victor will reside in a single stūpa  
Rising one league tall  
And decorated with precious gems and golden tassels.
- 2.B.- 2319 “The protector of the world, Prasanna,  
Will be born in a place called Fearless Seeing.  
His family will be brahmin,  
And his light will extend twenty-two leagues.
- 2.B.- 2320 “Light of Praise will be his father, and Luminous will be this victor’s mother.  
Demigod will be his son and Royal Gift his attendant.

- Mode of the Worthy Ones will be the scholar  
And Unobscured Crest the one of miracles.
- 2.B.- “There will be thirty-six consecutive congregations,  
2321 Each of them gathering three hundred forty million  
Meditators free from all stains. [F.279.a]  
The lifespan of humans will be thirty-one thousand years,
- 2.B.- “And after this victor has attained nirvāṇa  
2322 His sacred Dharma will remain for thirty-two thousand years.  
The relics of this victor will be abundant,  
And there will appear one trillion stūpas.
- 2.B.- “The thus-gone Cīṇaprabha will be born  
2323 In a place called Constant Joy.  
The family of this victor will be brahmin,  
And his light will extend sixty leagues.
- 2.B.- “Free from Intoxication will be his father, and Supreme Merit will be this  
2324 victor’s mother.  
Endowed with Divinity will be his son and Observant his attendant.  
Supreme Merit will be the scholar  
And Undisturbed Rest the one of miracles.
- 2.B.- “There will be thirteen consecutive congregations,  
2325 Each of them gathering one billion  
Meditators who are free from attachment.  
The lifespan of humans will be sixty-four thousand years,
- 2.B.- “And the sacred Dharma will remain for thirteen thousand years.  
2326 His relics will reside in a single stūpa  
Eight leagues large, adorned with ornaments,  
And featuring a jewel summit.
- 2.B.- “The thus-gone Nāgaruta will be born  
2327 In a place called Offered by Nāgas.  
The family of this victor will be kṣatriya,  
And his light will extend one hundred leagues.
- 2.B.- “Vast will be his father, and Nāga Melody will be this victor’s mother.  
2328 Miracle will be his son and Lion his attendant.  
Worship through Joy will be the scholar  
And Teacher the one of miracles.
- “There will be seventy consecutive congregations,

- 2.B.- Each of them gathering seven hundred forty million  
2329 Who have attained the supreme divine abodes.  
The lifespan of humans will be ninety-four thousand years,
- 2.B.- “And the sacred Dharma of the one free from attachment  
2330 Will remain for eighty thousand years.  
After this victor of great compassion has attained nirvāṇa  
His relics will be abundant.
- 2.B.- “The thus-gone Saṃgīti will be born  
2331 In a place called Supreme Melody.  
The family of this victor will be kṣatriya,  
And his light will extend one hundred leagues. [F.279.b]
- 2.B.- “Intelligent will be his father, and Virtuous Intelligence will be this victor’s  
2332 mother.  
Endowed with Loving Kindness will be his son and Excellent Companion  
his attendant.  
Leaving the River Behind will be the scholar  
And Definitive Splendor the one of miracles.
- 2.B.- “There will be ninety consecutive congregations,  
2333 Each of them gathering nine hundred ninety million  
Meditators who are like incomparable water.  
The lifespan of humans will be eighty thousand years,
- 2.B.- “And when this teacher has gone to the ends of existence  
2334 His sacred Dharma will also remain for eighty thousand years.  
His stūpa will be adorned with jewels  
And decorated with beautiful banners.
- 2.B.- “The thus-gone Cakradhara will be born  
2335 In a place called Invincible Army.  
The family of this victor will be kṣatriya,  
And his light will extend nine leagues.
- 2.B.- “Divine Ruler will be his father, and Light of the Victorious Gathering will be  
2336 this victor’s mother.  
Wealth will be his son and Given by the Gods his attendant.  
Invincible Light will be the scholar  
And Superior Array the one of miracles.
- 2.B.- “There will be twelve consecutive congregations,  
2337 Each of them gathering one billion

- Worthy ones who are like an even ocean of liberation.  
The lifespan of humans will be thirty-six thousand years,
- 2.B.- “And when this teacher has perfected liberation  
2338 His sacred Dharma will also remain for thirty-six thousand years.  
After this being of great compassion has attained nirvāṇa  
His relics will be abundant.
- 2.B.- “The thus-gone Vasuśreṣṭha will be born  
2339 In a place called Adorned Limbs.  
The family of this victor will be brahmin,  
And his light will extend ten thousand leagues.
- 2.B.- “Wish to Benefit will be his father, and Light of Joy will be this victor’s  
2340 mother.  
Moon will be his son and Moonlight his attendant.  
Free from Darkness will be the scholar  
And Abiding by Freedom from Attachment the one of miracles.
- 2.B.- “There will be eleven consecutive congregations,  
2341 Each of them gathering nine hundred ninety million  
Powerful gods who delight in liberation.  
The lifespan of humans will be sixty-one thousand years,
- 2.B.- “And when this teacher has attained nirvāṇa  
2342 His sacred Dharma will remain for seventy thousand years. [F.280.a]  
The relics of this victor will reside in a single stūpa  
Thirteen leagues large and adorned with gold canopies.
- 2.B.- “The buddha Lokapriya will be born  
2343 In a place called Bright Light.  
The family of this victor will be brahmin,  
And his light will extend three leagues.
- 2.B.- “Ocean will be his father, and Divine Intelligence will be this victor’s mother.  
2344 Man will be his son and Child his attendant.  
Great Fame will be the scholar  
And Famed Leader the one of miracles.
- 2.B.- “There will be eighty consecutive congregations,  
2345 Each of them gathering seven hundred million  
Who liberate beings from doubt and indecision.  
The lifespan of humans will be ninety-four thousand years,  
  
“And for the benefit of the world

- 2.B.- The sacred Dharma will remain for eighty-four thousand years.  
 2346 When this incomparable being has attained nirvāṇa  
 The relics of this victor will be abundant.
- 2.B.- “The well-gone Dharmacandra will be born  
 2347 In a place called Dharma Teaching.  
 His family will be kṣatriya,  
 And his light will extend nine leagues.
- 2.B.- “Skillful will be his father, and Stable Insight will be this victor’s mother.  
 2348 Endowed with Divinity will be his son and Steadfast his attendant.  
 Abiding of Enduring Dharma will be the one of insight  
 And Diversely Abiding Truth the one of miracles.
- 2.B.- “There will be eighty consecutive congregations,  
 2349 Each of them gathering nine hundred million  
 Who dwell in comprehensive knowledge of the sacred Dharma.  
 The lifespan of humans will be ninety-nine thousand years,
- 2.B.- “And after this victor has attained nirvāṇa  
 2350 His sacred Dharma will remain for ten million years.  
 The relics of this victor will be abundant.
- 2.B.- “The buddha Anantaratikīrti will be born  
 2351 In a place called Divine Light.  
 The family of this victor will be kṣatriya,  
 And his light will extend one hundred leagues.
- 2.B.- “Excellent Divinity will be his father, and Divine Light will be this victor’s  
 2352 mother.  
 Ground Possessor will be his son and Delighter his attendant.  
 Delightful Tone will be the scholar  
 And Force of Bliss the one of miracles.
- 2.B.- “There will be eighty consecutive congregations, [F.280.b]  
 2353 Each of them gathering two hundred forty million  
 Who achieve liberation from all defilements.  
 The lifespan of humans will be ninety-four thousand years,
- 2.B.- “And when this teacher has gone beyond entities  
 2354 The sacred Dharma will remain for one thousand years.  
 When this being of great compassion has attained nirvāṇa  
 His relics will be abundant.
- “The thus-gone Meghadhvaja will be born



- 2.B.- In a place called Dharma Illumination.  
2355 The family of this victor will be kṣatriya,  
And his light will extend one hundred thousand leagues.
- 2.B.- “Luminous Qualities will be his father, and Ocean of Intelligence will be this  
2356 victor’s mother.  
Insight Gift will be his son and Excellent Insight his attendant.  
Gathering of Qualities will be the scholar  
And Excellent Steps to Nirvāṇa the one of miracles.
- 2.B.- “There will be thirty consecutive congregations,  
2357 Each of them gathering three hundred twenty million  
Who have perfected the abodes of Brahmā.  
The lifespan of humans will be thirty-four thousand years,
- 2.B.- “And when this teacher has gone beyond entities  
2358 The sacred Dharma will remain for eighty thousand years.  
When this knower of the world has attained nirvāṇa,  
His relics will be abundant.
- 2.B.- “The thus-gone Prajñāgati will be born  
2359 In a place called Merging with Wisdom.  
His family will be brahmin,  
And his light will extend three thousand six hundred leagues.
- 2.B.- “Excellent Steps will be his father, and Insight Joy will be this victor’s  
2360 mother.  
Supreme will be his son and Cloud Bearer his attendant.  
Māra Conqueror will be the one of intelligence  
And Infinite Abiding the one of miracles.
- 2.B.- “There will be eighty-six consecutive congregations,  
2361 Each of them gathering nine hundred forty million  
Who have gone to the far side of supreme awakening.  
The lifespan of humans will be eighty thousand years,
- 2.B.- “And when this teacher has attained nirvāṇa  
2362 The sacred Dharma will remain for seventy-six thousand years.  
The relics of this victor will reside in a single stūpa  
Five leagues large and adorned with jewel canopies.
- 2.B.- “The protector of the world, Sugandha,  
2363 Will be born in a place called Adorned with Fragrance.  
The family of this victor will be kṣatriya,

And his light will extend one hundred leagues. [F.281.a]

2.B.- “Exquisite Excellence will be his father, and Excellent Light will be this  
2364 victor’s mother.

Astrologer will be his son and Wealth his attendant.

Excellent Light of Qualities will be the scholar

And Infinite Array the one of miracles.

2.B.- “There will be thirty-two consecutive congregations,

2365 Each of them gathering seven hundred forty million

Who are like lakes expanding into the sea.

The lifespan of humans will be twenty-four thousand years,

2.B.- “And when this teacher has perfected peace

2366 His sacred Dharma will remain for thirty-four thousand years.

The relics of this victor will reside in a single stūpa

Eight leagues large and decorated throughout.

2.B.- “The thus-gone Gaganasvara<sup>186</sup>

2367 Will be born in a place called Miraculous Illumination.

The family of this immaculate one will be kṣatriya,

And his light will extend as far as the trichiliocosm.

2.B.- “Bliss Ruler will be his father, and Melody of Joy will be this victor’s mother.

2368 Flower will be his son and Kumuda his attendant.

Lion Banner will be the scholar

And Supreme Melody the one of miracles.

2.B.- “There will be infinitely many congregations,

2369 Each of them gathering infinitely numerous millions

Of steadfast bodhisattvas committed to awakening.

The lifespan of humans will be three billion years,

2.B.- “And for the sake of ripening beings toward awakening

2370 His sacred Dharma will remain for three billion years.

When this victor of infinite fame has attained nirvāṇa

His relics will be abundant.

2.B.- “The protector of the world, Deva,

2371 Will be born in a place called Embodiment of the Natural State.

The family of this victor will be brahmin,

And his light will extend as far as a millionfold world.

2.B.- “Lamp will be his father, and Intelligent Acumen will be this victor’s mother.

2372 Divine Clarity will be his son and Winner his attendant.

- Excellent Eye will be the scholar  
And Highly Purified Body the one of miracles.
- 2.B.-  
2373 “There will be sixty-four consecutive congregations,  
Each of them gathering nine hundred billion  
Supreme sentient beings who wish for awakening.  
The lifespan of humans will be one hundred thousand years,
- 2.B.-  
2374 “And when this teacher has attained parinirvāṇa  
His sacred Dharma will remain for eighty million years. [F.281.b]  
After this giver of sight has attained nirvāṇa,  
The relics of this victor will be abundant.
- 2.B.-  
2375 “The thus-gone Devarāja  
Will be born in a place called Worshiped by Gods.  
The family of this victor will be brahmin,  
And his light will extend as far as a thousandfold world.
- 2.B.-  
2376 “Excellent Divinity will be his father, and Ruler of Gods will be this victor’s  
mother.  
Deity will be his son and Deity his attendant.  
Brahmā Superior will be the scholar  
And Foremost Ruler of Gods the one of miracles.
- 2.B.-  
2377 “There will be eighty consecutive congregations,  
Each of them gathering nine hundred forty thousand  
Who have attained dhāraṇī and wish for awakening.  
The lifespan of humans will be nine hundred ninety billion years,
- 2.B.-  
2378 “And in order to ripen beings toward awakening  
His sacred Dharma will remain for eight hundred thousand years.  
The relics of this victor will be abundant,  
And fine stūpas will fill the realms.
- 2.B.-  
2379 “The thus-gone Maṇivīśuddha  
Will be born in a place called Clear Jewels.  
The family of this victor will be kṣatriya,  
And his light will extend ten thousand leagues.
- 2.B.-  
2380 “Luminous will be his father, and Supreme Jewel will be this victor’s mother.  
Joyous will be his son and Excellent Sight his attendant.  
Beautiful Eye will be the scholar  
And Constant Seeing the one of miracles.
- “There will be sixty-two consecutive congregations,

- 2.B.- Each of them gathering seven hundred thirty million  
2381 Worthy ones free from contaminants.  
The lifespan of humans will be seventy-four thousand years,
- 2.B.- “And the sacred Dharma of this perfecter of cessation  
2382 Will also remain for seventy-four thousand years.  
His relics will reside in a single stūpa one hundred leagues large  
And decorated with beautiful tassels of gold and jewels.
- 2.B.- “The thus-gone Sudhana  
2383 Will be born in a place called Merit Adornment.  
The family of this victor will be brahmin,  
And his light will extend nine thousand leagues.
- 2.B.- “Highly Virtuous will be his father, and Banner of Liberation will be this  
2384 victor’s mother.  
Teacher of the Peak will be his son and Victor his attendant.  
Roar of Wisdom will be the scholar  
And Remaining in Beauty the one of miracles.
- 2.B.- “There will be eighty consecutive congregations,  
2385 Each of them gathering three hundred twenty million  
Who do not perceive self but bring existence to exhaustion. [F.282.a]  
The lifespan of humans will be thirty-six thousand years,
- 2.B.- “And after this teacher has passed away  
2386 His sacred Dharma will remain for thirty-four thousand years.  
The relics of this victor will be abundant,  
Filling all of the realms. [B23]
- 2.B.- “The incomparable Pradīpa  
2387 Will be born in a place called Lamp of Merit.  
His family will be brahmin,  
And his light will extend three thousand leagues.
- 2.B.- “Subjugator will be his father, and Splendid Light will be this victor’s mother.  
2388 Splendid Gift will be his son and Lamp his attendant.  
Lamp Maker will be the scholar  
And Illuminator of the World the one of miracles.
- 2.B.- “There will be seventy consecutive congregations,  
2389 Each of them gathering  
Seven hundred thousand worthy ones.  
The lifespan of humans will be seventy-one thousand years,

- 2.B.- "And after this teacher has attained parinirvāṇa  
2390 His sacred Dharma will remain for seventy thousand years.  
In order to benefit the world, his relics will be abundant  
And adorned with nets of hundreds of jewels.
- 2.B.- "The victorious Ratnasvaraghoṣa  
2391 Will be born in a place called Endowed with Melody.  
His family will be kṣatriya,  
And his light will extend one hundred thousand leagues.
- 2.B.- "Divine Body will be his father, and Jewel Mode will be this victor's mother.  
2392 Royal Gift will be his son and Traverser his attendant.  
Eliminator of Pride will be the scholar  
And Dispeller of Defilements<sup>187</sup> the one of miracles.
- 2.B.- "There will be eighty consecutive congregations,  
2393 Each of them gathering eight hundred twenty million  
Who correctly perfect the Dharma.  
The lifespan of humans will be eighty thousand years,
- 2.B.- "And when this teacher has attained nirvāṇa  
2394 His sacred Dharma will also remain for eighty thousand years.  
His relics will reside in a single stūpa  
Eight leagues large and decorated with millions of jewels.
- 2.B.- "The victorious Janendrarāja  
2395 Will be born in a place called Fierce Illumination. [F.282.b]  
The family of this victor will be brahmin,  
And his light will extend one hundred leagues.
- 2.B.- "Distinguished will be his father, and Ocean Intelligence will be this victor's  
2396 mother.  
Ocean will be his son and Great Ocean his attendant.  
Nectar Joy will be the scholar  
And Excellent Steps to Nirvāṇa the one of miracles.
- 2.B.- "There will be sixty-two consecutive congregations,  
2397 Each of them gathering six hundred thirty million  
Serene ones who have gone beyond entities and are undeluded.  
The lifespan of humans will be sixty-one thousand years,
- 2.B.- "And the sacred Dharma of the one who has given up the stains  
2398 Will also remain for sixty-one thousand years.  
The relics of this victor will be abundant,

And fine stūpas will fill the realms.

2.B.- “The thus-gone Rāhugupta  
2399 Will be born in a place called Bright Lamp.  
The family of this victor will be kṣatriya,  
And his light will extend ten leagues.

2.B.- “Miraculous Qualities will be his father, and Miraculous Light will be this  
2400 victor’s mother.  
Endowed with Miracles will be his son and Array his attendant.  
Intelligent will be the scholar  
And Intent on Freedom from Delusion the one of miracles.

2.B.- “There will be eighty consecutive congregations,  
2401 Each of them gathering two hundred million  
Worthy ones who are free from all contaminants.  
The lifespan of humans will be twenty-one thousand years,

2.B.- “And the sacred Dharma of the one who has gone to cessation  
2402 Will also remain for twenty-one thousand years.  
The relics of this victor will reside in a single stūpa  
Seven leagues large and studded with jewels.

2.B.- “The protector of the world, Kṣemaṅkara,  
2403 Will be born in a place called Fearless Splendor.  
His family will be brahmin,  
And his light will extend sixty leagues.

2.B.- “Stable Meaning will be his father, and Supreme Steadfastness will be this  
2404 victor’s mother.  
Leader will be his son and Earnest his attendant.  
Holder of Subtle Qualities will be the scholar  
And Abiding Lamp the one of miracles.

2.B.- “There will be ninety consecutive congregations,  
2405 Each of them gathering nine hundred ninety million  
Worthy ones who instill faith in the world and are free from attachment.  
The lifespan of humans will be eighty thousand years,

2.B.- “And the sacred Dharma of the one who has gone beyond appearance  
2406 Will remain for ninety thousand years. [F.283.a]  
When this great compassionate one has attained nirvāṇa  
The relics of this victor will be abundant.

“The thus-gone Siṃhamati

- 2.B.- Will be born in a place called Shining Brightness.  
2407 The family of this victor will be brahmin,  
And his light will extend nine leagues.
- 2.B.- “Delightful will be his father, and Divine Joy will be this victor’s mother.  
2408 Teacher will be his son and Endowed with Beauty his attendant.  
Worthy of Worship will be the scholar  
And Instiller of Faith the one of miracles.
- 2.B.- “There will be thirty consecutive congregations,  
2409 Each of them gathering three hundred sixty million  
Who go beyond the divine abodes.  
The lifespan of humans will be twenty-one thousand years,
- 2.B.- “And the sacred Dharma will remain for ten million years.  
2410 The stūpa containing the relics of this victor  
Will be eleven leagues large, covered with golden canopies  
And studded with ten million supreme jewels.
- 2.B.- “The thus-gone Ratnayaśas  
2411 Will be born in a place called Golden Lamp.  
His family will be kṣatriya,  
And his light will extend thirteen leagues.
- 2.B.- “Excellent Divinity will be his father, and Fame will be this victor’s mother.  
2412 Excellent Arrival will be his son and Intelligent his attendant.  
Gathering of Qualities will be the scholar  
And Abiding Free from Dullness the one of miracles.
- 2.B.- “There will be ninety-one consecutive congregations,  
2413 Each of them gathering nine hundred ninety million  
Who have attained the nonabiding path.  
The lifespan of humans will be ninety-nine thousand years,
- 2.B.- “And the sacred Dharma of the one free from attachment  
2414 Will also remain for ninety-nine thousand years.  
The relics of this victor will be abundant,  
And all realms will be filled with fine stūpas.
- 2.B.- “The heart of sentient beings, Kṛtārtha,  
2415 Will be born in a place called Arranged by Gods.  
The family of this victor will be brahmin,  
And his light will extend five hundred leagues.

- 2.B.-  
2416 “Abandonment will be his father, and Crest of Fame will be this victor’s  
mother.  
Awakening will be his son and Endowed with Dharma his attendant.  
Abode of Qualities will be the scholar  
And Clear Liberation the one of miracles.
- 2.B.-  
2417 “There will be eighty consecutive congregations,  
Each of them gathering worthy ones  
Numbering one trillion. [F.283.b]  
The lifespan of humans will be seventy-one thousand years,
- 2.B.-  
2418 “And when this teacher has attained nirvāṇa  
His sacred Dharma will remain for seventy thousand years.  
The stūpa containing the relics of this victor  
Will be twelve leagues large and adorned with golden canopies.
- 2.B.-  
2419 “The thus-gone Kṛtāntadarśin  
Will be born in a place called Beautifully Purified.  
His family will be kṣatriya,  
And his light will extend sixty leagues.
- 2.B.-  
2420 “Purity will be his father, and Certain Accomplishment will be this victor’s  
mother.  
Endowed with Excellence will be his son and Fame Gift his attendant.  
Stūpa of Joy will be the scholar  
And Clarity Free from Dullness the one of miracles.
- 2.B.-  
2421 “There will be eighty consecutive congregations,  
Each of them gathering worthy ones  
Numbering one billion.  
The lifespan of humans will be eighty thousand years.
- 2.B.-  
2422 “When this teacher has attained nirvāṇa,  
His sacred Dharma will remain for seventy thousand years.  
The relics of this victor will be abundant,  
And fine stūpas will fill the trichilocosm.
- 2.B.-  
2423 “The thus-gone Bhavapuṣpa  
Will be born in a place called Proclamation of Fame.  
His family will be brahmin,  
And his light will extend thirty-five leagues.
- 2.B.-  
2424 “Limit of Existence will be his father, and Sun of Intelligence will be this  
victor’s mother.



- Child of the Wealth God will be his son and Moon and Sun his attendant.  
Joy of the Worthy Ones will be the scholar  
And Instiller of Faith in Noble Beings the one of miracles.
- 2.B.-  
2425 “There will be eighty consecutive congregations,  
Each of them gathering eight hundred forty million  
Who are equal to space in lacking an ‘I.’  
The lifespan of humans will be eighty-two thousand years,
- 2.B.-  
2426 “And when this teacher has attained parinirvāṇa  
His sacred Dharma will remain for twenty-one thousand years.  
The relics of this victor will reside in a single stūpa  
Thirteen leagues large and adorned with arrays of jewels.
- 2.B.-  
2427 “The protector of the world, Ūṛṇa,  
Will be born in a place called Supreme Steps.  
His family will be brahmin,  
And his light will extend thirty-three leagues.
- 2.B.-  
2428 “Highest Clarity will be his father, and Accomplishment of Yogic Discipline  
will be this victor’s mother.  
Delightful Moon will be his son and Highest Joy his attendant.  
Mode of Liberation will be the scholar  
And Abiding Free from Suffering the one of miracles. [F.284.a]
- 2.B.-  
2429 “There will be twenty-six consecutive congregations,  
Each of them gathering two hundred thirty million  
Who are immutable, like the king of mountains.  
The lifespan of humans will be twenty-two thousand years,
- 2.B.-  
2430 “And when this teacher has attained parinirvāṇa  
His sacred Dharma will also remain for twenty-two thousand years.  
The relics of this victor will be abundant,  
And there will appear eight hundred billion stūpas.
- 2.B.-  
2431 “The buddha Atulapratibhānarāja  
Will be born in a place called Diverse Beauty.  
His family will be kṣatriya,  
And his light will extend forty leagues.
- 2.B.-  
2432 “Flawless will be his father, and Seeing Qualities will be this victor’s mother.  
Possessor of Qualities will be his son and Endowed with Wisdom his  
attendant.  
Supreme Banner will be the scholar

- And Crest of the Child of the Wealth God the one of miracles.
- 2.B.-  
2433 “There will be ninety consecutive congregations,  
Each of them gathering nine hundred twenty million  
Who are clear like water or the sky.  
The lifespan of humans will be ninety-two thousand years,
- 2.B.-  
2434 “And when this teacher has attained parinirvāṇa  
His sacred Dharma will remain for ninety-one thousand years.  
For the benefit of wandering beings, the relics of this victor  
Will be abundant, filling the realms.
- 2.B.-  
2435 “The buddha Vibhaktajñāsvara  
Will be born in a place called Famed Divinity.  
His family will be brahmin,  
And his light will extend twenty-two leagues.
- 2.B.-  
2436 “Fine Face will be his father, and Authentic will be this victor’s mother.  
Wish for Merit will be his son and Leader his attendant.  
Accomplishment of Yogic Discipline will be the scholar  
And Abiding Free from Attachment the one of miracles.
- 2.B.-  
2437 “There will be thirty-three consecutive congregations,  
Each of them gathering three hundred twenty million  
Immaculate ones free from the stains of the world.  
The lifespan of humans will be thirty-four thousand years,
- 2.B.-  
2438 “And when this teacher has attained parinirvāṇa  
His sacred Dharma will remain for thirty-one thousand years.  
The relics of this victor will reside in a single stūpa  
Sixty leagues large and adorned with golden canopies.
- 2.B.-  
2439 “The thus-gone Siṃhadaṃṣṭra  
Will be born in a place called Supreme Fragrance.  
His family will be kṣatriya,  
And his light will extend thirty million leagues.
- 2.B.-  
2440 “Elephant Ruler will be his father and Melody of Liberation will be this  
victor’s mother. [F.284.b]  
Eye will be his son and Excellent Youth his attendant.  
Gathering of Qualities will be the scholar  
And Liberated Array the one of miracles.
- 2.B.-  
2441 “There will be sixty consecutive congregations,  
Each of them gathering six hundred seventy million

- Whose conduct is free from delusion.  
The lifespan of humans will be sixty-four thousand years,
- 2.B.- “And when this teacher has attained parinirvāṇa  
2442 His sacred Dharma will remain for sixty thousand years.  
The relics of this victor will be abundant,  
And fine stūpas will fill the realms.
- 2.B.- “The thus-gone Laḍitagāmin  
2443 Will be born in a place called Clear Truth.  
His family will be brahmin,  
And his light will extend ninety-four leagues.
- 2.B.- “Array will be his father, and Great Splendor will be this victor’s mother.  
2444 Gentle will be his son and Excellent his attendant.  
Loving Mind will be the scholar  
And Earnest Awakening the one of miracles.
- 2.B.- “There will be twenty-five consecutive congregations,  
2445 Each of them gathering nine hundred ninety million  
Elephant-like meditators whose minds are well trained.  
The lifespan of humans will be ninety-four thousand years,
- 2.B.- “And when this teacher has attained parinirvāṇa  
2446 His sacred Dharma will remain for ninety thousand years.  
The relics of this victor will reside in a single stūpa  
Four leagues large and beautifully decorated.
- 2.B.- “The thus-gone Puṇyapradīpa  
2447 Will be born in a place called Crest Lamp.  
The family of this victor will be brahmin,  
And his light will extend ten leagues.
- 2.B.- “Excellent Divinity will be his father, and Supreme Fame will be this victor’s  
2448 mother.  
Possessor of Miraculous Power will be his son and Powerful his attendant.  
Famed Stūpa will be the scholar  
And King of Retention the one of miracles.
- 2.B.- “There will be sixty consecutive congregations,  
2449 Each of them gathering six hundred fifty million  
Whose minds are liberated from existence.  
The lifespan of humans will be seventy-two thousand years,  
“And when this teacher has attained parinirvāṇa

- 2.B.- His sacred Dharma will remain for seventy-six thousand years.  
2450 For the benefit of wandering beings, the relics of this victor  
Will be abundant, filling the realms.
- 2.B.- “The heart of sentient beings, Maṅgalin,  
2451 Will be born in a place called Radiant Splendor. [F.285.a]  
His family will be kṣatriya,  
And his light will extend ten thousand leagues.
- 2.B.- “Excellent Divinity will be his father, and Endowed with Ethical Conduct  
2452 will be this victor’s mother.  
Delightful will be his son and Endowed with Light his attendant.  
Dharma Light will be the scholar  
And Residing in Supreme Qualities the one of miracles.
- 2.B.- “There will be ninety-three consecutive congregations,  
2453 Each of them gathering nine hundred fifty million  
Who have unraveled all the knots of existence.  
The lifespan of humans will be ninety-nine thousand years,
- 2.B.- “And when this teacher has attained nirvāṇa  
2454 His sacred Dharma will remain for ninety thousand years.  
The relics of this victor will reside in a single stūpa  
Eight leagues large and decorated with tassels of gold and jewels.
- 2.B.- “The victorious one Aśokarāṣṭra,  
2455 Will be born in a place called Suffering Dispelled.  
The family of this victor will be brahmin,  
And his light will extend ninety leagues.
- 2.B.- “Trained will be his father, and Relinquishment of Flaws will be this victor’s  
2456 mother.  
Discarding the Wilderness will be his son and Fierce his attendant.  
Eye of Qualities will be the scholar  
And Famed Emanations the one of miracles.
- 2.B.- “There will be eighty consecutive congregations,  
2457 Each of them gathering one billion  
Meditators whose minds are endowed with training.  
The lifespan of humans will be eighty-three thousand years,
- 2.B.- “And the sacred Dharma will also remain  
2458 For eighty-three thousand years.  
To benefit wandering beings, the relics of this victor

Will be abundant, filling the realms.

2.B.- “The thus-gone Maticintin  
2459 Will be born in a place called Satisfying the Mind.  
The family of this victor will be brahmin,  
And his light will extend one thousand leagues.

2.B.- “Miraculous God will be his father, and Two-Minded Wish will be this  
2460 victor’s mother.  
Eye will be his son and Gentle his attendant.  
Superior Insight will be the scholar  
And Supreme and Victorious Discipline the one of miracles.

2.B.- “There will be eighty-one consecutive congregations,  
2461 Each of them gathering eight hundred twenty million  
Meditators who have reached the end of karmic imprints.  
The lifespan of humans will be eighty-five thousand years,

2.B.- “And when this teacher has attained parinirvāṇa  
2462 His sacred Dharma will remain for eighty thousand years.  
His relics will reside in a single stūpa [F.285.b]  
Twelve leagues large and decorated with nets of fine jewels.

2.B.- “The thus-gone Matimat  
2463 Will be born in a place called Clear Insight.  
The family of this victor will be brahmin,  
And his light will extend three leagues.

2.B.- “Excellent Dharma will be his father, and Discipline of Liberation will be this  
2464 victor’s mother.  
Crest Possessor will be his son and Excellent Attention his attendant.  
Nectar Joy will be the scholar  
And Luminous Array the one of miracles.

2.B.- “There will be eighty consecutive congregations,  
2465 Each of them gathering eight hundred twenty million  
Meditators who have reached the end of the ocean of existence.  
The lifespan of humans will be eighty thousand years,

2.B.- “And when this teacher has gone beyond appearances  
2466 His sacred Dharma will also remain for eighty thousand years.  
The stūpa of this victor will measure thirteen leagues  
And be decorated with nets of numerous jewels.

“The thus-gone Dharmapradīpākṣa

- 2.B.- Will be born in a place called Dharma Banner.  
2467 The family of this victor will be kṣatriya,  
And his light will extend one hundred leagues.
- 2.B.- “Intelligent will be his father, and Supreme Moon will be this victor’s mother.  
2468 Moon Gift will be his son and Loving Kindness his attendant.  
Mind of Acumen will be the scholar  
And Remaining Unperturbed the one of miracles.
- 2.B.- “There will be sixty-four consecutive congregations,  
2469 Each of them gathering six hundred fifty million  
Who destroy the net of pride and craving.  
The lifespan of humans will be sixty-six thousand years,
- 2.B.- “And when this teacher has attained parinirvāṇa  
2470 His sacred Dharma will remain for sixty-five thousand years.  
The relics of this compassionate one will be abundant  
And adorned with millions of jewels.
- 2.B.- “The protector of the world, Sudarśana,  
2471 Will be born in a place called Lamp of Splendor.  
The family of this victor will be brahmin,  
And his light will extend five hundred leagues.
- 2.B.- “Undaunted will be his father, and Possessor of Steadfast Mind will be this  
2472 victor’s mother.  
Intelligent will be his son and Excellent Mind his attendant.  
Illuminator will be the scholar  
And Engaging with the Languages of the World the one of miracles.
- 2.B.- “There will be sixty-six consecutive congregations,  
2473 Each of them gathering six hundred thirty million  
Worthy ones who have cut through the roots of poison.  
The lifespan of humans will be sixty-three thousand years, [F.286.a]
- 2.B.- “And when this victor has attained parinirvāṇa  
2474 His sacred Dharma will remain for sixty-six thousand years.  
For the benefit of the world, the relics of this victor  
Will be abundant, filling the three realms.
- 2.B.- “The thus-gone Vegajaha  
2475 Will be born in a place called Clear Joy.  
The family of this victor will be brahmin,  
And his light will extend ten leagues.

- 2.B.-  
2476 “Excellent Gift will be his father, and Engaging in Supreme Generosity will  
be this victor’s mother.  
Moon Possessor will be his son and Moon Gift his attendant.  
Vajra Mode will be the scholar  
And Clear Wealth the one of miracles.
- 2.B.-  
2477 “There will be seventy consecutive congregations,  
Each of them gathering seven hundred forty million  
Stainless worthy ones free from pretense.  
The lifespan of humans will be eighty thousand years,
- 2.B.-  
2478 “And when this victor has attained nirvāṇa  
His sacred Dharma will remain for seventy thousand years.  
For the benefit of wandering beings, the relics of this loving victor  
Will be abundant, filling the realms.
- 2.B.-  
2479 “The thus-gone Atibala<sup>188</sup>  
Will be born in a place called Hard to Tame.  
The family of this victor will be kṣatriya,  
And his light will extend thirty leagues.
- 2.B.-  
2480 “Undaunted will be his father, and Endowed with Merit will be this victor’s  
mother.  
Producer will be his son and Both his attendant.  
Jewel Supports will be the scholar  
And Golden Lamp the one of miracles.
- 2.B.-  
2481 “There will be sixty consecutive congregations,  
Each of them containing a full gathering  
Of nine hundred forty million.  
The lifespan of humans will be eighty-eight thousand years,
- 2.B.-  
2482 “And the sacred Dharma of the one gone beyond strife  
Will remain for ninety-two thousand years.  
His relics will reside in a single stūpa measuring one league,  
Adorned with jewel parasols and decorative canopies.
- 2.B.-  
2483 “The thus-gone Prajñāpuṣpa  
Will be born in a place called Clear Expertise.  
The family of this victor will be kṣatriya,  
And his light will extend three thousand leagues.
- 2.B.-  
2484 “Free from Disagreements<sup>189</sup> will be his father, and Sound of Thunder will be  
this victor’s mother.

- Meditator will be his son and Trained his attendant.  
Excellent Light of Qualities will be the scholar [F.286.b]  
And Equal to a Divine Palace the one of miracles.
- 2.B.-  
2485 “There will be fifty consecutive congregations,  
Each of them gathering five hundred fifty million  
Worthy ones who conquer the māras.  
The lifespan of humans will be eighty-five thousand years,
- 2.B.-  
2486 “And when this victor has attained parinirvāṇa  
His sacred Dharma will remain for forty thousand years.  
The relics of this victor will be abundant,  
And fine stūpas will fill the three realms.
- 2.B.-  
2487 “The thus-gone Dṛḍhasvara  
Will be born in a place called Source of Fierce Sounds.  
The family of this victor will be kṣatriya,  
And his light will extend nine leagues.
- 2.B.-  
2488 “Supreme Abiding will be his father, and Golden Hue will be this victor’s  
mother.  
Path of the World will be his son and Lamp his attendant.  
Supreme Qualities will be the scholar  
And Kumuda Essence the one of miracles.
- 2.B.-  
2489 “There will be sixty-two consecutive congregations,  
Each of them gathering six hundred eighty million  
Worthy ones who have uprooted karmic imprints.  
The lifespan of humans will be ninety-nine thousand years,
- 2.B.-  
2490 “And when this victor has attained parinirvāṇa  
His sacred Dharma will remain for sixty thousand years.  
For the benefit of wandering beings, the relics of this victor  
Will be abundant, filling the realms.
- 2.B.-  
2491 “The heart of sentient beings, Sukhita,  
Will be born in a place called Compelling Splendor.  
His family will be brahmin,  
And his light will extend ninety-nine leagues.
- 2.B.-  
2492 “King of Trees will be his father, and Flower Lamp will be this victor’s  
mother.  
Campaka will be his son and Supreme his attendant.  
Divine Yogic Discipline will be the scholar



- And Immutable Array the one of miracles.
- 2.B.-  
2493 “There will be eighty-five consecutive congregations  
Of worthy ones who have relinquished rigidity  
And who all resemble the ground.  
The lifespan of humans will be twenty-three thousand years,
- 2.B.-  
2494 “And when this victor has attained nirvāṇa  
His sacred Dharma will remain for eighty thousand years.  
The stūpa of this victor will measure eleven leagues  
And be decorated with nets of hundreds of jewels.
- 2.B.-  
2495 “The thus-gone Arthavādin  
Will be born in a place called Clear Teaching.  
His family will be royal [F.287.a]  
And his light will extend two thousand leagues.
- 2.B.-  
2496 “Excellent Moon will be his father, and Radiant Clouds will be this victor’s  
mother.  
Endowed with Lightning will be his son and Illumination his attendant.  
Illuminator will be the scholar  
And Delightful Radiance the one of miracles.
- 2.B.-  
2497 “There will be ten billion consecutive congregations,  
Each of them gathering  
One billion meditators.  
The lifespan of humans will be one hundred thousand years,
- 2.B.-  
2498 “And when this victor has attained parinirvāṇa  
His sacred Dharma will remain for just one thousand years.  
For the benefit of wandering beings, the relics of this victor  
Will be abundant, filling the realms.
- 2.B.-  
2499 “The thus-gone Priyaprasanna  
Will be born in a place called Supreme Enjoyment.  
His family will be brahmin,  
And his light will extend one hundred thousand leagues.
- 2.B.-  
2500 “Immutable will be his father, and Nectar Light will be this victor’s mother.  
Nectar will be his son and Liberated his attendant.  
Lion’s Roar will be the scholar  
And Immutable Abiding the one of miracles.
- 2.B.-  
2501 “There will be thirty-six consecutive congregations,  
Each of them gathering three hundred fifty million

- Who are experts regarding the facts of all things.  
The lifespan of humans will be thirty-six thousand years,
- 2.B.- "And when this victor has attained parinirvāṇa  
2502 His sacred Dharma will remain for sixty-six thousand years.  
The relics of this victor will reside in a single stūpa  
Three leagues large and decorated with nets of supreme jewels.
- 2.B.- "The thus-gone Harivaktra  
2503 Will be born in a place called Stūpa for Teaching.  
His family will be brahmin,  
And his light will extend one thousand leagues.
- 2.B.- "Excellent Splendor will be his father, and Enjoyer of Garments will be this  
2504 victor's mother.  
Leader will be his son and Excellent Abiding his attendant.  
Overpowering Wisdom will be the scholar  
And Abiding Free from Suffering the one of miracles.
- 2.B.- "There will be seventy consecutive congregations,  
2505 Each of them gathering seven hundred eighty million  
Noble ones who have perfected freedom from dullness.  
The lifespan of humans will be seventy-four thousand years,
- 2.B.- "And when this victor has attained nirvāṇa  
2506 His sacred Dharma will remain for seventy thousand years. [F.287.b]  
For the benefit of wandering beings,  
The relics of this victor will be abundant.
- 2.B.- "The guide of humanity, Cūḍa,  
2507 Will be born in a place called Piled Jewels.  
His family will be brahmin,  
And his light will extend seventy leagues.
- 2.B.- "Excellent Crest will be his father, and Light Gift will be this victor's mother.  
2508 Excellent Divinity will be his son and Rāhu his attendant.  
Acumen and Mindfulness will be the one of intelligence  
And Emanated Crest the one of miracles.
- 2.B.- "There will be eighty-six consecutive congregations,  
2509 Each of them gathering eight hundred seventy million  
Who have attained the supreme abode of fearlessness.  
The lifespan of humans will be eighty thousand years,  
  
"And when this victor has attained nirvāṇa

- 2.B.- His sacred Dharma will also remain for eighty thousand years.  
2510 This victor of incomparable great compassion  
Will leave abundant relics.
- 2.B.- “The guide of humanity, Roca,  
2511 Will be born in a place called Famed Splendor.  
His family will be kṣatriya,  
And his light will have immeasurable reach.
- 2.B.- “Excellent Sight will be his father, and Worthy of Looking will be this  
2512 victor’s mother.  
Power will be his son and Endowed with Sweetness his attendant.  
Illuminator will be the one of intelligence  
And Free from Attachment and Dullness the one of miracles.
- 2.B.- “There will be innumerable extraordinary congregations,  
2513 And the lifespan of humans will be unfathomable.  
This victor will carry out all the activities  
Undertaken by all the other nine hundred ninety-nine buddhas.
- 2.B.- “After this heart of sentient beings has attained nirvāṇa  
2514 His sacred Dharma will, for the benefit of the world,  
Remain for innumerable millennia  
And the relics of this victor will be abundant.”

## 2.C. The engendering of the mind of awakening

2.C.1 When the Blessed One had spoken these words, the bodhisattva Prāmodyarāja once more addressed him: “Excellent, O Blessed One, excellent. Now please make clear the identity of the blessed buddhas before whom these blessed buddhas of the Good Eon first gave rise to the mind of awakening. Please also state the roots of virtue that allowed them to venerate those buddhas [F.288.a] and give rise to the mind of awakening.”

2.C.2 In reply, the Blessed One spoke these words to the bodhisattva Prāmodyarāja: “Prāmodyarāja, listen carefully and keep my words in mind; I shall explain.”

2.C.3 “Respected Blessed One, so be it,” answered the bodhisattva Prāmodyarāja and he listened accordingly. Then the Blessed One spoke:

2.C.4 “The thus-gone Krakucchanda  
Offered golden parasols  
To the thus-gone Moon of Humanity  
And in doing so first gave rise to the mind of awakening.

2.C.5 “The thus-gone Kanakamuni, when a garland maker,  
Offered a garland of sumanā flowers  
To the thus-gone Lion Gait  
And in doing so first gave rise to the mind of awakening.

2.C.6 “The well-gone Kāśyapa, when the son of a brahmin,  
Offered a belt  
To the thus-gone Supreme Campaka  
And in doing so first gave rise to the mind of awakening.

2.C.7 “When in the past I was a doctor  
I offered a cup of rice gruel  
To the thus-gone Śākyamuni  
And in doing so first gave rise to the mind of awakening.

- 2.C.8 “The bodhisattva Maitreya, when the universal monarch named Illuminator,  
Invited the well-gone Powerful  
To the midday meal  
And in doing so first gave rise to the mind of awakening.
- 2.C.9 “The thus-gone Siṃha  
Offered a refuse rag the size of a palm  
To the thus-gone Melodious Roar  
And in doing so first gave rise to the mind of unexcelled awakening.
- 2.C.10 “The well-gone Pradyota, when a merchant,  
Offered a precious jewel  
To the thus-gone Infinite Light  
And in doing so first gave rise to the mind of unexcelled awakening.
- 2.C.11 “The thus-gone Muni  
Offered a parasol made of pearls [F.288.b]  
To the thus-gone Compelling Vision  
And in doing so first gave rise to the mind of unexcelled awakening.
- 2.C.12 “The well-gone Kusuma, while a city beggar,  
Offered laḍḍu sweets  
To the thus-gone Leader  
And in doing so first gave rise to the mind of awakening.
- 2.C.13 “The second thus-gone with the name of Kusuma  
Offered toothsticks  
To the well-gone Truly Superior Glory  
And in doing so first gave rise to the mind of awakening.
- 2.C.14 “The thus-gone Sunetra, when a householder,  
Offered a multistoried mansion  
To the thus-gone Excellent Speaker  
And in doing so first gave rise to the mind of awakening.
- 2.C.15 “The thus-gone Sārthavāha  
Offered seats of red sandalwood  
To the thus-gone Seeing the Truth  
And in doing so first gave rise to the mind of awakening.
- 2.C.16 “The well-gone Mahābāhu, when a musician,  
Offered a flute in the city  
To the thus-gone Supreme Fame  
And in doing so first gave rise to the mind of awakening.

- 2.C.17 “The well-gone Mahābala, when the son of an incense merchant,  
Offered a piece of aloeswood  
When the well-gone Lion Mind was entering the city  
And in doing so first gave rise to the mind of awakening.
- 2.C.18 “The well-gone Nakṣatrarāja, when a cattle herder,  
Offered tāmbūla flowers  
To the thus-gone Melody Gift  
And in doing so first gave rise to the mind of awakening.
- 2.C.19 “The well-gone Oṣadhi, when a chariot maker,  
Offered a small lamp  
To the thus-gone Sweet Fragrance  
And in doing so first gave rise to the mind of awakening.
- 2.C.20 “The well-gone Yaśas,<sup>190</sup> when a weaver,  
Offered woven tassels  
To the thus-gone Flashing Lamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.21 “The thus-gone Ketu, when a farmer,  
Scattered flower petals  
Before the thus-gone Radiant Lotus  
And in doing so first gave rise to the mind of awakening. [F.289.a]
- 2.C.22 “The well-gone Mahāprabha, when a city beggar,  
Offered a lamp  
To the sage, the thus-gone Great Lamp,  
And in doing so first gave rise to the mind of awakening.
- 2.C.23 “The well-gone Muktiskandha, when a cobbler,  
Offered a set of footwear  
To the thus-gone Brahmā Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.24 “The well-gone Vairocana, when a universal monarch,  
Offered eighty-four thousand *talibati*<sup>191</sup>  
To the thus-gone Destroyer of Doubt  
And in doing so first gave rise to the mind of awakening.
- 2.C.25 “The well-gone Sūryagarbha, when a brahmin boy,  
Offered kośātaka flowers  
To the thus-gone Infinite Light  
And in doing so first gave rise to the mind of awakening.

- 2.C.26 “The well-gone Candra, when a goldsmith’s son,  
Offered a jeweled staff  
To the thus-gone Moon Face  
And in doing so first gave rise to the mind of awakening.
- 2.C.27 “The well-gone Arciṣmat, when a city beggar,  
Offered grass torches  
To the thus-gone Infinite Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.28 “The well-gone Suprabha, when guarding a forest,  
Offered campaka flowers  
To the thus-gone Delightful Splendor  
And in doing so first gave rise to the mind of awakening.
- 2.C.29 “The well-gone Aśoka, when the son of a merchant,  
Offered karṇikā flowers  
To the thus-gone Destroyer of Doubt  
And in doing so first gave rise to the mind of awakening.
- 2.C.30 “The well-gone Tiṣya, when the son of a householder,  
Offered a pair of jeweled footwear  
To the thus-gone Merit Lamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.31 “The well-gone Pradyota, when a seafaring merchant,  
Offered a bed made of red sandalwood  
To the thus-gone Excellent Sight  
And in doing so first gave rise to the mind of awakening.
- 2.C.32 “The well-gone Mālādhārin, when the son of a householder, [F.289.b]  
Offered kakaniya incense  
To the thus-gone Delightful Splendor  
And in doing so first gave rise to the mind of awakening.
- 2.C.33 “The well-gone Guṇaprabha, when a gold dealer,<sup>192</sup>  
Offered a single flower  
To the thus-gone Incomparable  
And in doing so first gave rise to the mind of awakening.
- 2.C.34 “The well-gone Arthadarśin, when a universal monarch,  
Offered a thousand multistoried houses  
To the thus-gone Treasury of Infinite Light  
And in doing so first gave rise to the mind of awakening.

- 2.C.35 “The well-gone Pradīpa, when the son of a dealer in fragrant oils,  
Offered a bathhouse with sixty million attendants  
To the thus-gone Playful Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.36 “The well-gone Prabhūta, when a garment merchant,  
Offered rolls of fine cloth<sup>193</sup>  
To the thus-gone Expansive Fame  
And in doing so first gave rise to the mind of awakening.
- 2.C.37 “The well-gone Vaidya, when a physician’s son,  
Offered small balls of incense  
To the thus-gone Without Banner  
And in doing so first gave rise to the mind of awakening.
- 2.C.38 “The well-gone Sūrata, when an oil producer,  
Offered a lamp  
To the thus-gone Superior Conqueror  
And in doing so first gave rise to the mind of awakening.
- 2.C.39 “The well-gone Ūrṇa, when a garland maker,  
Offered red utpalas  
To the thus-gone Universal Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.40 “The well-gone Dṛḍha, when a universal monarch of strength,  
Offered eighty-four jewel-studded seats  
To the thus-gone Indomitable  
And in doing so first gave rise to the mind of awakening.
- 2.C.41 “The well-gone Śrīdeva, when a seafaring merchant,  
Offered a canopy of precious jewels that shone for one league  
To the thus-gone Radiant Mass of Splendor  
And in doing so first gave rise to the mind of awakening. [F.290.a]
- 2.C.42 “The well-gone Duṣpradharṣa, when a timber merchant,  
Offered toothsticks  
To the thus-gone Steadfast Movement  
And in doing so first gave rise to the mind of awakening.
- 2.C.43 “The thus-gone Guṇadhvaja, when a water donor,  
Offered water containers  
To the well-gone Delightful Fame  
And in doing so first gave rise to the mind of awakening.



- 2.C.44 “The well-gone Rāhu, when a garland maker’s son,  
Offered a set of golden footwear  
To the thus-gone Infinite Form  
And in doing so first gave rise to the mind of awakening.
- 2.C.45 “The well-gone Gaṇin, when a bath attendant,  
Offered bathing soap  
To the thus-gone Lucid Heart  
And in doing so first gave rise to the mind of awakening.
- 2.C.46 “The thus-gone Brahmaghoṣa, when a cattle herder,  
Offered a full measure of flour  
To the thus-gone Beautiful Melody upon his awakening,  
And in doing so first gave rise to the mind of awakening.
- 2.C.47 “The well-gone Dṛḍhasaṃdhi, when a cowrie-shell merchant’s son,  
Offered a handful of cowries  
To the well-gone Gone Immutably upon his awakening,  
And in doing so first gave rise to the mind of awakening.
- 2.C.48 “The well-gone Anunnata, when he was prince Joy Wish,  
Offered songs and music  
To the thus-gone Infinite Array  
And in doing so first gave rise to the mind of awakening.
- 2.C.49 “The well-gone Prabhaṃkara, when a universal monarch,  
Offered precious garments  
To the thus-gone Light of Compiled Splendor  
And in doing so first gave rise to the mind of awakening.
- 2.C.50 “The thus-gone Mahāmeru  
Offered seven aśoka flowers  
To the thus-gone Abiding Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.51 “The well-gone Vajra, when born as Śakra, ruler of the gods,  
Offered a shower of mandārava flowers  
To the thus-gone Steadfast [F.290.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.52 “The thus-gone Sañjayin, when king of Jambudvīpa,  
Offered a golden canopy  
To the well-gone Delighting in Liberation  
And in doing so first gave rise to the mind of awakening.

- 2.C.53 “The well-gone Nirbhaya, when a musician,  
Offered musical veneration by beating big drums  
To the thus-gone Giver of Fearlessness  
And in doing so first gave rise to the mind of awakening.
- 2.C.54 “The well-gone Ratna, when a chief minister,  
Offered a garland saturated with incense  
To the thus-gone Nectar Maker  
And in doing so first gave rise to the mind of awakening.
- 2.C.55 “The well-gone Padmākṣa,<sup>194</sup> when a maker of devices,  
Offered a fine throne  
To the thus-gone Universal Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.56 “The well-gone Balasena, when a royal physician,  
Offered a myrobalan fruit  
To the thus-gone Possessor of the Great Carriage  
And in doing so first gave rise to the mind of awakening.
- 2.C.57 “The well-gone Kusumaraśmi, when the son of a goldsmith,  
Offered a garland of jewels  
To the well-gone Universal Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.58 “The well-gone Jñānapriya, when a maker of ornaments for children,  
Offered flowers and incense<sup>195</sup>  
To the thus-gone Worshiped in All Lands  
And in doing so first gave rise to the mind of awakening.
- 2.C.59 “The well-gone Mahātejas, when the son of a merchant,  
Offered a canopy of fine fabrics  
To the thus-gone Glorious Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.60 “The well-gone Brahmā, when a cook,  
Offered a ball of sugar  
To the thus-gone Highest Teacher  
And in doing so first gave rise to the mind of awakening.
- 2.C.61 “The well-gone Amitābha, when a hired laborer,  
Offered a single parasol  
To the thus-gone Array of Light  
And in doing so first gave rise to the mind of awakening. [F.291.a]

- 2.C.62 “The thus-gone Nāgadatta, when a garland maker,  
Offered a wreath of flowers  
To the thus-gone Striding Lion  
And in doing so first gave rise to the mind of awakening.
- 2.C.63 “The well-gone Dṛḍhakrama, when a jeweler,  
Offered a jewel net  
To the thus-gone Abandoning Doubt  
And in doing so first gave rise to the mind of awakening.
- 2.C.64 “The well-gone Amoghadarśin, when the son of a medicine maker,  
Invited the saṅgha of monks and provided medicine  
To the well-gone Excellent Sight  
And in doing so first gave rise to the mind of awakening.
- 2.C.65 “The well-gone Vīryadatta, when a universal monarch,  
Built one hundred thousand temples of red sandalwood  
And covered them with fine cloth before the thus-gone Nectar Strength  
And in doing so first gave rise to the mind of awakening.
- 2.C.66 “The well-gone Bhadrāpāla  
Invited the well-gone Moonlight along with one hundred thousand of his  
saṅgha of hearers,  
Offering them satisfying food endowed with a hundred tastes for seven  
days,  
And in doing so first gave rise to the mind of awakening.
- 2.C.67 “The well-gone Nanda, when the son of a brahmin endowed with great  
power,  
Offered a yak-tail fan with a jewel-studded handle  
To the thus-gone Supreme Fame  
And in doing so first gave rise to the mind of awakening.
- 2.C.68 “The thus-gone Acyuta, when a royal messenger,  
Offered fruit from Pāñcālī<sup>196</sup>  
To the well-gone Hidden Faculty  
And in doing so first gave rise to the mind of awakening.
- 2.C.69 “The well-gone Siṃhadhvaja, when a farmer,  
Offered myrobalan fruit  
To the thus-gone Clear Roar  
And in doing so first gave rise to the mind of awakening.
- 2.C.70 “The well-gone Jaya, when a garden worker,

- Offered harītakī fruit  
To the thus-gone Unimpeded Wheel  
And in doing so first gave rise to the mind of awakening.
- 2.C.71 “The thus-gone Dhārmika, when a hero,  
Offered banners [F.291.b]  
To the thus-gone Nectar Roar  
And in doing so first gave rise to the mind of awakening.
- 2.C.72 “The well-gone Prāmodyarāja, when an incense merchant,  
Offered and sprinkled handfuls of incense powder  
Before the thus-gone Stūpa of Wisdom  
And in doing so first gave rise to the mind of awakening.
- 2.C.73 “The well-gone Sārathi, when a young child,  
Offered three *palabata*<sup>197</sup>  
To the thus-gone Miraculous Display of Splendor  
And in doing so first gave rise to the mind of awakening.
- 2.C.74 “The well-gone Priyaṅgama, when a prince,  
Offered silver flowers  
To the thus-gone King of Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.75 “The thus-gone Varuṇa, when a merchant,  
Offered an alms bowl filled with honey  
To the thus-gone Infinite Colors  
And in doing so first gave rise to the mind of awakening.
- 2.C.76 “The well-gone Guṇabāhu, at the time of play,  
Constructed a monastic walkway with a perimeter wall eight cubits long  
For the thus-gone Great Strength  
And in doing so first gave rise to the mind of awakening.
- 2.C.77 “The well-gone Gandhahastin, when the son of an incense merchant,  
Sprinkled a monastic walkway with fragrant water  
For the thus-gone Array of Liberation  
And in doing so first gave rise to the mind of awakening.
- 2.C.78 “The well-gone Vilocana, when a garment merchant,  
Offered flower parasols  
To the thus-gone Unobscured Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.79 “The well-gone Meghasvara, when a potter,

- Offered fragrances and a water pot  
To the thus-gone Lion Gait  
And in doing so first gave rise to the mind of awakening.
- 2.C.80 “The well-gone Sucintita, when three years old,  
Offered lotus flowers  
To the thus-gone Universal Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.81 “The well-gone Sumanas, when the son of a merchant,  
Offered a garland of sumanā flowers  
To the thus-gone Energy Gift  
And in doing so first gave rise to the mind of awakening. [F.292.a]
- 2.C.82 “The well-gone Vimāla, when a weaver,  
Offered a woolen robe<sup>198</sup>  
To the thus-gone Excellent Sight  
And in doing so first gave rise to the mind of awakening.
- 2.C.83 “The well-gone Śāśin, when an elephant tamer,  
Offered a cubit of flower garlands  
To the thus-gone Excellent Form  
And in doing so first gave rise to the mind of awakening.
- 2.C.84 “The well-gone Mahāyaśas, when a city beggar,  
Offered flowers  
To the thus-gone Famed Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.85 “The well-gone Maṇicūḍa, when a boy,  
Offered a handful of earth  
To the thus-gone Jewel Array  
And in doing so first gave rise to the mind of awakening.
- 2.C.86 “The thus-gone Ugra, when a divine son,  
Offered a divine palace  
To the thus-gone Majestic Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.87 “The well-gone Siṃhagati, when a parasol maker,  
Offered a leaf parasol during the hot season  
To the thus-gone Gone to Liberation  
And in doing so first gave rise to the mind of awakening.
- 2.C.88 “The thus-gone Druma, when a herdsman,

- Offered fine linen at trees by the roadside  
To the thus-gone Array of Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.89 “The well-gone Vijitāvin, when a cowherd,  
Offered an alms bowl filled with milk  
To the thus-gone Mind of Certainty  
And in doing so first gave rise to the mind of awakening.
- 2.C.90 “The well-gone Prajñākūṭa, when a monk,  
Offered a Dharma seat to be used for a day  
To the thus-gone Crest of Wisdom  
And in doing so first gave rise to the mind of awakening.
- 2.C.91 “The well-gone Susthita, when a shoemaker,  
Offered shoes with one lining<sup>199</sup>  
To the thus-gone Immutable Mind  
And in doing so first gave rise to the mind of awakening. [F.292.b]
- 2.C.92 “The thus-gone Mati, when a worker,  
Offered tasty drink  
To the thus-gone Intelligence in Practice  
And in doing so first gave rise to the mind of awakening.
- 2.C.93 “The well-gone Aṅgaja, when a jailer,<sup>200</sup>  
Offered bathing cloths  
To the thus-gone Excellent Form  
And in doing so first gave rise to the mind of awakening.
- 2.C.94 “The thus-gone Amitabuddhi, when a guide,  
Offered a bed at the foot of a tree  
To the well-gone Truth Speaker  
And in doing so first gave rise to the mind of awakening.
- 2.C.95 “The thus-gone Surūpa, when a general,  
Offered five utpalas  
To the thus-gone Melodious Voice  
And in doing so first gave rise to the mind of awakening.
- 2.C.96 “The well-gone Jñānin, when a monk living in solitude,  
Offered a well-swept monastic walkway  
To the thus-gone Excellent Sight  
And in doing so first gave rise to the mind of awakening.
- 2.C.97 “The well-gone Raśmi, when a chariot maker,

- Offered a bed worth one thousand  
To the thus-gone Infinite Splendor  
And in doing so first gave rise to the mind of awakening.
- 2.C.98 “The thus-gone *Dr̥dhavrata*, when a garland maker,  
Offered a canopy of flowers  
To the well-gone Delightful Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.99 “The thus-gone *Maṅgala*, when a wood gatherer,  
Offered service during a snowstorm  
To the thus-gone Famed Chariot  
And in doing so first gave rise to the mind of awakening.
- 2.C.100 “The thus-gone *Satyaketu*, when a bath attendant,  
Washed the face  
Of the thus-gone Flower of Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.101 “The well-gone *Padma*, when the son of a merchant,  
Offered lotus flowers  
To the thus-gone Radiant Flowers  
And in doing so first gave rise to the mind of awakening.
- 2.C.102 “The thus-gone *Nārāyaṇa*, when an incense merchant,  
Offered a multistoried mansion rubbed in red sandalwood [F.293.a]  
To the thus-gone Hard to Subdue  
And in doing so first gave rise to the mind of awakening.
- 2.C.103 “The thus-gone *Subāhu*, when a royal messenger,  
Offered the three Dharma robes  
To the thus-gone Speaker with Beautiful Voice and his ten millionfold  
following,  
And in doing so first gave rise to the mind of awakening.
- 2.C.104 “The thus-gone *Jñānākara*, when a champion about to enter the battlefield,  
Offered a banner  
To the well-gone Excellent Sight  
And in doing so first gave rise to the mind of awakening.
- 2.C.105 “The thus-gone *Arciṣmat*, when a physician,  
Offered incense sticks  
To the thus-gone *Stūpa* for Humanity  
And in doing so first gave rise to the mind of awakening.

- 2.C.106 “The thus-gone Brahmadata, when a guide,  
Showed the way  
To the thus-gone Great Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.107 “The well-gone Ratnākara, when a ferryman,  
Ferried the thus-gone Indestructible Departure  
And his retinue of ten million hearers,  
And in doing so first gave rise to the mind of awakening.
- 2.C.108 “The well-gone Kusumadeva, when a jeweler,  
Offered a parasol studded with precious jewels  
To the thus-gone Clear Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.109 “The well-gone Sucintitārtha, when a prince,  
Offered a canopy studded with precious jewels  
To the thus-gone Melodious Voice  
And in doing so first gave rise to the mind of awakening.
- 2.C.110 “The well-gone Dharmeśvara, when the son of a carpenter,  
Constructed a bridge  
For the well-gone Starlight  
And in doing so first gave rise to the mind of awakening.
- 2.C.111 “The well-gone Yaśomati, when a garden guard,  
Offered māṣa flowers  
To the thus-gone Moon Lamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.112 “The well-gone Pratibhānakūṭa, when the son of a merchant,  
Offered welcome and perfect generosity [F.293.b]  
To the thus-gone Wisdom Crest  
And in doing so first gave rise to the mind of awakening.
- 2.C.113 “The thus-gone Vajradhvaja, when a garden worker,  
Offered mango fruit  
To the thus-gone Merit Array  
And in doing so first gave rise to the mind of awakening.
- 2.C.114 “The thus-gone Hitaiṣin, when the son of the leader of a city,  
Received the vow of refraining from killing for one day  
From the thus-gone Light of Merit  
And in doing so first gave rise to the mind of awakening.



- 2.C.115 “The well-gone Vikrīḍitāvin, when a child in a village,  
Offered an alms bowl filled with honey  
To the thus-gone Source of Wisdom  
And in doing so first gave rise to the mind of awakening.
- 2.C.116 “The thus-gone Vigatatamas  
Presented a lamp filled with māṣa bean oil  
To the thus-gone Seeing the Ends of Existence  
And in doing so first gave rise to the mind of awakening.
- 2.C.117 “The well-gone Rāhudeva, when a city beggar,  
Offered *hastabashaka*<sup>201</sup>  
To the thus-gone Joyous Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.118 “The well-gone Merudhvaja, when a young leader of a group,  
Offered a garland of flowers  
To the well-gone Infinite Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.119 “The well-gone Gaṇiprabha, when a garland maker,  
Offered a flower canopy  
To the thus-gone Compelling Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.120 “The well-gone Ratnagarbha, when a bath attendant,  
Washed the face  
Of the thus-gone Diverse Teaching  
And in doing so first gave rise to the mind of awakening.
- 2.C.121 “The well-gone Atyuccagāmin, when a city beggar,  
Prepared seats  
For the thus-gone Strength of Discipline upon his entry into the city,  
And in doing so first gave rise to the mind of awakening.
- 2.C.122 “The well-gone Tiṣya, when a *danur* maker,<sup>202</sup>  
Offered meals [F.294.a]  
To the thus-gone God of the Land  
And in doing so first gave rise to the mind of awakening.
- 2.C.123 “The well-gone Viṣāṇin, when a servant of others,  
Offered an alms bowl filled with rice gruel  
To the thus-gone Splendid Joy  
And in doing so first gave rise to the mind of awakening.

- 2.C.124 “The well-gone Guṇakīrti, during the giving of alms,  
Offered cotton fabric the size of four finger widths  
To the thus-gone Infinite Radiance  
And in doing so first gave rise to the mind of awakening.
- 2.C.125 “The thus-gone Candrārka  
Offered splendid monastic residences and ten leagues of garments and  
carpets  
To the well-gone Granter of Sovereignty and his retinue of three hundred  
million,  
And in doing so first gave rise to the mind of awakening.
- 2.C.126 “The well-gone Sūryaprabha, when a servant of others,  
Offered an iron vessel  
To the thus-gone Majestic Mountain  
And in doing so first gave rise to the mind of awakening.
- 2.C.127 “The well-gone Jyotiṣka, when the son of a merchant,  
Offered precious jewels shining their light across one league  
To the thus-gone Clear Direction  
And in doing so first gave rise to the mind of awakening.
- 2.C.128 “The thus-gone Siṃhaketu, when a captain’s son,  
Offered a garland  
To the thus-gone Excellent Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.129 “The thus-gone Velāmarāja, when a poet,  
Offered verses of praise  
To the well-gone Supreme Campaka  
And in doing so first gave rise to the mind of awakening.
- 2.C.130 “The thus-gone Śrīgarbha  
Rejoiced when others offered a meal to the saṅgha  
To the thus-gone Great Array  
And in doing so first gave rise to the mind of awakening.
- 2.C.131 “The well-gone Bhavāntadarśin, when a garden worker,  
Offered pure water  
To the thus-gone Distinguished Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.132 “The well-gone Vidyutprabha, when the son of a hunter, [F.294.b]  
Made and offered straw seats

- To the thus-gone Heroic Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.133 “The well-gone Siṃhadatta,<sup>203</sup> when the son of a householder,  
Offered land with sumanā flowers  
To the well-gone Lotus Essence  
And in doing so first gave rise to the mind of awakening.
- 2.C.134 “The well-gone Aparājitadhvaja  
Escorted the thus-gone Nārāyaṇa  
Along a dangerous route  
And in doing so first gave rise to the mind of awakening.
- 2.C.135 “The well-gone Pramodyakīrti, when the son of a sugarcane juicer,  
Made sugarcane juice  
For the thus-gone Discerning Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.136 “The well-gone Dṛḍhavīrya, when the son of a brahmin,  
Offered bathing soap  
To the well-gone Infinite Radiance  
And in doing so first gave rise to the mind of awakening.
- 2.C.137 “The well-gone Saṃpannakīrti, when the son of an alcohol vendor,  
Offered water in leaf vessels  
To the thus-gone Lion’s Roar  
And in doing so first gave rise to the mind of awakening.
- 2.C.138 “The well-gone Vigatabhaya, when a prince,  
Offered vārṣikī flowers in a leaf vessel  
To the thus-gone Royal Roar  
And in doing so first gave rise to the mind of awakening.
- 2.C.139 “The well-gone Arhaddeva, when a chief minister,  
Offered a one-league-large walled garden perfumed with agaru incense  
To the well-gone Light of Delightful Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.140 “The well-gone Mahāpradīpa, when he was destitute,  
Offered a grass lantern  
To the thus-gone Light of Merit  
And in doing so first gave rise to the mind of awakening.
- 2.C.141 “The well-gone Lokaprabha, when a divine son,  
Offered a parasol of mandāra flowers

- To the thus-gone Moonlight  
And in doing so first gave rise to the mind of awakening.
- 2.C.142 “The well-gone Surabhighandha, when an athlete,  
Offered towels [F.295.a]  
To the thus-gone Beautiful Limbs  
And in doing so first gave rise to the mind of awakening.
- 2.C.143 “The well-gone Guṇāgradhārin, when a physician,  
Offered incense and fine silk  
To the thus-gone Unsullied Aim  
And in doing so first gave rise to the mind of awakening.
- 2.C.144 “The well-gone Vigatatamas, when the son of a royal priest,  
Offered a pearl garland  
To the thus-gone Splendid Worthy One  
And in doing so first gave rise to the mind of awakening.
- 2.C.145 “The thus-gone Siṃhahanu  
Built a wooden bridge over a swamp  
For the thus-gone Mind of Accomplishment  
And in doing so first gave rise to the mind of awakening.
- 2.C.146 “The well-gone Ratnakīrti, when the son of an incense merchant,  
Offered and sprinkled handfuls of incense powder  
To the well-gone Master of Melodies  
And in doing so first gave rise to the mind of awakening.
- 2.C.147 “The well-gone Praśāntadoṣa, when a prince,  
Freed prisoners condemned to death  
For the thus-gone Supreme Ground  
And in doing so first gave rise to the mind of awakening.
- 2.C.148 “The well-gone Amṛtadhārin, when the leader of a city,  
Offered one thousand parasols made of vaiḍūrya  
To the thus-gone Blazing Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.149 “The well-gone Manujacandra, when the son of a garland maker,  
Offered a garland of utpalas  
To the thus-gone Certain Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.150 “The thus-gone Sudarśana, when a chief councillor,<sup>204</sup>  
Offered a garland

- To the thus-gone Truthful Speech  
And in doing so first gave rise to the mind of awakening.
- 2.C.151 “The well-gone Pratimaṇḍita, when the son of a city beggar,  
Decorated the city gates  
For the well-gone Bright Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.152 “The well-gone Maṇiprabha, when Śakra,  
Let a rain of flowers fall across one league  
For the well-gone Blooming Flower of Splendor  
And in doing so first gave rise to the mind of awakening. [F.295.b]
- 2.C.153 “The thus-gone Dharmākara<sup>205</sup>  
Called out ‘Excellent!’  
When the well-gone Banner of Fame was teaching the perfection of insight,  
And in doing so first gave rise to the mind of awakening.
- 2.C.154 “The well-gone Arthaviniścita, when a weaver,  
Offered woven tassels  
To the well-gone Luminous Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.155 “The well-gone Harṣadatta,<sup>206</sup> when the son of a chief minister,  
Offered a fan  
To the thus-gone Dharma Lamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.156 “The well-gone Ratnākara, when an arrow maker,  
Scattered two handfuls of flowers  
To the thus-gone Glory of Highest Clarity  
And in doing so first gave rise to the mind of awakening.
- 2.C.157 “The well-gone Janendrakalpa, when a potter,  
Offered vessels filled with water  
To the thus-gone Lord of Those of Beautiful Countenance  
And in doing so first gave rise to the mind of awakening.
- 2.C.158 “The well-gone Vikrāntagāmin, when a farmer’s son,  
Made bridges  
For the thus-gone Lion Gait  
And in doing so first gave rise to the mind of awakening.
- 2.C.159 “The well-gone Sthitabuddhi, when the son of a forest guard,  
Offered pomegranates

- To the thus-gone Stūpa for Humanity  
And in doing so first gave rise to the mind of awakening.
- 2.C.160 “The well-gone Vibhrājacchattra, when the son of a minister,  
Offered a garland of campa flowers  
To the thus-gone Ocean Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.161 “The thus-gone Jyeṣṭha, when a goldsmith,  
Scattered scented flowers  
For the thus-gone Lotus Essence  
And in doing so first gave rise to the mind of awakening.
- 2.C.162 “The well-gone Abhyudgataśrī, when the son of an incense merchant,  
Sprinkled fragrant water on a monastic walkway  
For the thus-gone Cluster of Parasols [F.296.a]  
And in doing so first gave rise to the mind of awakening.
- 2.C.163 “The well-gone Siṃhaghoṣa, when a drummer,  
Beat great drums  
For the thus-gone King of Sāla Trees  
And in doing so first gave rise to the mind of awakening.
- 2.C.164 “The well-gone Vikrīḍitāvin, when a conch blower,  
Blew conches when the well-gone Sun Essence  
Entered a city  
And in doing so first gave rise to the mind of awakening. [B24]
- 2.C.165 “The thus-gone Nāgaprabhāsa, when he was Candra,  
Beat great drums  
For the thus-gone Joy of Awakening  
And in doing so first gave rise to the mind of awakening.
- 2.C.166 “The well-gone Kusumaparvata, when the son of a dancer,  
Offered worship through dance  
To the well-gone Serene Faculties  
And in doing so first gave rise to the mind of awakening.
- 2.C.167 “The well-gone Nāganandin, when the son of a dancer,  
Played melodious music  
For the thus-gone Sunlight  
And in doing so first gave rise to the mind of awakening.
- 2.C.168 “The well-gone Gandheśvara, when a princess,  
Offered a pearl garland

- To the thus-gone White Lotus Fragrance  
And in doing so first gave rise to the mind of awakening.
- 2.C.169 “The well-gone Atiyaśas, when the wife of a merchant,  
Offered a canopy to be placed over the head  
To the thus-gone Radiant Mountain  
And in doing so first gave rise to the mind of awakening.
- 2.C.170 “The well-gone Baladeva, when a city beggar,  
Offered an alms bowl filled with hot food  
To the thus-gone Moon Face  
And in doing so first gave rise to the mind of awakening.
- 2.C.171 “The thus-gone Guṇamālin  
Joined his palms three times in homage to the Buddha  
Before the thus-gone Striding Departure  
And in doing so first gave rise to the mind of awakening.
- 2.C.172 “The thus-gone Nāgabhuja, when a guardian of a city gate,  
Swept the ground  
Before the thus-gone Looking in All Directions [F.296.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.173 “The thus-gone Pratimaṇḍitalocana, when a prince,  
Offered water and myrobalan fruits  
To the thus-gone Dharma Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.174 “The well-gone Sucīrṇabuddhi, early one morning,  
Joyfully recollected the buddha,  
The thus-gone Brilliant Discipline  
And in doing so first gave rise to the mind of awakening.
- 2.C.175 “The thus-gone Jñānābhibhū  
Established beings of the lower realms in discipline  
And so, before the thus-gone Infinite Mind,  
First gave rise to the mind of awakening.
- 2.C.176 “The well-gone Amitalocana, when a clothing merchant,  
Offered a canopy of fine fabric  
To the thus-gone Infinite Form  
And in doing so first gave rise to the mind of awakening.
- 2.C.177 “The well-gone Satyabhāṇin, when the son of a householder,  
Offered a parasol made of flowers

- To the thus-gone Steadfast Diligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.178 “The well-gone Sūryaprabha, when the son of a cook,  
Offered laḍḍu sweets  
To the thus-gone Worshiped by Gods  
And in doing so first gave rise to the mind of awakening.
- 2.C.179 “The thus-gone Niyatabuddhi, when an artisan,  
Offered sitting mats  
To the thus-gone Universal Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.180 “The well-gone Anantarūpa, when a chariot maker,  
Offered leaves  
To the thus-gone Serene Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.181 “The well-gone Vairocana, when a metal worker,  
Offered a mirror  
To the well-gone Gift of the Splendor of Humanity  
And in doing so first gave rise to the mind of awakening.
- 2.C.182 “The well-gone Ratnaketu, when a jeweler,  
Offered gems  
To the thus-gone Excellent Staircase of Merit [F.297.a]  
And in doing so first gave rise to the mind of awakening.
- 2.C.183 “The well-gone Vigatakāṅkṣa, when the consort of a king,  
Offered flower gardens  
To the well-gone Steadfast Diligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.184 “The well-gone Lokottīrṇa, when *mamikha*,<sup>207</sup>  
Offered a head covering<sup>208</sup>  
To the well-gone Renowned as a Sage  
And in doing so first gave rise to the mind of awakening.
- 2.C.185 “The well-gone Amoghavikramin, when Brahmā Sahāmpati,  
Requested the turning of the Dharma wheel  
From the well-gone Banner of Fame  
And in doing so first gave rise to the mind of awakening.
- 2.C.186 “The thus-gone Vibodhana  
Offered balls of incense



- To the thus-gone Light of the Worthy Ones  
And in doing so first gave rise to the mind of awakening.
- 2.C.187 “The well-gone Puṣpaketu, when a prince,  
Offered a mansion thatched with grass  
To the thus-gone Thoroughly Clear  
And in doing so first gave rise to the mind of awakening.
- 2.C.188 “The well-gone Śailendrarāja, when a barber,  
Shaved the head  
Of the thus-gone Great Splendor  
And in doing so first gave rise to the mind of awakening.
- 2.C.189 “The well-gone Mahātejas, when an oil producer,  
Offered in a temple oil infused with fragrance  
To the well-gone Worthy of Worship  
And in doing so first gave rise to the mind of awakening.
- 2.C.190 “The well-gone Kṛtārthadarśin, when *patalba*,<sup>209</sup>  
Offered shining mica  
To the thus-gone Supreme Glory  
And in doing so first gave rise to the mind of awakening.
- 2.C.191 “The well-gone Amitayaśas, when a universal monarch,  
Offered one thousand parasols of gold from the Jambu River  
To the thus-gone Hero of Accomplished Objectives  
And in doing so first gave rise to the mind of awakening.
- 2.C.192 “The thus-gone Ratnadeva, when the king of Jambudvīpa,  
Offered orchard gardens [F.297.b]  
To the thus-gone Worshiped with Joy  
And in doing so first gave rise to the mind of awakening.
- 2.C.193 “The thus-gone Sthitārthajñānin, when the son of an alcohol vendor,  
Joined his palms in homage  
Before the thus-gone Thoroughly Hidden as he passed through the street  
And in doing so first gave rise to the mind of awakening.
- 2.C.194 “The thus-gone Pūrṇamati, when a prince,  
Offered a parasol made of flowers  
To the thus-gone Highest Brightness  
And in doing so first gave rise to the mind of awakening.
- 2.C.195 “The well-gone Aśoka, when a hero,  
Invited without fear

- The thus-gone Intelligent Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.196 “The thus-gone Vigatamala  
Cultivated love for all sentient beings in an instant  
Before the thus-gone Mind of Renunciation  
And in doing so first gave rise to the mind of awakening.
- 2.C.197 “The thus-gone Brahmadeva, when a forest guard,  
Offered a sugarcane trunk  
To the thus-gone Majestic Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.198 “The thus-gone Dharaṇīśvara, when a monk,  
Prepared a Dharma seat  
For the thus-gone Diverse Teaching  
And in doing so first gave rise to the mind of awakening.
- 2.C.199 “The well-gone Kusumanetra, when a royal servant,  
Offered red utpalas  
To the well-gone Sound of Thunder  
And in doing so first gave rise to the mind of awakening.
- 2.C.200 “The well-gone Vibhaktagātra, when a dyer,<sup>210</sup>  
Washed the clothing  
Of the well-gone Masses of Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.201 “The thus-gone Dharmaprabhāsa  
Taught the six perfections throughout towns and lands  
Before the thus-gone Glorious Peak  
And in doing so first gave rise to the mind of awakening.
- 2.C.202 “The well-gone Nikhiladarśin, when a universal monarch of strength,  
Constructed six hundred million supreme monastic residences [F.298.a]  
Before the thus-gone Delighting in Freedom from Sorrow  
And in doing so first gave rise to the mind of awakening.
- 2.C.203 “The well-gone Guṇaprabhāsa, when a sweeper,  
Offered stone slabs as seats  
To the well-gone God of the Land  
And in doing so first gave rise to the mind of awakening.
- 2.C.204 “The thus-gone Śaśivaktra, when the son of a brahmin,  
Scattered kāntāra flowers

- Before the thus-gone Lion of Joyous Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.205 “The well-gone Ratnaprabha, when a captain,  
Offered a jewel lamp  
To the thus-gone Infinite Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.206 “The well-gone Ratnaketu, when a blacksmith,  
Offered a tongue scraper  
To the thus-gone Delightful to See  
And in doing so first gave rise to the mind of awakening.
- 2.C.207 “The thus-gone Yaśottara, when an alcohol vendor,  
Offered jambu fruit juice  
To the thus-gone Royal Lamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.208 “The well-gone Prabhākara, when a merchant’s son,  
Scattered muśikaka flowers  
Before the thus-gone Crest of Glory  
And in doing so first gave rise to the mind of awakening.
- 2.C.209 “The well-gone Amitatejas, when a garland maker,  
Offered lotus flowers with one hundred petals  
To the thus-gone Universally Renowned  
And in doing so first gave rise to the mind of awakening.
- 2.C.210 “The thus-gone Velāma, when a garment merchant,  
Offered a length of cotton fabric  
To the thus-gone Lovely Eyes  
And in doing so first gave rise to the mind of awakening.
- 2.C.211 “The well-gone Siṃhagātra, when an incense merchant,  
Offered fragrant powders<sup>211</sup>  
To the thus-gone Moon Crest  
And in doing so first gave rise to the mind of awakening.
- 2.C.212 “The well-gone Vidumati, when the servant of a merchant,  
Offered a bouquet of flowers  
To the thus-gone Gift of Fearlessness  
And in doing so first gave rise to the mind of awakening.
- 2.C.213 “The thus-gone Durjaya, when a divine son, [F.298.b]  
Offered mandāra flowers

- To the thus-gone Star King  
And in doing so first gave rise to the mind of awakening.
- 2.C.214 “The thus-gone Guṇaskandha, when the son of a prosperous brahmin,  
Offered a garland  
To the thus-gone Moon God  
And in doing so first gave rise to the mind of awakening.
- 2.C.215 “The thus-gone Śaśiketu, when an incense merchant,  
Offered incense fumes within the multistoried mansion  
Of the thus-gone Sunlight  
And in doing so first gave rise to the mind of awakening.
- 2.C.216 “The thus-gone Sthāmaprāpta, when a forest guard,  
Offered grapes<sup>212</sup>  
To the thus-gone Great Fame  
And in doing so first gave rise to the mind of awakening.
- 2.C.217 “The well-gone Anantavikrāmin, when the son of a merchant,  
Offered pomegranates  
To the thus-gone Gentle Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.218 “The well-gone Candra, when a brahmin’s son,  
Offered a handful of utpalas  
To the thus-gone Delighting in Teaching  
And in doing so first gave rise to the mind of awakening.
- 2.C.219 “The thus-gone Vimāla, when the son of a merchant,  
Offered a field of vārṣikī flowers  
To the thus-gone Highest Fame  
And in doing so first gave rise to the mind of awakening.
- 2.C.220 “The well-gone Sarvārthadarśin, when a captain,  
Offered a pearl garland  
To the thus-gone King of Gods  
And in doing so first gave rise to the mind of awakening.
- 2.C.221 “The thus-gone Śūra, when an incense merchant,  
Offered a sandalwood throne  
To the thus-gone Orange Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.222 “The well-gone Samṛddha, when a market merchant,  
Offered medicinal butter

- To the thus-gone Delightful Veneration  
And in doing so first gave rise to the mind of awakening.
- 2.C.223 “The well-gone Puṇya, when a cowherd,  
Offered vessels filled with yogurt  
To the thus-gone Intelligent Mind  
And in doing so first gave rise to the mind of awakening. [F.299.a]
- 2.C.224 “The well-gone Pradīpa, when a garden worker,  
Offered mango fruits  
To the thus-gone Luminous Treasure  
And in doing so first gave rise to the mind of awakening.
- 2.C.225 “The thus-gone Guṇārci, when a juice vendor,  
Offered a piece of sugar  
To the thus-gone Pacification of Flaws  
And in doing so first gave rise to the mind of awakening.
- 2.C.226 “The thus-gone Vipulabuddhi, when a wandering ascetic,  
Offered a leaf ball  
To the thus-gone Star King  
And in doing so first gave rise to the mind of awakening.
- 2.C.227 “The well-gone Sujāta, when a seafaring merchant,  
Offered one hundred thousand garments  
To the thus-gone Fearless  
And in doing so first gave rise to the mind of awakening.
- 2.C.228 “The thus-gone Vasudeva, when a wood merchant,  
Offered dry grass torches  
To the thus-gone Clear Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.229 “The well-gone Vimatijaha, when a goldsmith,  
Scattered flowers of gold  
To the thus-gone Dispeller of Doubt  
And in doing so first gave rise to the mind of awakening.
- 2.C.230 “The well-gone Amitadhara, when a gold dealer,  
Scattered handfuls of gold  
Before the thus-gone Glory of Love  
And in doing so first gave rise to the mind of awakening.
- 2.C.231 “The thus-gone Vararuci,<sup>213</sup> when the son of a captain,  
Offered parasols made of gold

- To the thus-gone Supreme Leader  
And in doing so first gave rise to the mind of awakening.
- 2.C.232 “The thus-gone Anihata, when a blacksmith,  
Offered *ahataka*<sup>214</sup>  
To the thus-gone Diverse Teaching  
And in doing so first gave rise to the mind of awakening.
- 2.C.233 “The well-gone Asthita, when a city beggar,  
Offered ravishing flowers  
To the thus-gone Universal Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.234 “The thus-gone Tacchaya, when a weaver,  
Offered belts  
To the thus-gone Moon Vision [F.299.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.235 “The well-gone Gaṇimukha, when the son of a destitute,  
Offered a lamp with māṣa bean oil  
To the thus-gone Conqueror of the Māras  
And in doing so first gave rise to the mind of awakening.
- 2.C.236 “The well-gone Jagadraśmi, when a universal monarch,  
Offered royal food  
To the well-gone Great Chariot and his ten billionfold retinue,  
And in doing so first gave rise to the mind of awakening.
- 2.C.237 “The thus-gone Prabhūta, when a universal monarch,  
Offered a twelve-league-large park  
To the thus-gone Gone with Lion Strength<sup>215</sup>  
And in doing so first gave rise to the mind of awakening.
- 2.C.238 “The well-gone Puṣya, when an oil producer,  
Offered foot massage  
To the thus-gone Satisfying Radiance  
And in doing so first gave rise to the mind of awakening.
- 2.C.239 “The thus-gone Anantatejas, when a bath attendant,  
Offered vessels filled with soap  
To the thus-gone Thoroughly Hidden  
And in doing so first gave rise to the mind of awakening.
- 2.C.240 “The well-gone Arthamati, when ill,  
Offered pieces of sugar

- To the thus-gone Powerful Accomplishment  
And in doing so first gave rise to the mind of awakening.
- 2.C.241 “The well-gone Vaidyarāja, when a flour merchant,  
Offered alms of flour  
To the thus-gone Sunlight  
And in doing so first gave rise to the mind of awakening.
- 2.C.242 “The well-gone Prahāṇakhila, when a physician,  
Offered melted butter to the members of the saṅgha  
Before the thus-gone Vision Aggregate  
And in doing so first gave rise to the mind of awakening.
- 2.C.243 “The well-gone Nirjvara, when a carpenter,<sup>216</sup>  
Offered chariots  
To the thus-gone Pure Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.244 “The thus-gone Sudatta, when the son of a brahmin, [F.300.a]  
Offered garlands of thousands of bright lamps  
When the thus-gone Possessor of the Gathering was attaining nirvāṇa,  
And in doing so first gave rise to the mind of awakening.
- 2.C.245 “The thus-gone Yaśadatta, when a beggar by a stūpa in the city,  
Scattered flowers  
When the thus-gone Luminous Jewel was about to enter the city,  
And in doing so first gave rise to the mind of awakening.
- 2.C.246 “The thus-gone Kusumadatta, when a jeweler,  
Offered a jeweled canopy  
To the thus-gone Luminous Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.247 “The well-gone Puruṣadatta, when a weaver,  
Offered woven tassels  
To the thus-gone Sun Lamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.248 “The thus-gone Vajrasena, when the daughter of a garland maker,  
Offered aśoka flowers  
To the well-gone Radiant Wealth  
And in doing so first gave rise to the mind of awakening.
- 2.C.249 “The well-gone Mahādatta, when a dancer,  
Offered a stanza of praise

- To the thus-gone Delighting in Teaching  
And in doing so first gave rise to the mind of awakening.
- 2.C.250 “The well-gone Śāntimati, when a king,  
Scattered fragrant vārṣikī flowers  
Before the thus-gone Well-Considered Aims  
And in doing so first gave rise to the mind of awakening.
- 2.C.251 “The thus-gone Gandhahastin, when a parasol maker,  
Offered a birchbark parasol  
To the thus-gone Universal Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.252 “The thus-gone Nārāyaṇa, when a householder,  
Offered drinking water to the saṅgha of monks in a remote wilderness  
Before the thus-gone Lion Banner  
And in doing so first gave rise to the mind of awakening.
- 2.C.253 “The thus-gone Sūrata, when the son of menial worker,  
Observed the five bases for training  
Before the thus-gone Abiding Evenly [F.300.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.254 “The well-gone Anihata, when an abandoned and helpless sick person,  
Carefully swept a path with only the palm of his hand.  
For the thus-gone Great Power,<sup>217</sup>  
And in doing so first gave rise to the mind of awakening.
- 2.C.255 “The thus-gone Candrārka, when Gautama,  
Made offerings to the participants of the rains retreat  
Before the thus-gone Lotus Eyes of Supreme Learning  
And in doing so first gave rise to the mind of awakening.
- 2.C.256 “The thus-gone Vidyutketu, when a seafaring merchant,  
Offered a parasol made of *musāragalva*, eight cubits in circumference,  
To the thus-gone Radiance of the Sun  
And in doing so first gave rise to the mind of awakening.
- 2.C.257 “The thus-gone Mahita, when a worker,  
Offered his wages  
To the thus-gone Infinite Clarity  
And in doing so first gave rise to the mind of awakening.
- 2.C.258 “The thus-gone Śrīgupta, when the guard of a field,  
Offered mangoes



- To the thus-gone Infinite Form  
And in doing so first gave rise to the mind of awakening.
- 2.C.259 “The well-gone Jñānasūrya, when a potter,  
Offered an alms bowl and a water pot  
To the thus-gone Divine Parasol  
And in doing so first gave rise to the mind of awakening.
- 2.C.260 “The thus-gone Siddhārtha, when a physician,  
Offered incense sticks  
To the thus-gone Jewel Radiance  
And in doing so first gave rise to the mind of awakening.
- 2.C.261 “The thus-gone Merukūṭa, when a tenant farmer,<sup>218</sup>  
Offered a load of wood during a cold spell  
To the well-gone Leader of the Land  
And in doing so first gave rise to the mind of awakening.
- 2.C.262 “The thus-gone Aridama, when a scout,  
Offered a parasol of mica  
To the well-gone Excellent Sight when he was residing in the wilderness  
And in doing so first gave rise to the mind of awakening.
- 2.C.263 “The thus-gone Padma, when a garland maker,  
Offered lotuses  
To the thus-gone Accepted as Friend [F.301.a]  
And in doing so first gave rise to the mind of awakening.
- 2.C.264 “The thus-gone Arthakīrti, when a jeweler,  
Offered a precious fire crystal jewel  
To the well-gone Accepting the Fortunate  
And in doing so first gave rise to the mind of awakening.
- 2.C.265 “The well-gone Jñānakrama, when a nāga king,  
Let rain fall  
When the well-gone Sun Face was traveling during the hot season,  
And in doing so first gave rise to the mind of awakening.
- 2.C.266 “The well-gone Apagatakleśa, when a dancer,  
Offered a bouquet of flowers  
To the thus-gone Unhindered Eye  
And in doing so first gave rise to the mind of awakening.
- 2.C.267 “The well-gone Nala, when an impoverished child,  
Offered hot food in the wilderness

- To the well-gone Lion Gait  
And in doing so first gave rise to the mind of awakening.
- 2.C.268 “The well-gone Sugandha, when the son of a brahmin,  
Offered a parasol made of leaves  
To the thus-gone Great Lamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.269 “The well-gone Anupamarāṣṭra, when a guard of a field,  
Offered a fan  
To the thus-gone Provider of Carriage<sup>219</sup>  
And in doing so first gave rise to the mind of awakening.
- 2.C.270 “The well-gone Marudyaśas, when a city beggar,  
Offered ragged garments  
To the thus-gone Luminous Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.271 “The well-gone Bhavāntadarśin, when a travel guide,  
Showed the way  
To the thus-gone Merit Essence  
And in doing so first gave rise to the mind of awakening.
- 2.C.272 “The thus-gone Candra, when an incense merchant,  
Offered rare sandalwood incense<sup>220</sup>  
To the thus-gone Dharma when he was walking in meditation  
And in doing so first gave rise to the mind of awakening.
- 2.C.273 “The thus-gone Rāhu, when a laborer,  
Offered a walking staff  
To the thus-gone Divine Joy  
And in doing so first gave rise to the mind of awakening.
- 2.C.274 “The well-gone Ratnacandra, when a prince,  
Offered a palm-leaf fan<sup>221</sup> [F.301.b]  
To the thus-gone Fearless Joy  
And in doing so first gave rise to the mind of awakening.
- 2.C.275 “The well-gone Siṃhadhvaja, when a potter,  
Offered an alms bowl  
To the thus-gone Banner of Insight  
And in doing so first gave rise to the mind of awakening.
- 2.C.276 “The well-gone Dhyānarata, when a city messenger,  
Offered a bouquet of flowers

- To the well-gone Bright Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.277 “The thus-gone Anupama, when a hunter,  
Looked without blinking  
At the thus-gone Moon Gift  
And in doing so first gave rise to the mind of awakening.
- 2.C.278 “The thus-gone Vikrīḍita, when a prince,  
Spread out a blanket of flowers covering one league  
Before the thus-gone Treasure of Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.279 “The well-gone Guṇaratna, when the head of a province,  
Offered campaka flowers  
To the thus-gone Infinite Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.280 “The well-gone Arhadyaśas, when a ferryman,  
Took over by boat  
The thus-gone Gentle  
And in doing so first gave rise to the mind of awakening.
- 2.C.281 “The well-gone Padmapārśva, when an oil producer,  
Offered a fragrant foot ointment  
To the thus-gone Crest of Fame  
And in doing so first gave rise to the mind of awakening.
- 2.C.282 “The well-gone Ūrṇāvat, when a businessman,  
Offered an alms bowl filled with yogurt  
To the thus-gone Fearless Roar  
And in doing so first gave rise to the mind of awakening.
- 2.C.283 “The well-gone Pratibhānakīrti, when the servant of a businessman,  
Offered a measure of salt  
To the thus-gone Universal Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.284 “The thus-gone Maṇivajra  
Offered a bunch of vegetables  
To the thus-gone Blazing Crest  
And in doing so first gave rise to the mind of awakening.
- 2.C.285 “The well-gone Amitāyus, when a physician,  
Offered pills containing eye medicine [F.302.a]

- To the thus-gone Nārāyaṇa  
And in doing so first gave rise to the mind of awakening.
- 2.C.286 “The well-gone Maṇivyūha, when a young boy,  
Offered white flowers in a lane  
Before the thus-gone Luminous Jewel  
And in doing so first gave rise to the mind of awakening.
- 2.C.287 “The thus-gone Mahendra, when an athlete,  
Offered kodrava grain  
To the thus-gone Universal Understanding  
And in doing so first gave rise to the mind of awakening.
- 2.C.288 “The well-gone Guṇākara, when a brahmin,  
Offered a water pot  
To the thus-gone Excellent Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.289 “The thus-gone Meruyaśas  
Offered a pond to the saṅgha of the four directions  
Before the thus-gone Excellent Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.290 “The thus-gone Daśaraśmi, when a divine son,  
Burned five fingers when the well-gone Infinite Splendor  
Had entered equipoise at the seat of awakening,  
And in doing so first gave rise to the mind of awakening.
- 2.C.291 “The well-gone Anindita, when a chariot maker,  
Offered leaves  
To the thus-gone Lion Hand  
And in doing so first gave rise to the mind of awakening.
- 2.C.292 “The well-gone Nāgakrama, when a city beggar,  
Offered a śamaka plant<sup>222</sup>  
To the well-gone Mental Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.293 “The well-gone Manoratha, when the guard of a cow stable,  
Offered buttermilk  
To the thus-gone King of Gods  
And in doing so first gave rise to the mind of awakening.
- 2.C.294 “The well-gone Ratnacandra, when a guide,  
Prepared a seat made of clothing

- For the well-gone Truth Crest when he was traveling,  
And in doing so first gave rise to the mind of awakening.
- 2.C.295 “The thus-gone Śānta, when a physician,  
Offered a purgative made from utpalas  
To the thus-gone Excellent Abiding  
And in doing so first gave rise to the mind of awakening.
- 2.C.296 “The well-gone Pradyotarāja, when a monk endeavoring in relinquishment,  
[F.302.b]  
Offered *ayoga*<sup>223</sup>  
To the thus-gone Unfathomable Deity  
And in doing so first gave rise to the mind of awakening.
- 2.C.297 “The well-gone Sārathi, when a captain,  
Offered a mansion made of red sandalwood  
To the thus-gone Superior Flower  
And in doing so first gave rise to the mind of awakening.
- 2.C.298 “The well-gone Nandeśvara, when a wealthy man,  
Offered music  
To the thus-gone Great Sacrifice  
And in doing so first gave rise to the mind of awakening.
- 2.C.299 “The well-gone Ratnacūḍa, when a young astrologer,  
Scattered unparalleled powders  
To the thus-gone Great Crest  
And in doing so first gave rise to the mind of awakening.
- 2.C.300 “The thus-gone Vigatabhaya, when a hay seller,  
Offered vessels of *kapittha*  
To the thus-gone Sunlight  
And in doing so first gave rise to the mind of awakening.
- 2.C.301 “The well-gone Rāhudeva,<sup>224</sup> when a timber merchant,  
Offered footwear made of straw  
To the thus-gone Jewel Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.302 “The well-gone Suvayas, when a city guard,  
Opened the city gate  
For the thus-gone Peacock Call  
And in doing so first gave rise to the mind of awakening.
- 2.C.303 “The thus-gone Amarapriya, when a physician,

- Scattered śirīṣa flowers  
Before the thus-gone Universal Victor  
And in doing so first gave rise to the mind of awakening.
- 2.C.304 “The well-gone Ratnaskandha, when a leader of prostitutes,  
Scattered navamallikā flowers  
Before the well-gone Light of Wealth  
And in doing so first gave rise to the mind of awakening.
- 2.C.305 “The well-gone Laḍitavikrama, when the son of a merchant,  
Offered a single utpala  
To the thus-gone Infinite Eye  
And in doing so first gave rise to the mind of awakening.
- 2.C.306 “The well-gone Siṃhapakṣa, when a washerman,  
Washed the garments  
Of the thus-gone Delightful Joy  
And in doing so first gave rise to the mind of awakening.
- 2.C.307 “The well-gone Atyuccagāmin, when an elephant herder, [F.303.a]  
Prepared a seat in front of a ‘ba ti<sup>225</sup> tree  
For the thus-gone Well-Gone One  
And in doing so first gave rise to the mind of awakening.
- 2.C.308 “The well-gone Janendra, when a city beggar,  
Offered trekani<sup>226</sup> flowers  
To the thus-gone God of Clarity  
And in doing so first gave rise to the mind of awakening.
- 2.C.309 “The well-gone Sumati, when the head of a city,  
Offered mango tree shoots  
To the thus-gone Infinite Departure  
And in doing so first gave rise to the mind of awakening.
- 2.C.310 “The well-gone Lokaprabha, when an incense merchant,  
Offered the finest incense  
To the thus-gone God of the Land  
And in doing so first gave rise to the mind of awakening.
- 2.C.311 “The well-gone Ratnatejas, when a brahmin,  
Offered wool and fruit  
To the thus-gone Profound Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.312 “The well-gone Bhāgīrathi, when a grass seller,

- Offered a bouquet of flowers  
To the thus-gone Group Movement  
And in doing so first gave rise to the mind of awakening.
- 2.C.313 “The well-gone Saṃjaya, when a maker of devices,  
Offered silk tassels  
To the thus-gone Moonlight  
And in doing so first gave rise to the mind of awakening.
- 2.C.314 “The well-gone Rativyūha, when a merchant,  
Offered rice cooked with milk  
To the thus-gone Mass of Splendor  
And in doing so first gave rise to the mind of awakening.
- 2.C.315 “The thus-gone Tīrthakara, when a chariot maker,  
Offered wooden footwear  
To the well-gone Delighting in Less  
And in doing so first gave rise to the mind of awakening.
- 2.C.316 “The well-gone Gandhahastin, when a householder,  
Offered a fan of peacock feathers  
To the thus-gone Great Power  
And in doing so first gave rise to the mind of awakening.
- 2.C.317 “The well-gone Arciṣmati, when a queen,  
Offered a bundle of vārṣikī flowers  
To the well-gone Victorious Army  
And in doing so first gave rise to the mind of awakening.
- 2.C.318 “The well-gone Merudhvaja, when a young boy, [F.303.b]  
Offered hand soap  
To the thus-gone Accomplished Departure  
And in doing so first gave rise to the mind of awakening.
- 2.C.319 “The thus-gone Sugandha, when a merchant,  
Offered a bouquet of flowers  
To the thus-gone Lovely Moon  
And in doing so first gave rise to the mind of awakening.
- 2.C.320 “The well-gone Dṛḍhadharma, when a jeweler,  
Offered a jewel-studded parasol  
To the thus-gone Lion’s Roar  
And in doing so first gave rise to the mind of awakening.
- 2.C.321 “The well-gone Ugratejas, when a goldsmith,

- Scattered flowers of gold  
 To the thus-gone Clear Teacher  
 And in doing so first gave rise to the mind of awakening.
- 2.C.322 “The well-gone Maṇidharman, when a captain,  
 Scattered red pearls  
 To the thus-gone Masses of Wisdom  
 And in doing so first gave rise to the mind of awakening.
- 2.C.323 “The well-gone Bhadradatta, when a city beggar,  
 Offered a cooked meal consisting of alms  
 To the thus-gone Splendid Flower  
 And in doing so first gave rise to the mind of awakening.
- 2.C.324 “The well-gone Candra, when a garland maker,  
 Scattered five utpalas  
 Before the thus-gone Mass of Splendor  
 And in doing so first gave rise to the mind of awakening.
- 2.C.325 “The well-gone Brahmasvara, when a supervisor of a new building,<sup>227</sup>  
 Offered toothsticks  
 To the thus-gone Miraculous Light  
 And in doing so first gave rise to the mind of awakening.
- 2.C.326 “The well-gone Siṃhacandra, when a royal messenger,  
 Offered footwear  
 To the well-gone Infinite Splendor  
 And in doing so first gave rise to the mind of awakening.
- 2.C.327 “The well-gone Śrī, when the son of a merchant,  
 Offered garlands of gold  
 To the thus-gone Infinite Radiance  
 And in doing so first gave rise to the mind of awakening.
- 2.C.328 “The thus-gone Sujāta, when a goldsmith,  
 Offered a jeweled staff  
 To the thus-gone Essence of Glory [F.304.a]  
 And in doing so first gave rise to the mind of awakening.
- 2.C.329 “The well-gone Ajitagaṇa, when the son of a chief councillor,<sup>228</sup>  
 Offered milk with honey  
 To the thus-gone Famed Illuminator  
 And in doing so first gave rise to the mind of awakening.
- 2.C.330 “The well-gone Yaśomitra, when the son of a merchant,



- Offered a flower garland  
To the well-gone Truth Crest  
And in doing so first gave rise to the mind of awakening.
- 2.C.331 “The thus-gone Satya, when a garland maker,  
Offered a bundle of flowers  
To the thus-gone Fierce Splendor  
And in doing so first gave rise to the mind of awakening.
- 2.C.332 “The well-gone Mahātapas, when a merchant,  
Offered his entire retinue  
To the thus-gone Sun Crest  
And in doing so first gave rise to the mind of awakening.
- 2.C.333 “The well-gone Meruraśmi, when a universal monarch,  
Offered one million parasols with jewel handles  
To the thus-gone Majestic Mountain  
And in doing so first gave rise to the mind of awakening.
- 2.C.334 “The well-gone Guṇakūṭa, when the son of a captain,  
Offered a precious blanket with tassels  
To the thus-gone Array of Offerings  
And in doing so first gave rise to the mind of awakening.
- 2.C.335 “The well-gone Arhadyaśas, when a prosperous brahmin,  
Offered bathing utensils  
To the thus-gone Famed throughout the World and his ten millionfold  
retinue  
And in doing so first gave rise to the mind of awakening.
- 2.C.336 “The thus-gone Dharmakīrti, when a guide,  
Swept a monastic walkway  
For the thus-gone Fierce Gift  
And in doing so first gave rise to the mind of awakening.
- 2.C.337 “The thus-gone Dānaprabha, when a hero,  
Offered banners  
To the thus-gone Supreme Fame  
And in doing so first gave rise to the mind of awakening.
- 2.C.338 “The thus-gone Vidyuddatta, when the head of a city,  
Offered cushioned seats  
To the thus-gone Powerful Accomplishment  
And in doing so first gave rise to the mind of awakening. [F.304.b]

- 2.C.339 “The thus-gone Satyakathin, when a householder,  
Offered cooked rice with honey  
To the thus-gone Worshiped by Gods  
And in doing so first gave rise to the mind of awakening.
- 2.C.340 “The well-gone Jīvaka, when a god,  
Swept a monastic temple  
To the thus-gone Truthful  
And in doing so first gave rise to the mind of awakening.
- 2.C.341 “The well-gone Suvayas, when a grass seller,  
Offered straw lamps  
To the well-gone Indomitable Fame  
And in doing so first gave rise to the mind of awakening.
- 2.C.342 “The well-gone Sadgaṇin, when a universal monarch,  
Offered precious garments  
To the thus-gone Light of the Worthy Ones  
And in doing so first gave rise to the mind of awakening.
- 2.C.343 “The well-gone Viniścitamati, when the son of a merchant,  
Offered *mu ka tsan dra ka*<sup>229</sup>  
To the thus-gone Great Lamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.344 “The thus-gone Bhavāntamaṇigandha,  
While attending to the well-gone Wisdom Practice,  
Prepared seats for the teaching of Dharma  
And in doing so first gave rise to the mind of awakening.
- 2.C.345 “The well-gone Jayanandin, when a garment merchant,  
Offered the three Dharma robes  
To the thus-gone Powerful  
And in doing so first gave rise to the mind of awakening.
- 2.C.346 “The well-gone Siṃharaśmi, when a guide,  
Circumambulated the thus-gone Gone Unhindered  
When he was traveling,  
And in doing so first gave rise to the mind of awakening.
- 2.C.347 “The well-gone Vairocana, when an expert on jewels,  
Prepared a monastic walkway  
For the thus-gone Abandoning Doubt  
And in doing so first gave rise to the mind of awakening.

- 2.C.348 “The thus-gone Yaśottara, when an incense merchant,  
Offered a bouquet of sumanā flowers  
To the thus-gone Great Yogic Discipline  
And in doing so first gave rise to the mind of awakening.
- 2.C.349 “The well-gone Sumedhas, when the son of a sweeper,  
Offered praises  
In the presence of the thus-gone Divine Clarity [F.305.a]  
And in doing so first gave rise to the mind of awakening.
- 2.C.350 “The well-gone Mañicandra, when a divine son,  
Offered a heavenly palace  
To the thus-gone Gone Beyond Delusion  
And in doing so first gave rise to the mind of awakening.
- 2.C.351 “The well-gone Ugraprabha, when a monk in a hermitage,  
Offered Dharma robes and shawls  
To the well-gone God of the Land  
And in doing so first gave rise to the mind of awakening.
- 2.C.352 “The well-gone Anihatavrata, when a prince,  
Offered a parasol and a roll of silk  
To the thus-gone Beautiful Delight  
And in doing so first gave rise to the mind of awakening.
- 2.C.353 “The thus-gone Jagatpūjita, when the son of an outcaste,  
Observed for some days the fivefold training  
Before the thus-gone Flower of Glory,  
And in doing so first gave rise to the mind of awakening.
- 2.C.354 “The well-gone Mañigaṇa, when Śakra,  
Offered thousands of equipped golden chariots  
To the thus-gone Giver of Fearlessness  
And in doing so first gave rise to the mind of awakening.
- 2.C.355 “The well-gone Lokottara, when a brahmin,  
Scattered madhuka flowers  
Before the thus-gone Divine Joy  
And in doing so first gave rise to the mind of awakening.
- 2.C.356 “The well-gone Siṃhahastin, when a blind man,  
Sprinkled water on a monastic walkway  
Before the thus-gone Light of Liberation  
And in doing so first gave rise to the mind of awakening.

- 2.C.357 “The thus-gone Candra, when a prince,  
Offered four months of medical supplies for the saṅgha of monks  
Before the well-gone Radiance  
And in doing so first gave rise to the mind of awakening.
- 2.C.358 “The well-gone Ratnār̥ci, when the queen of a universal monarch,  
Offered a fan with a jewel handle  
To the well-gone Source of Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.359 “The well-gone Rāhuguhya, when a champion,  
Offered cooling fanning  
To the thus-gone Mind of Love [F.305.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.360 “The well-gone Guṇasāgara, when a village boy,  
Offered toothsticks  
To the well-gone Light of Awakening  
And in doing so first gave rise to the mind of awakening.
- 2.C.361 “The well-gone Sahitaraśmi, when the son of a merchant,  
Offered thousands of lamps  
To the thus-gone Ocean  
And in doing so first gave rise to the mind of awakening.
- 2.C.362 “The well-gone Praśāntagati, when an athlete,  
Offered jewel-studded footwear  
To the thus-gone Delighting in Awakening  
And in doing so first gave rise to the mind of awakening.
- 2.C.363 “The well-gone Lokasundara, when the son of an incense merchant,  
Offered garments filled with fragrant powder along with lotus flowers  
To the thus-gone Great Deity  
And in doing so first gave rise to the mind of awakening.
- 2.C.364 “The well-gone Aśoka, when the son of a clothing merchant,  
Offered a flower umbrella during a rainstorm  
To the thus-gone Profound Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.365 “The thus-gone Daśavaśa, when a prince,  
Offered sitting mats  
To the thus-gone Lord of Dharma when he was traveling  
And in doing so first gave rise to the mind of awakening.

- 2.C.366 “The well-gone Balanandin, when a musician,  
Offered conch tones  
To the thus-gone Great Leader  
And in doing so first gave rise to the mind of awakening.
- 2.C.367 “The well-gone Sthāmaśrī, when a singer,  
Received the refuge vows  
From the thus-gone Intelligent Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.368 “The thus-gone Sthāmaprāpta, when a ferryman,  
Constructed a bridge across a river  
Before the thus-gone Light of Wisdom  
And in doing so first gave rise to the mind of awakening.
- 2.C.369 “The thus-gone Mahāsthāman, when a bath attendant,  
Offered towels  
To the thus-gone Wisdom without Delusion  
And in doing so first gave rise to the mind of awakening.
- 2.C.370 “The well-gone Guṇagarbha, when the son of a merchant, [F.306.a]  
Offered dhānuṣkārīn flowers  
To the well-gone Superior Merit  
And in doing so first gave rise to the mind of awakening.
- 2.C.371 “The thus-gone Satyacara, when an incense merchant,  
Offered balls of incense  
To the thus-gone Renowned Son of the God of Wealth  
And in doing so first gave rise to the mind of awakening.
- 2.C.372 “The thus-gone Kṣemottamarāja, when a king,  
Invited the thus-gone Buddha of Great Array  
Along with his saṅgha of monks,  
And in doing so first gave rise to the mind of awakening.
- 2.C.373 “The thus-gone Tiṣya, when a carpenter,  
Joined his palms in homage  
Before the blessed one, the thus-gone Endowed with Moonlight,  
And in doing so first gave rise to the mind of awakening.
- 2.C.374 “The well-gone Mahāraśmi, when a gardener,  
Prepared and offered dyes made from trees  
Before the well-gone Divine Radiance  
And in doing so first gave rise to the mind of awakening.

- 2.C.375 “The thus-gone Vidyutprabha, when a potter,  
Offered jars filled with water for four months  
To the well-gone Luminous  
And in doing so first gave rise to the mind of awakening.
- 2.C.376 “The well-gone Guṇaviṣṭa, when a sick person,  
Offered iron vessels  
To the thus-gone Delighting in Merit  
And in doing so first gave rise to the mind of awakening.
- 2.C.377 “The well-gone Ratna, when the son of a merchant,  
Offered a pearl garland  
To the well-gone Lion Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.378 “The thus-gone Śrīprabha, when the son of an incense merchant,  
Offered utpalas and garments suffused with fragrant powder  
To the thus-gone Foremost on This Earth  
And in doing so first gave rise to the mind of awakening.
- 2.C.379 “The well-gone Kṛtavarman,<sup>230</sup> when a divine son,  
Offered praises  
To the thus-gone Jewel Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.380 “The well-gone Siṃhahasta, when a garden worker,  
Offered vessels of flowers  
To the well-gone Excellent Radiance [F.306.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.381 “The well-gone Supuṣpa, when a scribe,  
Offered birch bark scrolls  
To the thus-gone Diverse Teaching  
And in doing so first gave rise to the mind of awakening.
- 2.C.382 “The well-gone Ratnottama, when a porter carrying plaster,  
Offered butter lamps  
To the thus-gone Lovely Moon  
And in doing so first gave rise to the mind of awakening.
- 2.C.383 “The well-gone Sāgara, when a musician,  
Beat great drums  
Before the thus-gone Moon Parasol  
And in doing so first gave rise to the mind of awakening.

- 2.C.384 “The thus-gone Dharaṇīdhara, when a blacksmith,  
Offered weapons  
To the thus-gone Universal Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.385 “The well-gone Arthabuddhi, when a divine son by the name of Sun,  
Scattered mandāra flowers  
Before the thus-gone Immaculate  
And in doing so first gave rise to the mind of awakening.
- 2.C.386 “The well-gone Guṇagaṇa, when a physician,  
Built a bridge of flat stones across a swamp  
Before the thus-gone Movement of Highest Renown  
And in doing so first gave rise to the mind of awakening.
- 2.C.387 “The well-gone Guṇagaṇa, when a physician,  
Offered a myrobalan fruit  
To the thus-gone Moon Face  
And in doing so first gave rise to the mind of awakening.
- 2.C.388 “The well-gone Ratnāgni, when a captain,  
Offered a beryl vessel filled with water  
To the thus-gone God of Nāgas  
And in doing so first gave rise to the mind of awakening.
- 2.C.389 “The well-gone Lokāntara, when a market merchant,  
Offered shining lamps to the saṅgha  
Before the thus-gone Heap of Qualities,  
And in doing so first gave rise to the mind of awakening.
- 2.C.390 “The well-gone Lokacandra, when a universal monarch,  
Offered one thousand monastic temples  
To the thus-gone Mind of Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.391 “The thus-gone Madhurasvararāja, when a brahmin, [F.307.a]  
Built meditation cabins for the members of the saṅgha in the four directions  
Before the thus-gone Supreme Flower,  
And in doing so first gave rise to the mind of awakening.
- 2.C.392 “The well-gone Brahmaketu, when the son of a brahmin,  
Offered clothing made of kuśa grass  
To the thus-gone Joy for the World  
And in doing so first gave rise to the mind of awakening.

- 2.C.393 “The well-gone Gaṇimukha, when a brahmin,  
Offered a pot filled with water  
To the thus-gone Immeasurable Splendor  
And in doing so first gave rise to the mind of awakening.
- 2.C.394 “The well-gone Siṃhagati, when the king of one continent,  
Offered fine cotton and carpets one league large  
To the thus-gone Truth Crest  
And in doing so first gave rise to the mind of awakening.
- 2.C.395 “The well-gone Ugradatta, when the wife of a merchant,  
Sprinkled handfuls of fragrant powder  
Before the well-gone Sunlight  
And in doing so first gave rise to the mind of awakening.
- 2.C.396 “The well-gone Dharmeśvara, when a garland maker,  
Spread out a blanket of flowers as an offering  
Before the thus-gone Nectar Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.397 “The well-gone Tejasrabha, when a divine son,  
Offered a straw mat  
To the thus-gone Delighting in Teaching, who was residing upon his seat of  
awakening,  
And in doing so first gave rise to the mind of awakening.
- 2.C.398 “The well-gone Mahāraśmi, when a householder,  
Offered tens of millions of fine fabrics  
To the thus-gone Secret Delight  
And in doing so first gave rise to the mind of awakening.
- 2.C.399 “The well-gone Ratnayaśas, when a prince,  
Offered fragrant canopies  
To the thus-gone Radiant Treasure  
And in doing so first gave rise to the mind of awakening.
- 2.C.400 “The well-gone Gaṇiprabhāsa, when a jewel merchant,  
Scattered a handful of jewels  
Before the thus-gone Source of Merit  
And in doing so first gave rise to the mind of awakening.
- 2.C.401 “The well-gone Anantayaśas, when the son of a captain, [F.307.b]  
Offered clothing and canopies  
To the well-gone Flower Glory



- And in doing so first gave rise to the mind of awakening.
- 2.C.402 “The well-gone Amogharaśmi, when a seafaring merchant,  
Scattered a handful of red pearls  
Before the thus-gone Hands of Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.403 “The well-gone Ṛṣideva, when a sage,  
Offered a parasol made of leaves  
To the thus-gone Dharma Lamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.404 “The well-gone Janendra, when a universal monarch,  
Offered the four continents  
To the thus-gone Universal Radiance  
And in doing so first gave rise to the mind of awakening.
- 2.C.405 “The well-gone Dṛḍhasaṅgha, when the king of a barbarian realm,  
Offered a monastic walkway covered with thousands of flowers  
To the thus-gone Possessor of the Brahmā Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.406 “The thus-gone Supakṣa, when a gold merchant,  
Offered a monastic walkway covered with gold  
To the thus-gone Great Array  
And in doing so first gave rise to the mind of awakening.
- 2.C.407 “The well-gone Ketu, when a young goldsmith,  
Prepared fine butter lamps as an offering  
Before the thus-gone Sun of Liberation  
And in doing so first gave rise to the mind of awakening.
- 2.C.408 “The well-gone Kusumarāṣṭra, when a straw seller,  
Covered a monastic walkway with straw  
Before the thus-gone Steadfast Diligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.409 “The well-gone Dharmamati, when a market salesman,  
Swept the lanes of the market  
Before the thus-gone Possessing the Light of Intelligence,  
And in doing so first gave rise to the mind of awakening.
- 2.C.410 “The well-gone Anilavegagāmin, when a young *dhing ta*,<sup>231</sup>  
Offered cooling fanning  
To the thus-gone Famed Qualities [F.308.a]

- And in doing so first gave rise to the mind of awakening.
- 2.C.411 “The well-gone Sucittayaśas, when a surgeon<sup>232</sup>  
Offered a starlight jewel  
To the thus-gone Excellent Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.412 “The well-gone Dyutimat, when a royal messenger,  
Three times circumambulated  
The thus-gone Immeasurable Array  
And in doing so first gave rise to the mind of awakening.
- 2.C.413 “The well-gone Marutskandha, when a universal monarch’s chief minister,  
Offered gold and coral  
To the thus-gone Lion Fangs  
And in doing so first gave rise to the mind of awakening.
- 2.C.414 “The well-gone Guṇagupta, when a traveler,  
Paved the roads with tiles  
Before the thus-gone Powerful Merit,  
And in doing so first gave rise to the mind of awakening.
- 2.C.415 “The well-gone Arthamati, when a brahmin who possessed the five  
superknowledges,  
Bowed his head to the feet  
Of the thus-gone Supreme Deity  
And in doing so first gave rise to the mind of awakening.
- 2.C.416 “The well-gone Abhaya, when the guard of an irrigation channel,  
Cultivated love for seven days  
Before the thus-gone Abiding by Seeing,  
And in doing so first gave rise to the mind of awakening.
- 2.C.417 “The thus-gone Sthitamitra, when a clothing merchant,  
Offered multistoried mansions enveloped in kauśeya silk  
To the thus-gone Divine Stūpa  
And in doing so first gave rise to the mind of awakening.
- 2.C.418 “The well-gone Prabhāsthitalpa, when a monk,  
Developed enthusiasm for protecting the sacred Dharma  
Before the thus-gone Flashing Radiance  
And in doing so first gave rise to the mind of awakening.
- 2.C.419 “The well-gone Maṇicaraṇa, when the son of a merchant,  
Scattered a rain of utpala flowers

- Before the thus-gone Delighting in Victory  
And in doing so first gave rise to the mind of awakening.
- 2.C.420 “The well-gone Mokṣatejas, when the daughter of the head of a city,  
Offered the first alms  
To the thus-gone Majestic Banner [F.308.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.421 “The thus-gone Sundarapārśva, when a cattle herder,  
Offered refined butter  
To the thus-gone Flower Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.422 “The well-gone Subuddhi, when the son of a wealthy man,  
Offered food to monks of the buddha who chanted  
Before the thus-gone Supreme Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.423 “The well-gone Samantadarśin, when a monk who had gone forth seven  
days earlier,  
Offered rejoicing in fine statements of the blessed one  
And so, before the thus-gone Endowed with Incense Fragrance,  
First gave rise to the mind of awakening.
- 2.C.424 “The well-gone Jñānavara, when a monk,  
Rejoiced in this absorption<sup>233</sup>  
Before the thus-gone Powerful Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.425 “The thus-gone Brahmavāsa, when a prince,  
Offered music endowed with the five features  
To the thus-gone Distinguished Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.426 “The thus-gone Satyaruta, when a householder,  
Filled an alms bowl with milk and offered it  
To the thus-gone Clear Sage  
And in doing so first gave rise to the mind of awakening.
- 2.C.427 “The thus-gone Subuddhi, when a physician,  
Offered nine yellow myrobalan fruits  
To the thus-gone Jewel Lamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.428 “The well-gone Baladatta, when the son of a merchant,

- Coated with plaster a monastic temple<sup>234</sup>  
Of the thus-gone Blazing Splendor  
And in doing so first gave rise to the mind of awakening.
- 2.C.429 “The well-gone Siṃhagati, when a seafaring merchant,  
Scattered handfuls of coral  
Before the thus-gone Final Vision  
And in doing so first gave rise to the mind of awakening. [F.309.a]
- 2.C.430 “The well-gone Puṣpaketu, when a youth of the kṣatriya caste,  
Offered jewel garlands  
To the thus-gone Delighting in Treasure  
And in doing so first gave rise to the mind of awakening.
- 2.C.431 “The well-gone Jñānākara, when a garland maker,  
Offered lotus ponds  
To the thus-gone Beautiful Array  
And in doing so first gave rise to the mind of awakening.
- 2.C.432 “The well-gone Puṣpadatta, when a senior monk,  
Offered lumps of clay for a monastic walkway  
To the well-gone Essence of Glorious Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.433 “The well-gone Guṇagarbha, when a sage,  
Joined his palms in homage from a distance  
Before the thus-gone Clear Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.434 “The well-gone Yaśoratna, when looking after trees,  
Scattered atimukta flowers  
Before the thus-gone Bright Strength  
And in doing so first gave rise to the mind of awakening.
- 2.C.435 “The well-gone Adbhutayaśas, when the son of a potter,  
Offered water  
To the well-gone Eyes of Purity  
And in doing so first gave rise to the mind of awakening.
- 2.C.436 “The well-gone Anihata, when youth of the commoner caste,  
Offered a bibhītaka fruit  
To the thus-gone Yogic Discipline of Wisdom  
And in doing so first gave rise to the mind of awakening.
- 2.C.437 “The well-gone Abhaya, when Vaiśravaṇa,

- Scattered sandalwood of heavenly substance  
Before the thus-gone Steadfast Feet  
And in doing so first gave rise to the mind of awakening.
- 2.C.438 “The well-gone Sūryaprabha, when a royal priest,  
Offered lunch for seven days  
To the well-gone Noble Eye  
And in doing so first gave rise to the mind of awakening.
- 2.C.439 “The well-gone Brahmagāmin, when a ferryman,  
Pointed out the bank of a river  
To the thus-gone Delighting in Liberation [F.309.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.440 “The well-gone Vikrāntadeva, when a merchant,  
Erected a gateway for the saṅgha of the four directions  
Before the thus-gone Great Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.441 “The well-gone Jñānapriya, when a stonemason,  
Offered divine meals  
To the thus-gone Supreme Land  
And in doing so first gave rise to the mind of awakening.
- 2.C.442 “The thus-gone Satyadeva, when a vendor of medicinal herbs,  
Offered medical supplies  
To the thus-gone Light of Excellent Conduct  
And in doing so first gave rise to the mind of awakening.
- 2.C.443 “The well-gone Ratnagarbha,<sup>235</sup> when a young fisherman,  
Offered four flowers  
To the well-gone Action of Svāti  
And in doing so first gave rise to the mind of awakening.
- 2.C.444 “The well-gone Guṇakīrti, when undertaking austerities,  
Offered a vessel for coals  
To the thus-gone Luminous Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.445 “The well-gone Jñānaśrī, when the son of a cook,  
Offered an alms bowl filled with food  
To the thus-gone Famed Illuminator  
And in doing so first gave rise to the mind of awakening.
- 2.C.446 “The well-gone Asita, when having a single support,<sup>236</sup>

- Offered lunch and drove away bees  
Before the thus-gone Supreme Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.447 “The well-gone *Dr̥dhavrata*, when a chief minister,  
Offered houses  
To the thus-gone Delightful Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.448 “The well-gone *Maruttejas*, when the sacred Dharma was fading,  
Called on Dharma-teaching monks to ‘Teach! Teach!’  
Before the thus-gone Moonlike Speech  
And in doing so first gave rise to the mind of awakening.
- 2.C.449 “The well-gone *Brahmamuni*, when a king,  
Offered cities  
To the thus-gone Highest Melody [F.310.a]  
And in doing so first gave rise to the mind of awakening.
- 2.C.450 “The well-gone *Śanaīrgāmin*, when a dependent monk,<sup>237</sup>  
Offered vinegar  
To the thus-gone Glorious Merit  
And in doing so first gave rise to the mind of awakening.
- 2.C.451 “The well-gone *Vratatapas*, when a sweeper,  
Swept ten cubits of road  
Before the thus-gone Knower of the Gathering  
And in doing so first gave rise to the mind of awakening.
- 2.C.452 “The well-gone *Arciskandha*, when a householder,  
Without fear led the thus-gone King of Marks  
Into the remote forest,  
And in doing so first gave rise to the mind of awakening.
- 2.C.453 “The well-gone *Mahātejas*, when a prince,  
Offered ornaments  
To the thus-gone Master of Mind Without Contagion  
And in doing so first gave rise to the mind of awakening.
- 2.C.454 “The well-gone *Campaka*, when a minor king,  
Offered *mu sni ka*<sup>238</sup>  
To the thus-gone Superior Taming  
And in doing so first gave rise to the mind of awakening.
- 2.C.455 “The thus-gone *Toṣaṇa*, when a brahmin,

- Offered water pots  
To the thus-gone Dharma Deity  
And in doing so first gave rise to the mind of awakening.
- 2.C.456 “The well-gone Sugaṇin, when a divine son,  
Presented fine offerings  
When the thus-gone Nectar of Qualities was turning the Dharma wheel  
And in doing so first gave rise to the mind of awakening.
- 2.C.457 “The well-gone Indradhvaja, when the guardian of a shrine,  
Offered shrines when the thus-gone Unimpeded  
Entered the city  
And in doing so first gave rise to the mind of awakening.
- 2.C.458 “The thus-gone Mahāpriya, when a physician,  
Offered medicine tablets  
To the thus-gone Mass of Nectar  
And in doing so first gave rise to the mind of awakening.
- 2.C.459 “The well-gone Sumanāpuṣpaprabha, when a dancer,  
Offered a garland of sumanā flowers [F.310.b]  
To the thus-gone Possessor of Moonlight  
And in doing so first gave rise to the mind of awakening.
- 2.C.460 “The well-gone Gaṇiprabha, when an alcohol seller,  
Scattered flowers suffused with fragrant powder  
Before the thus-gone Sound of Thunder  
And in doing so first gave rise to the mind of awakening.
- 2.C.461 “The thus-gone Creator,<sup>239</sup> when a tree god,  
Scattered kaṇṇikā flowers  
Before the thus-gone Sun of Virtue  
And in doing so first gave rise to the mind of awakening.
- 2.C.462 “The well-gone Ojaṅgama, when a chariot maker,  
Offered couches  
To the thus-gone Attainment of Fearlessness  
And in doing so first gave rise to the mind of awakening.
- 2.C.463 “The well-gone Suviniścītārtha, when a potter,  
Offered a place to stay for one day  
To the thus-gone Delight in Learning  
And in doing so first gave rise to the mind of awakening.
- 2.C.464 “The well-gone Vṛṣabha, when the son of a chief minister,

- Offered a lion throne  
To the thus-gone Mind Free from Delusion  
And in doing so first gave rise to the mind of awakening. [B25]
- 2.C.465 “The well-gone Subāhu, when a jack of all trades,  
Offered pieces of garment  
To the thus-gone Joy for the World  
And in doing so first gave rise to the mind of awakening.
- 2.C.466 “The well-gone Mahāraśmi, when a supervisor of a new building,<sup>240</sup>  
Offered myrobalan fruit  
To the thus-gone Supreme Deity  
And in doing so first gave rise to the mind of awakening.
- 2.C.467 “The well-gone Āśādatta, when a bath attendant,  
Offered bathing soap  
To the thus-gone Supreme Miracle  
And in doing so first gave rise to the mind of awakening.
- 2.C.468 “The well-gone Puṇyābha, when a poor man,  
Offered a nutritious meal  
To the thus-gone Divine Parasol  
And in doing so first gave rise to the mind of awakening.
- 2.C.469 “The well-gone Ratnaruta, when a painter, [F.311.a]  
Drew a picture of the thus-gone one  
For the thus-gone Endowed with Nāga Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.470 “The well-gone Vajrasena, when a braided one without bonds,<sup>241</sup>  
Offered a stone slab  
To the thus-gone Fierce Power  
And in doing so first gave rise to the mind of awakening.
- 2.C.471 “The thus-gone Saṃṛddha, when a garland maker,  
Offered a garland of campaka flowers  
To the thus-gone Dharma Splendor  
And in doing so first gave rise to the mind of awakening.
- 2.C.472 “The well-gone Siṃhabala, when a sweeper,  
Carried the blessed thus-gone Beholder of the Ends of Existence  
Across a swamp upon his shoulders,  
And in doing so first gave rise to the mind of awakening.
- 2.C.473 “The thus-gone Netra, when a scribe,



- Offered a reed pen<sup>242</sup>  
To the thus-gone Excellent Modesty  
And in doing so first gave rise to the mind of awakening.
- 2.C.474 “The well-gone Kāśyapa, when a monk abiding by the training,  
Sprinkled a monastic walkway with oil from a full alms bowl  
Before the well-gone Vast Form  
And in doing so first gave rise to the mind of awakening.
- 2.C.475 “The thus-gone Prasannabuddhi, when a prince,  
Offered radiant flowers  
To the thus-gone Divine Eye  
And in doing so first gave rise to the mind of awakening.
- 2.C.476 “The well-gone Jñānakrama, when a seafaring merchant,  
Cried out ‘Homage to the buddhas!’ while in distress  
Before the well-gone Radiance of the Gathering,  
And in doing so first gave rise to the mind of awakening.
- 2.C.477 “The well-gone Ugratejas, when a blacksmith,  
Offered a silver alms bowl  
To the thus-gone Supreme Moon  
And in doing so first gave rise to the mind of awakening.
- 2.C.478 “The well-gone Mahāraśmi, when the son of a merchant,  
Offered a place to stay for one day [F.311.b]  
To the thus-gone Being of Equipoise  
And in doing so first gave rise to the mind of awakening.
- 2.C.479 “The well-gone Sūryaprabha, when a child in a village,  
Spread out a cotton sitting mat  
For the thus-gone Crest of Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.480 “The well-gone Vimalaprabha, when a priest,  
Offered sacrificial grounds  
To the thus-gone Equal of the Ruler  
And in doing so first gave rise to the mind of awakening.
- 2.C.481 “The well-gone Vibhaktatejas, when an alcohol vendor,  
Offered a sugar drink  
To the thus-gone Fearless Friend  
And in doing so first gave rise to the mind of awakening.
- 2.C.482 “The well-gone Anuddhata, when a young astrologer,

- Offered a *prastha* of millet chaff<sup>243</sup>  
To the thus-gone Master of Mental Composure  
And in doing so first gave rise to the mind of awakening.
- 2.C.483 “The well-gone Madhuvaktra, when a shoemaker,  
Offered utpala flowers  
To the thus-gone Subduer of the Enemy  
And in doing so first gave rise to the mind of awakening.
- 2.C.484 “The well-gone Candraprabha, when suffering from a disease and  
dependent,<sup>244</sup>  
Offered fermented māṣa beans  
To the thus-gone Luminous Bridge  
And in doing so first gave rise to the mind of awakening.
- 2.C.485 “The thus-gone Vidyuddatta, when a king,  
Offered a captivating multistoried house  
To the thus-gone Towering Mountain  
And in doing so first gave rise to the mind of awakening.
- 2.C.486 “The well-gone Praśāntagāmin, when a timber merchant,  
Offered vessels of hot water  
To the thus-gone One-Pointed Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.487 “The well-gone Akṣobhya  
Inspired monks to give up the wish to harm for as long as they lived  
Before the thus-gone Power of Nārāyaṇa  
And in so doing first gave rise to the mind of awakening.
- 2.C.488 “The well-gone Arhatkīrti, when a potter,  
Offered an incense casket  
To the thus-gone Lion Feet [F.312.a]  
And in doing so first gave rise to the mind of awakening.
- 2.C.489 “The well-gone Guṇadharmā, when a fortune teller,  
Offered houses  
To the thus-gone Delighting in Discipline  
And in doing so first gave rise to the mind of awakening.
- 2.C.490 “The well-gone Laḍitakṣetra, when adhering to the discipline of the gods,  
Burned frankincense  
Before the thus-gone Illuminator of the World  
And in doing so first gave rise to the mind of awakening.

- 2.C.491 “The well-gone Vyūharāja, when a universal monarch,  
Offered a beryl mansion  
To the thus-gone Moonlight  
And in doing so first gave rise to the mind of awakening.
- 2.C.492 “The well-gone Abhyudgata, when having faith in the gods,  
Offered a parasol made of flowers  
To the thus-gone Striding Lion  
And in doing so first gave rise to the mind of awakening.
- 2.C.493 “The well-gone Hutārci, when a captain,  
Offered a dining hall  
To the thus-gone Immaculate Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.494 “The well-gone Padmaśrī, when the son of a rich man,  
Scattered lotus flowers on the ground  
Before the thus-gone Clear Fame  
And in doing so first gave rise to the mind of awakening.
- 2.C.495 “The well-gone Ratnavyūha, when a householder,  
Offered a well  
To the thus-gone Gentle Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.496 “The well-gone Subhadra, when the son of a guide,  
Offered twenty twigs  
To the thus-gone Ignorance Abandoned  
And in doing so first gave rise to the mind of awakening.
- 2.C.497 “The well-gone Ratnottama, when a chariot maker,  
Opened a monastic temple and offered it  
To the blessed, thus-gone Heap of Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.498 “The well-gone Sumedhas, when a cattle herder,  
Spread out fabrics when the thus-gone Master of Mental Composure  
[F.312.b]  
Was proceeding along a road  
And in doing so first gave rise to the mind of awakening.
- 2.C.499 “The well-gone Samudradatta, when a priest,  
Offered a floral palace  
To the thus-gone Chariot of the Fortunate

- And in doing so first gave rise to the mind of awakening.
- 2.C.500 “The thus-gone Brahmaketu, when a farmer,  
Scattered a handful of māṣa beans  
Before the thus-gone Power of the Truth  
And in doing so first gave rise to the mind of awakening.
- 2.C.501 “The well-gone Somacchattra, when a gate guard,<sup>245</sup>  
Offered ointments  
To the thus-gone Diverse Teaching  
And in doing so first gave rise to the mind of awakening.
- 2.C.502 “The well-gone Arciṣmat, when an incense merchant,  
Perfumed the monastic temple  
Of the buddha, the well-gone Universal Vision,  
And in doing so first gave rise to the mind of awakening.
- 2.C.503 “The thus-gone Vimalarāja, when a painter,  
Made paintings on a gateway  
Of the well-gone Clear Strength  
And in doing so first gave rise to the mind of awakening.
- 2.C.504 “The well-gone Jñānakīrti, when a garment merchant,  
Offered *kaṭhina* robes  
To the thus-gone Acceptance of Certain Realization  
And in doing so first gave rise to the mind of awakening.
- 2.C.505 “The well-gone Saṃjaya, when a merchant’s son,  
Offered jewel necklaces  
To the thus-gone Dharma Parasol  
And in doing so first gave rise to the mind of awakening.
- 2.C.506 “The well-gone Guṇaprabha, when an indigo artisan,  
Offered an indigo capsule  
To the thus-gone Invincible Gathering  
And in doing so first gave rise to the mind of awakening.
- 2.C.507 “The thus-gone Vighuṣṭaśabda, when a garment merchant,  
Offered belts  
To the thus-gone Divine Flower  
And in doing so first gave rise to the mind of awakening.
- 2.C.508 “The well-gone Pūrṇacandra, when a chief cattle herder, [F.313.a]  
Offered yogurt  
To the thus-gone Divine Lotus

- And in doing so first gave rise to the mind of awakening.
- 2.C.509 “The well-gone Padmaraśmi, when the son of a brahmin ruler,<sup>246</sup>  
Offered *hidimvara*<sup>247</sup>  
To the well-gone Universal Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.510 “The well-gone Suvrata, when a vessel maker,  
Offered handfuls of millet  
To the thus-gone Possessor of Moonlight  
And in doing so first gave rise to the mind of awakening.
- 2.C.511 “The well-gone Pradīparāja, when a cook,  
Offered fried cakes  
To the thus-gone Possessor of the Gathered Array  
And in doing so first gave rise to the mind of awakening.
- 2.C.512 “The well-gone Vidyutketu, when a captain,  
Offered a set of garments  
To the thus-gone Knower of the Meaning  
And in doing so first gave rise to the mind of awakening.
- 2.C.513 “The well-gone Raśmirāja, when a potter,  
Offered vessels for bathing  
To the thus-gone King of Marks  
And in doing so first gave rise to the mind of awakening.
- 2.C.514 “The well-gone Jyotiṣka, when a gardener,  
Offered mats of leaves  
To the thus-gone Lotus Face  
And in doing so first gave rise to the mind of awakening.
- 2.C.515 “The well-gone Saṃpannakīrti, when a jewel merchant,  
Offered a jeweled canopy  
To the thus-gone Renowned Realization  
And in doing so first gave rise to the mind of awakening.
- 2.C.516 “The well-gone Padmagarbha, when a powerful universal monarch,  
Offered a fragrant park  
To the thus-gone Majestic Tree Banner  
And in doing so first gave rise to the mind of awakening.
- 2.C.517 “The well-gone Puṣya, when a universal monarch,  
Offered ten billion jeweled parasols  
To the thus-gone Pure Light

- And in doing so first gave rise to the mind of awakening.
- 2.C.518 “The well-gone Cārulocana, when the daughter of the head of a town,  
Offered a mirror and a canopy  
To the thus-gone Lion Strength [F.313.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.519 “The well-gone Anāvilārtha, when a forest guard,  
Offered toothsticks  
To the thus-gone Leader of the Gathering  
And in doing so first gave rise to the mind of awakening.
- 2.C.520 “The well-gone Ugrasena, when a boy,  
Offered handfuls of refuse  
To the thus-gone Delightful Fragrance  
And in doing so first gave rise to the mind of awakening.
- 2.C.521 “The well-gone Puṇyatejas, when a cow dung seller,  
Offered cow dung for the cleaning of alms bowls  
To the thus-gone Praised by the Learned  
And in doing so first gave rise to the mind of awakening.
- 2.C.522 “The well-gone Vikrama, when a grass seller,  
Offered loads of grass  
To the thus-gone Merit Support  
And in doing so first gave rise to the mind of awakening.
- 2.C.523 “The well-gone Asaṅgamati, when a blacksmith,  
Offered weapons  
To the thus-gone Light of Insight  
And in doing so first gave rise to the mind of awakening.
- 2.C.524 “The well-gone Rāhudeva, when a young blacksmith,  
Offered a needle  
To the thus-gone Armor of Wisdom  
And in doing so first gave rise to the mind of awakening.
- 2.C.525 “The well-gone Jñānarāṣi, when a barber,  
Offered a mendicant’s staff<sup>248</sup>  
To the thus-gone Bright Strength  
And in doing so first gave rise to the mind of awakening.
- 2.C.526 “The well-gone Sārathi, when a poor man,  
Offered shoes with a single lining  
To the thus-gone Fierce Splendor

- And in doing so first gave rise to the mind of awakening.
- 2.C.527 “The well-gone Janendrakalpa, when a city beggar,  
Scattered māṣa beans  
Before the well-gone Delighting in Buddhahood  
And in doing so first gave rise to the mind of awakening.
- 2.C.528 “The well-gone Puṣpaketu, when a young chief of kings,  
Offered a spittoon  
To the thus-gone King of Clarity  
And in doing so first gave rise to the mind of awakening.
- 2.C.529 “The well-gone Rāhula, when a barber,  
Cut the nails of the blessed  
Thus-gone Delighting in All [F.314.a]  
And in doing so first gave rise to the mind of awakening.
- 2.C.530 “The well-gone Mahauṣadhi, when a weaver,  
Offered woven tassels  
To the thus-gone Subjugator of Doubt  
And in doing so first gave rise to the mind of awakening.
- 2.C.531 “The well-gone Nakṣatrarāja, when a market merchant,  
Offered pots filled with butter  
To the thus-gone Realization of the Meaning  
And in doing so first gave rise to the mind of awakening.
- 2.C.532 “The well-gone Vaidyarāja, when the son of a chief merchant,  
Offered heavenly mansions  
To the thus-gone Majestic Mountain  
And in doing so first gave rise to the mind of awakening.
- 2.C.533 “The well-gone Puṇyahastin, when a maker of grain oil,  
Offered foot ointments  
To the thus-gone Superior Taming  
And in doing so first gave rise to the mind of awakening.
- 2.C.534 “The well-gone Chedana, when the daughter of a prostitute,  
Offered mirrors  
To the thus-gone Clear Learning  
And in doing so first gave rise to the mind of awakening.
- 2.C.535 “The well-gone Vighuṣṭarāja, when a young bath attendant,  
Offered soaps  
To the thus-gone Knowledge of Gathering

- And in doing so first gave rise to the mind of awakening.
- 2.C.536 “The well-gone Sūryaraśmi, when the attendant of a monk observing the  
rains retreat,  
Offered washing water  
To the thus-gone Beautiful Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.537 “The thus-gone Dharmakośa, when an ascetic,  
Offered oil lamps for the night  
To the thus-gone Gone to the Abode of Great Power  
And in doing so first gave rise to the mind of awakening.
- 2.C.538 “The well-gone Sumati, when a physician,  
Offered myrobalan fruits  
To the thus-gone Lion’s Roar  
And in doing so first gave rise to the mind of awakening.
- 2.C.539 “The well-gone Guṇendrakalpa, when a straw collector,  
Offered bhadra<sup>249</sup> beans  
To the thus-gone Universal Jewel [F.314.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.540 “The well-gone Vajrasena, when a merchant,  
Offered an alms bowl filled with honey  
To the thus-gone Universal Joy for the World  
And in doing so first gave rise to the mind of awakening.
- 2.C.541 “The well-gone Prajñākūṭa, when a hunter,  
Showed the way  
To the thus-gone Bhargavajra  
And in doing so first gave rise to the mind of awakening.
- 2.C.542 “The thus-gone Susthita, when a brahmin,  
Offered a beryl parasol  
To the thus-gone Lion Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.543 “The thus-gone Cīrṇabuddhi, when a garland maker,  
Offered seven sumanā flowers  
To the thus-gone Star Opportunity  
And in doing so first gave rise to the mind of awakening.
- 2.C.544 “The well-gone Brahmaghoṣa, when a young guide,  
Scattered golden flowers



- Before the thus-gone Captain  
And in doing so first gave rise to the mind of awakening.
- 2.C.545 “The well-gone Guṇottama, when a farmer,  
Scattered a handful of blue beans  
Before the thus-gone Moon of Humanity  
And in doing so first gave rise to the mind of awakening.
- 2.C.546 “The well-gone Garjitasvara, when a young astrologer,  
Offered flower garlands  
To the thus-gone Great Array  
And in doing so first gave rise to the mind of awakening.
- 2.C.547 “The well-gone Abhijñāketu, when the head of a great family,  
Offered silk and incense  
To the thus-gone Sunlight  
And in doing so first gave rise to the mind of awakening.
- 2.C.548 “The thus-gone Ketuprabha, when a prince,  
Washed both feet  
Of the thus-gone Endowed with Beauty  
And in doing so first gave rise to the mind of awakening.
- 2.C.549 “The thus-gone Kṣema, when a householder,  
Offered pulse stew for the winter  
To the well-gone Jewel Fragrance of the End of Existence  
And in doing so first gave rise to the mind of awakening.
- 2.C.550 “The well-gone Brahmā, when a merchant of deep blue stones, [F.315.a]  
Offered precious deep blue stones  
To the thus-gone Abiding in Peace  
And in doing so first gave rise to the mind of awakening.
- 2.C.551 “The well-gone Puṅgava, when the son of a merchant,  
Offered saffron  
To the thus-gone Gathering of Fame  
And in doing so first gave rise to the mind of awakening.
- 2.C.552 “The well-gone Laḍitanetra, when a young incense merchant,  
Scattered a handful of fragrant powder  
Before the thus-gone Worshiped by Brahmā  
And in doing so first gave rise to the mind of awakening.
- 2.C.553 “The well-gone Nāgadatta, when the wife of a potter,  
Offered vessels filled with water

- To the thus-gone Great Roar  
And in doing so first gave rise to the mind of awakening.
- 2.C.554 “The thus-gone Satyaketu, when a merchant,  
Offered golden thrones  
To the thus-gone Joyful Fame  
And in doing so first gave rise to the mind of awakening.
- 2.C.555 “The thus-gone Maṇḍita, when an incense merchant,  
Offered balls of incense  
To the thus-gone Clear Learning  
And in doing so first gave rise to the mind of awakening.
- 2.C.556 “The well-gone Adīnaghoṣa, when a blacksmith,  
Offered iron vessels  
To the thus-gone Infinite Aspiration  
And in doing so first gave rise to the mind of awakening.
- 2.C.557 “The well-gone Ratnaprabha, when a captain,  
Burned fragrant pellets  
Before the thus-gone Radiance of the World  
And in doing so first gave rise to the mind of awakening.
- 2.C.558 “The thus-gone Ghoṣadatta,  
Offered a lump of ice in the spring  
To the thus-gone Acceptance upon Sight  
And in doing so first gave rise to the mind of awakening.
- 2.C.559 “The well-gone Siṃha, when a blacksmith,  
Offered needles  
To the thus-gone Great Flower  
And in doing so first gave rise to the mind of awakening.
- 2.C.560 “The well-gone Citraraśmi, when a flax maker,  
Offered linen robes  
To the thus-gone Being of Meditation [F.315.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.561 “The well-gone Jñānaśūra, when a village boy,  
Offered laḍḍu  
To the thus-gone Clear Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.562 “The well-gone Padmaskandha,<sup>250</sup> when a young astrologer,  
Scattered handfuls of flowers

- Before the thus-gone Expert Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.563 “The well-gone Puṣpita, when a supervisor of a new building,<sup>251</sup>  
Offered juice out of season  
To the thus-gone Gift of Jewels  
And in doing so first gave rise to the mind of awakening.
- 2.C.564 “The well-gone Vikrāntagamin, when a dreadlocked ascetic performing fire  
sacrifices,  
Offered a fire pot  
To the thus-gone Undaunted Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.565 “The well-gone Puṅyarāśi, when a merchant,  
Offered an alms bowl filled with honey  
To the thus-gone Universal Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.566 “The well-gone Śreṣṭharūpa, when a city guard,  
Offered a consecrated drink  
To the thus-gone Excellent Moon  
And in doing so first gave rise to the mind of awakening.
- 2.C.567 “The thus-gone Jyotiṣka, when an incense merchant,  
Offered incense substances  
To the thus-gone Certain Form  
And in doing so first gave rise to the mind of awakening.
- 2.C.568 “The well-gone Candrapradīpa, when a female beggar,  
Scattered twenty cowries  
Before the thus-gone Being of Spiritual Training  
And in doing so first gave rise to the mind of awakening.
- 2.C.569 “The well-gone Tejorāśi, when a straw collector,  
Offered a straw parasol  
To the thus-gone Profound Abiding  
And in doing so first gave rise to the mind of awakening.
- 2.C.570 “The well-gone Bodhirāja, when a chariot maker,  
Offered chariots  
To the thus-gone Glorious Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.571 “The well-gone Akṣaya, when a chariot maker,

- Offered thrones [F.316.a]  
To the thus-gone Very Hard to Tame  
And in doing so first gave rise to the mind of awakening.
- 2.C.572 “The well-gone Subuddhinetra, when a physician,  
Offered medicinal lozenges  
To the thus-gone Universal Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.573 “The well-gone Pūritāṅga, when a cattle herder,  
Offered an alms bowl filled with buttermilk  
To the thus-gone Moon Lamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.574 “The well-gone Prajñārāṣṭra, when a butter merchant,  
Offered eight measures of clarified butter  
To the thus-gone Glory of Clarity  
And in doing so first gave rise to the mind of awakening.
- 2.C.575 “The thus-gone Uttama, when a donkey herder,  
Offered a stone seat  
To the thus-gone Moon Parasol  
And in doing so first gave rise to the mind of awakening.
- 2.C.576 “The well-gone Toṣitatejas, when a prince,  
Offered pomegranates  
To the thus-gone Steps for Wandering Beings  
And in doing so first gave rise to the mind of awakening.
- 2.C.577 “The well-gone Prajñādatta, when a butter merchant,  
Offered clarified butter  
To the thus-gone Glory of Clarity  
And in doing so first gave rise to the mind of awakening.
- 2.C.578 “The thus-gone Mañjughoṣa, when a potter,  
Offered a jar filled with water  
To the thus-gone Supreme Jewel  
And in doing so first gave rise to the mind of awakening.
- 2.C.579 “The thus-gone Nātha, when a young family man,  
Made and offered a monastic walkway  
Before the well-gone Excellent Knower of Modesty  
And in doing so first gave rise to the mind of awakening.
- 2.C.580 “The well-gone Asaṅakośa, when a destitute,

- Offered a basket of vegetables  
To the thus-gone Bearing Seeing  
And in doing so first gave rise to the mind of awakening.
- 2.C.581 “The well-gone Jyeṣṭhadatta, when a divine son of great power,  
Offered praises  
To the thus-gone Lion’s Roar  
And in doing so first gave rise to the mind of awakening.
- 2.C.582 “The thus-gone Śreṣṭha, when an incense merchant,  
Offered balls made of fragrant leaves  
To the thus-gone Great Power [F.316.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.583 “The well-gone Jñānavikrama, when a forest guard,  
Offered kovidāra flowers  
To the thus-gone Universal Clarity  
And in doing so first gave rise to the mind of awakening.
- 2.C.584 “The thus-gone Arciṣmat, when a monk,  
Offered sugarcane juice  
To the thus-gone Melody Vessel  
And in doing so first gave rise to the mind of awakening.
- 2.C.585 “The thus-gone Indra, when a householder,  
Offered pleasure gardens  
To the thus-gone Glory of Joy  
And in doing so first gave rise to the mind of awakening.
- 2.C.586 “The well-gone Vegadhārin, when the son of a merchant,  
Offered parasols  
To the thus-gone Abiding in Equanimity  
And in doing so first gave rise to the mind of awakening.
- 2.C.587 “The thus-gone Tiṣya, when a universal monarch,  
Invited the well-gone Universal Mind and his billionfold retinue  
For the rains retreat without sparing anything,  
And in doing so first gave rise to the mind of awakening.
- 2.C.588 “The thus-gone Suprabha, when a merchant,  
Offered as much honey as would be accepted  
To the thus-gone Great Power  
And in doing so first gave rise to the mind of awakening.
- 2.C.589 “The well-gone Yaśodatta, when a king of Jambudvīpa,

- Constructed ten million monastic temples  
Before the thus-gone Moon Crest  
And in doing so first gave rise to the mind of awakening.
- 2.C.590 “The thus-gone Surūpa, when an incense merchant,  
Offered four measures of incense  
To the thus-gone Steadfast Yogic Discipline  
And in doing so first gave rise to the mind of awakening.
- 2.C.591 “The thus-gone Rājan, when a gold dealer,<sup>252</sup>  
Offered a round well  
To the thus-gone Worshiped by Gods  
And in doing so first gave rise to the mind of awakening.
- 2.C.592 “The thus-gone Arthasiddhi, when a brahmin,  
Performed great sacrificial worship  
For the thus-gone Pulverizing  
And in doing so first gave rise to the mind of awakening.
- 2.C.593 “The well-gone Siṃhasena, when the son of a judge,  
Offered pleasure gardens [F.317.a]  
To the thus-gone Supreme Fame  
And in doing so first gave rise to the mind of awakening.
- 2.C.594 “The well-gone Vāsava, when the daughter of a merchant,  
Offered a footbath  
To the thus-gone Perfecter of All Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.595 “The well-gone Yaśas, when a queen,  
Scattered her own ornaments  
Before the thus-gone Stable Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.596 “The well-gone Jaya, when a princess,  
Offered her crown  
To the thus-gone Nectar Radiance  
And in doing so first gave rise to the mind of awakening.
- 2.C.597 “The well-gone Udāragarbha, when a merchant,  
Offered a parasol made of pearls  
To the thus-gone Great Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.598 “The well-gone Puṇyaraśmi, when a guard of an ironworks,<sup>253</sup>

- Offered a garland of straw  
To the thus-gone Clear Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.599 “The well-gone Śrottriya, when an oil producer,  
Offered an alms bowl filled with oil  
To the thus-gone Great Strength  
And in doing so first gave rise to the mind of awakening.
- 2.C.600 “The well-gone Pradīparāja, when the son of an astrologer,  
Offered flowers and fruits  
To the thus-gone Great Power  
And in doing so first gave rise to the mind of awakening.
- 2.C.601 “The well-gone Jñānakūṭa, when a head messenger of a province,  
Offered a honey drink  
To the thus-gone Luminous Nectar  
And in doing so first gave rise to the mind of awakening.
- 2.C.602 “The thus-gone Uttamadeva, when a forest guard,  
Offered a medicine of lime  
To the thus-gone Power of Awakening  
And in doing so first gave rise to the mind of awakening.
- 2.C.603 “The thus-gone Pārthiva, when a householder,  
Offered a multistoried mansion draped in fabrics  
To the thus-gone Intent on Supreme Sound  
And in doing so first gave rise to the mind of awakening. [F.317.b]
- 2.C.604 “The well-gone Vimuktilābhin, when a washerman,  
Offered a multicolored cotton cloth  
To the thus-gone Fierce Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.605 “The well-gone Suvarṇacūḍa, when a young merchant,  
Offered golden jars  
To the thus-gone Power of the Water God  
And in doing so first gave rise to the mind of awakening.
- 2.C.606 “The well-gone Rāhubhadra, when a beggar,  
Offered a lamp made from straw  
To the thus-gone Great Yogic Discipline  
And in doing so first gave rise to the mind of awakening.
- 2.C.607 “The well-gone Durjaya, when a gorika,<sup>254</sup>

- Constructed a bridge and offered it  
To the thus-gone Blazing Light Rays  
And in doing so first gave rise to the mind of awakening.
- 2.C.608 “The thus-gone Muniprasanna, when a conch seller,  
Offered a handful of conches  
To the thus-gone Mind Free from Defilements  
And in doing so first gave rise to the mind of awakening.
- 2.C.609 “The well-gone Somaraśmi, when a young market merchant,  
Offered a clay bowl filled with clarified butter  
To the well-gone Lion Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.610 “The well-gone Kāñcanaprabha, when the son of a merchant,  
Offered pearl garlands  
To the thus-gone Tremendous Delight  
And in doing so first gave rise to the mind of awakening.
- 2.C.611 “The well-gone Guṇendradeva,<sup>255</sup> when a chief minister,  
Offered a one-league-large pleasure garden  
To the thus-gone Excellent Abiding  
And in doing so first gave rise to the mind of awakening.
- 2.C.612 “The thus-gone Dharmacchattra, when a brahmin,  
Jumped from a mountaintop  
Before the thus-gone Sunlight,  
And in doing so first gave rise to the mind of awakening.
- 2.C.613 “The well-gone Puṇyabāhu, when the daughter of a merchant,  
Offered aśoka flowers  
To the thus-gone Nectar Lamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.614 “The well-gone Asaṅga, when a young incense merchant,  
Presented three offerings of māṣa beans [F.318.a]  
To the thus-gone Force of Awakening  
And in doing so first gave rise to the mind of awakening.
- 2.C.615 “The well-gone Prāṇītajñāna, when a royal messenger,  
Performed one circumambulation  
Of the well-gone Victorious Friend  
And in doing so first gave rise to the mind of awakening.
- 2.C.616 “The well-gone Sūkṣmabuddhi, when a queen,



- Offered a jar filled with water  
To the thus-gone Excellent Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.617 “The well-gone Sarvatejas, when a captain,  
Offered meals for numerous members of the saṅgha  
To the thus-gone Unsullied Objective  
And in doing so first gave rise to the mind of awakening.
- 2.C.618 “The thus-gone Oṣadhi, when a supervisor of a new building,<sup>256</sup>  
Offered myrobalan fruits  
To the thus-gone Supreme Realization  
And in doing so first gave rise to the mind of awakening.
- 2.C.619 “The well-gone Vimuktaketu, when having a single support,<sup>257</sup>  
Built a bridge across a swamp  
For the thus-gone Moon of Humanity,  
And in doing so first gave rise to the mind of awakening.
- 2.C.620 “The thus-gone Prabhākośa, when a farmer,  
Offered red flowers  
To the thus-gone Blazing Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.621 “The well-gone Jñānarāja, when a rice porter,  
Offered karṇikā flowers  
To the well-gone Universal Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.622 “The thus-gone Bhīṣaṇa, when a hero,  
Offered banners  
To the thus-gone Great Array  
And in doing so first gave rise to the mind of awakening.
- 2.C.623 “The well-gone Oghajaha, when a child in a village,  
Offered utpala flowers  
To the thus-gone Strength of a Striding Lion  
And in doing so first gave rise to the mind of awakening.
- 2.C.624 “The well-gone Asaṅgakīrti, when a beggar,  
Offered mocana plants  
To the thus-gone Divine Joy  
And in doing so first gave rise to the mind of awakening. [F.318.b]
- 2.C.625 “The well-gone Satyarāśi, when an alcohol vendor,

- Offered an earthen drum and leaves  
To the thus-gone Equal of the King of Mountains  
And in doing so first gave rise to the mind of awakening.
- 2.C.626 “The thus-gone Susvara, when a grass seller,  
Build grass huts and offered them  
For the thus-gone Great Strength  
And in doing so first gave rise to the mind of awakening.
- 2.C.627 “The well-gone Girīndrakalpa, when a prince,  
Offered parasols  
To the thus-gone Delightful Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.628 “The well-gone Dharmakūṭa, when a worshiper of a god,  
Offered a bouquet of flowers  
To the well-gone Compiled Merit  
And in doing so first gave rise to the mind of awakening.
- 2.C.629 “The well-gone Mokṣatejas, when a prince,  
Offered eight cukraruka<sup>258</sup> fruits  
To the thus-gone Jewel Moon  
And in doing so first gave rise to the mind of awakening.
- 2.C.630 “The well-gone Śobhita, when the daughter of a dancer,  
Offered garlands made of cotton wool  
To the thus-gone Lovely Eyes  
And in doing so first gave rise to the mind of awakening.
- 2.C.631 “The well-gone Praśāntagātra, when a garland maker,  
Offered a garland of campaka flowers  
To the thus-gone Renown  
And in doing so first gave rise to the mind of awakening.
- 2.C.632 “The well-gone Manojñavākya, when a soldier,  
Offered a length of cotton fabric  
To the thus-gone Glory of Clarity  
And in doing so first gave rise to the mind of awakening.
- 2.C.633 “The thus-gone Cīṛṇabuddhi, when a physician,  
Offered grain oil in the evening  
To the well-gone Lion Fangs  
And in doing so first gave rise to the mind of awakening.
- 2.C.634 “The thus-gone Varuṇa, when a parasol maker,

- Offered timely fanning  
To the thus-gone Jewel Worthy of Worship  
And in doing so first gave rise to the mind of awakening.
- 2.C.635 “The well-gone *Siṃhapārśva*,<sup>259</sup> when a captain,  
Offered a celebratory banquet  
To the thus-gone Fragrant Light  
And in doing so first gave rise to the mind of awakening. [F.319.a]
- 2.C.636 “The well-gone *Dharmavikrāmin*, when a prince,  
Offered a throne of silver  
To the thus-gone Pacifier of Enemies  
And in doing so first gave rise to the mind of awakening.
- 2.C.637 “The well-gone *Subhaga*, when a captain,  
Offered a canopy made of gold  
To the thus-gone Victorious Army  
And in doing so first gave rise to the mind of awakening.
- 2.C.638 “The well-gone *Akṣobhyavaṃṣa*, when a potter,  
Offered small earthen pots  
To the thus-gone Truth Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.639 “The well-gone *Tejorāja*, when the head of a city,  
Swept the city clean  
Before the thus-gone Bearer of the Armor of Splendor,  
And in doing so first gave rise to the mind of awakening.
- 2.C.640 “The thus-gone *Bodhana*, when a supervisor of a new building,  
Offered *karavīra* flowers  
To the thus-gone Acceptance of Certain Realization  
And in doing so first gave rise to the mind of awakening.
- 2.C.641 “The well-gone *Sulocana*, when a leader of herdsmen,  
Offered an alms bowl filled with buttermilk  
To the thus-gone Moon of Supreme Glory  
And in doing so first gave rise to the mind of awakening.
- 2.C.642 “The well-gone *Sthitārthabuddhi*, when suffering from illness,  
Swept the daytime residence clean  
For the thus-gone Elephant Character  
And in doing so first gave rise to the mind of awakening.
- 2.C.643 “The well-gone *Ābhāsaraśmi*, when a servant of gods,

- Offered lamp wicks  
To the thus-gone Foremost among the Learned  
And in doing so first gave rise to the mind of awakening.
- 2.C.644 “The thus-gone Gandhatejas, when a king,  
Offered blue utpalas  
To the thus-gone Delighting in the Truth  
And in doing so first gave rise to the mind of awakening.
- 2.C.645 “The well-gone Saṃtoṣaṇa, when a chariot maker,  
Built bathrooms and offered them  
To the well-gone Utpala Fragrance  
And in doing so first gave rise to the mind of awakening.
- 2.C.646 “The well-gone Amoghagāmin, when a supervisor of a new building,  
Made a cottage of grass and offered it  
To the thus-gone Incense Master [F.319.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.647 “The well-gone Bhasmakrodha, when a merchant’s son,  
Offered a pond  
To the thus-gone Supreme Campaka  
And in doing so first gave rise to the mind of awakening.
- 2.C.648 “The well-gone Vararūpa, when a weaver,  
Brought offerings of the rains retreat  
To the thus-gone Balanced Yogic Discipline  
And in doing so first gave rise to the mind of awakening.
- 2.C.649 “The well-gone Sukrama, when a musician,  
Offered the music of large drums  
To the thus-gone Glorious Knowledge  
And in doing so first gave rise to the mind of awakening.
- 2.C.650 “The well-gone Pradānakīrti, when a *lakusa* maker,<sup>260</sup>  
Offered soap  
To the thus-gone Great Splendor  
And in doing so first gave rise to the mind of awakening.
- 2.C.651 “The thus-gone Śuddhaprabha, when a householder,  
Offered rice gruel and drink during a snowstorm  
To the thus-gone Diverse Teaching  
And in doing so first gave rise to the mind of awakening.
- 2.C.652 “The well-gone Devasūrya, when the leader of herdsmen,

- Offered however much clarified butter would be required  
To the thus-gone Traverser of the Swamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.653 “The well-gone Prajñādatta, when a clasp maker,<sup>261</sup>  
Made clasps and offered them  
To the thus-gone Infinite Eye  
And in doing so first gave rise to the mind of awakening.
- 2.C.654 “The well-gone Samāhitātman, when a householder,  
Filled his hands with sesame seeds and scattered them  
Before the thus-gone Blazing Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.655 “The well-gone Ojastejas, when a maker of fragrant oils,  
Offered eight measures of oil containing sumanā flowers  
To the thus-gone Glory Worthy of Worship  
And in doing so first gave rise to the mind of awakening.
- 2.C.656 “The thus-gone Kṣatriya, when a guide,  
Showed the way  
To the thus-gone Diverse Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.657 “The well-gone Bhāgīrathi, when a rum producer, [F.320.a]  
Offered myrobalan fruit juice  
To the thus-gone Gift of the Observation of Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.658 “The thus-gone Suvarṇottama, when a salt merchant,  
Offered salt for three months  
To the thus-gone Pure Abiding  
And in doing so first gave rise to the mind of awakening.
- 2.C.659 “The well-gone Vimuktacūḍa, when a forest guard,  
Offered grape juice  
To the thus-gone Fragrant Incense  
And in doing so first gave rise to the mind of awakening.
- 2.C.660 “The well-gone Dhārmika, when a canal builder,  
Dug out canals  
Before the thus-gone Moonlight,  
And in doing so first gave rise to the mind of awakening.
- 2.C.661 “The well-gone Sthitagandha, when the wife of a merchant,

- Provided offerings for the rains retreat  
Before the thus-gone Mountain Mass  
And in doing so first gave rise to the mind of awakening.
- 2.C.662 “The thus-gone Madaprahīṇa, when a physician,  
Offered drinkable oil  
To the thus-gone Flower  
And in doing so first gave rise to the mind of awakening.
- 2.C.663 “The well-gone Jñānakośa, when a weaver,  
Offered woven tassels  
To the thus-gone Supreme Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.664 “The well-gone Brahmagāmin, when the son of a merchant,  
Offered garlands of vārṣikī flowers  
To the thus-gone Worthy of Worship  
And in doing so first gave rise to the mind of awakening.
- 2.C.665 “The thus-gone Candana, when a merchant,  
Offered a throne of ivory  
To the thus-gone Majestic King of Mountains  
And in doing so first gave rise to the mind of awakening.
- 2.C.666 “The well-gone Aśoka, when a goldsmith,  
Scattered flowers made of silver  
Before the thus-gone Blazing Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.667 “The thus-gone Siṃharaśmi, when a sweeper,<sup>262</sup>  
Offered avaka plants<sup>263</sup>  
To the thus-gone Foremost Light [F.320.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.668 “The well-gone Keturāṣṭra, when a merchant,  
Offered a multistoried ivory house  
To the well-gone Adorned with Diverse Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.669 “The well-gone Padmagarbha, when a monk,  
Made an image out of clay  
For the thus-gone Delighting in the Meaning,  
And in doing so first gave rise to the mind of awakening.
- 2.C.670 “The well-gone Anantatejas, when an alcohol vendor,

- Offered bathing articles  
To the thus-gone Clear Conduct  
And in doing so first gave rise to the mind of awakening.
- 2.C.671 “The well-gone Devaraśmi, when a monk,  
Offered the gift of Dharma on the day of the full moon  
Before the thus-gone Relinquishing Suffering,  
And in doing so first gave rise to the mind of awakening.
- 2.C.672 “The well-gone Prajñāpuṣpa, when a gem seller,  
Offered gemstones  
To the thus-gone Light of Superknowledge  
And in doing so first gave rise to the mind of awakening.
- 2.C.673 “The thus-gone Vidvat, when a rice seller,  
Offered handfuls of rice  
To the thus-gone Bright Strength  
And in doing so first gave rise to the mind of awakening.
- 2.C.674 “The thus-gone Samṛddhajñāna, when a chariot maker,  
Offered protection against the wind  
To the well-gone Glory of Clarity  
And in doing so first gave rise to the mind of awakening.
- 2.C.675 “The thus-gone Brahmavasū, when a forest guard,  
Offered kanaka plants<sup>264</sup>  
To the thus-gone Renowned Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.676 “The well-gone Ratnapāṇi, when a king,  
Dyed the garments  
Of the thus-gone Radiance of Liberation  
And in doing so first gave rise to the mind of awakening.
- 2.C.677 “The well-gone Indrama, when a gardener,  
Offered eight khajurā fruits  
To the thus-gone Subjugator of Doubt  
And in doing so first gave rise to the mind of awakening.
- 2.C.678 “The well-gone Anupamavādin, when a forest guard, [F.321.a]  
Offered walnuts  
To the thus-gone King of Timely Knowledge  
And in doing so first gave rise to the mind of awakening.
- 2.C.679 “The thus-gone Jyeṣṭhavādin, when a forest guard,

- Scattered gotaraṇi flowers  
Before the thus-gone Forest Flower  
And in doing so first gave rise to the mind of awakening.
- 2.C.680 “The thus-gone Pūjya, when a prince,  
Built and prepared ponds  
Before the thus-gone Flower Glory  
And in doing so first gave rise to the mind of awakening.
- 2.C.681 “The well-gone Sūrya,<sup>265</sup> when a chief minister,  
Offered stone mansions  
To the well-gone Great Ripening  
And in doing so first gave rise to the mind of awakening.
- 2.C.682 “The well-gone Uttīrṇapaṅka, when a thread seller,  
Offered a measure of thread  
To the thus-gone Great Fame  
And in doing so first gave rise to the mind of awakening.
- 2.C.683 “The well-gone Jñānaprāpta, when an alcohol vendor,  
Offered nutritious juices  
To the thus-gone Delight in Going  
And in doing so first gave rise to the mind of awakening.
- 2.C.684 “The thus-gone Siddhi, when the head of a town,  
Offered ten of the finest towns  
To the thus-gone Nectar Conqueror  
And in doing so first gave rise to the mind of awakening.
- 2.C.685 “The well-gone Mayūra, when an oil maker,  
Offered oil perfumed with vārṣikī flowers  
To the thus-gone Sun Mass  
And in doing so first gave rise to the mind of awakening.
- 2.C.686 “The thus-gone Dharmadatta, when a prince,  
Offered the music of a hundred cymbals  
To the thus-gone Moon Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.687 “The thus-gone Hitaiṣin, when a blacksmith,  
Offered knives  
To the thus-gone Divine Flower  
And in doing so first gave rise to the mind of awakening.
- 2.C.688 “The well-gone Jñānin, when a conch blower,



- Blew conches in worship  
Of the thus-gone Pure Light [F.321.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.689 “The thus-gone Yaśas, when a merchant,  
Offered beryl  
To the thus-gone Autumn Sun  
And in doing so first gave rise to the mind of awakening.
- 2.C.690 “The well-gone Raśmijāla, when carrying a load of leaves,  
Offered himinjala flowers  
To the thus-gone Beautiful Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.691 “The well-gone Vaiḍūryagarbha,<sup>266</sup> when a forest guard,  
Offered mangoes  
To the thus-gone Steadfast Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.692 “The thus-gone Puṣpa, when a forest guard,  
Offered tanga flowers  
To the thus-gone Flowering Tree  
And in doing so first gave rise to the mind of awakening.
- 2.C.693 “The well-gone Devarāja, when a captain,  
Offered ten parks  
To the thus-gone Blazing Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.694 “The thus-gone Śaśin, when a blacksmith,  
Offered a water jar  
To the thus-gone Nectar Armor  
And in doing so first gave rise to the mind of awakening.
- 2.C.695 “The thus-gone Smṛtiprabha, when a blacksmith,  
Offered nasal therapy<sup>267</sup>  
To the thus-gone Lion’s Roar  
And in doing so first gave rise to the mind of awakening.
- 2.C.696 “The thus-gone Kuśalaprabha, when a monk,  
Offered jewel lamps  
To the thus-gone God of Virtue  
And in doing so first gave rise to the mind of awakening.
- 2.C.697 “The well-gone Sarvavaraguṇaprabha, when a merchant,

- Scattered nāgapuṣpa flowers  
To the well-gone Supreme Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.698 “The thus-gone Ratnaśrī, when a sweeper,  
Offered a garland for a monastic temple  
To the well-gone Glorious Delight  
And in doing so first gave rise to the mind of awakening.
- 2.C.699 “The well-gone Maṇuṣyacandra, when a brahmin,  
Built a bridge across a gorge [F.322.a]  
Before the thus-gone Nectar Renown,  
And in doing so first gave rise to the mind of awakening.
- 2.C.700 “The thus-gone Rāhu, when a brahmin,  
Prepared temporary seats  
For the thus-gone Dharma Flower  
And in doing so first gave rise to the mind of awakening.
- 2.C.701 “The well-gone Amṛtaprabha, when a servant of others,  
Prepared a seat where the thus-gone Great Array  
Was residing during the daytime,  
And in doing so first gave rise to the mind of awakening.
- 2.C.702 “The well-gone Lokajyeṣṭha, when the son of a merchant,  
Scattered dhanuṣkara flowers  
Before the well-gone Superior to the World  
And in doing so first gave rise to the mind of awakening.
- 2.C.703 “The thus-gone Jyotiṣprabha, when a captain,  
Offered straw lamps during the night  
When the well-gone Supreme Mind was traveling  
And in doing so first gave rise to the mind of awakening.
- 2.C.704 “The well-gone Śāntagati, when a prince called Palace Ascender,  
Offered a bouquet of flowers  
To the well-gone Mountain of Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.705 “The well-gone Jñānasāgara, when a destitute,  
Offered condiments  
To the thus-gone Splendid Nectar Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.706 “The well-gone Parvatendra, when the daughter of a garland maker,

- Offered a cubit-long flower garland  
To the thus-gone Splendor of Awakening  
And in doing so first gave rise to the mind of awakening.
- 2.C.707 “The well-gone Praśānta, when a young physician,  
Offered medicine  
To the thus-gone Pure Intention  
And in doing so first gave rise to the mind of awakening.
- 2.C.708 “The well-gone Guṇabala, when a cowherd,<sup>268</sup>  
Offered carcika herbs  
To the thus-gone Crest Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.709 “The well-gone Deveśvara, when a young astrologer,  
Offered aśoka flowers [F.322.b]  
To the thus-gone Tamer of Enemies  
And in doing so first gave rise to the mind of awakening.
- 2.C.710 “The thus-gone Mañjughoṣa, when an incense merchant,  
Smeared the residence of the thus-gone Nectar Flower  
With fragrant substances  
And in doing so first gave rise to the mind of awakening.
- 2.C.711 “The well-gone Supārśva, when a powerful brahmin,  
Offered an open-sided pavilion  
To the thus-gone Great Fame  
And in doing so first gave rise to the mind of awakening.
- 2.C.712 “The thus-gone Sthitārtha, when a destitute,  
Offered vessels filled with water  
To the thus-gone Intent on Helping  
And in doing so first gave rise to the mind of awakening.
- 2.C.713 “The well-gone Guṇatejas, when a householder,  
Offered oil to the members of the saṅgha  
Before the thus-gone True Awakening  
And in doing so first gave rise to the mind of awakening.
- 2.C.714 “The well-gone Anuttarajñānin, when an astrologer,  
Offered saffron ointment  
To the thus-gone Worshiped by Gods  
And in doing so first gave rise to the mind of awakening.
- 2.C.715 “The well-gone Amitasvara, when a cattle herder,

- Scattered yellow jasmine flowers  
Before the thus-gone Crossing the Swamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.716 “The thus-gone Sukhābha, when an incense merchant,  
Offered *kunturaka*<sup>269</sup> incense  
To the thus-gone Illuminator of Existence  
And in doing so first gave rise to the mind of awakening.
- 2.C.717 “The well-gone Sumedhas, when a destitute,  
Joined his palms in homage  
Before the thus-gone Dharma Flower  
And in doing so first gave rise to the mind of awakening.
- 2.C.718 “The thus-gone Vigatamohārthacintin, when a universal monarch,  
Offered a city covering ten leagues  
To the well-gone Great Glory  
And in doing so first gave rise to the mind of awakening.
- 2.C.719 “The well-gone Viśiṣṭasvarāṅga, when a forest guard, [F.323.a]  
Offered phagu fruit<sup>270</sup>  
To the well-gone Radiant  
And in doing so first gave rise to the mind of awakening.
- 2.C.720 “The well-gone Laḍitāgragāmin, when a female servant of an astrologer,  
Scattered karṇika flowers  
Before the well-gone Fire Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.721 “The well-gone Śāntārtha, when a royal messenger,  
Circumambulated one hundred times  
The thus-gone Beautiful to Behold  
And in doing so first gave rise to the mind of awakening.
- 2.C.722 “The thus-gone Adoṣa, when having a single support,<sup>271</sup>  
Offered green beans  
To the thus-gone Joyful Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.723 “The well-gone Śubhacīrṇabuddhi, when a timber merchant,  
Offered a gateway  
To the thus-gone Melody of Joy  
And in doing so first gave rise to the mind of awakening.
- 2.C.724 “The well-gone Padmakośa, when a monk,

- Offered bathing soap  
To the thus-gone Sacrifice Gift  
And in doing so first gave rise to the mind of awakening.
- 2.C.725 “The well-gone Suraśmi, when a poor man,  
Offered alms  
To the thus-gone Power of the Truth  
And in doing so first gave rise to the mind of awakening.
- 2.C.726 “The well-gone Pratibhānavarṇa, when a forest guard,  
Offered dill flowers  
To the thus-gone Unimpeded Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.727 “The thus-gone Sutīrtha, when a gatekeeper,  
Joined his palms in homage  
As the well-gone Bright Light entered the city  
And in doing so first gave rise to the mind of awakening.
- 2.C.728 “The well-gone Gaṇendra, when the son of a merchant,  
Offered ear ornaments  
To the thus-gone Moon Essence [F.323.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.729 “The thus-gone Vigatabhaya, when a brahmin,  
Scattered hibiscus flowers  
Before the thus-gone Brahmā Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.730 “The well-gone Jñānaruci, when a poor man,  
Offered an unstinting invitation  
To the thus-gone Great Array  
And in doing so first gave rise to the mind of awakening.
- 2.C.731 “The well-gone Gandha,<sup>272</sup> when an ascetic,  
Offered a cottage made of leaves  
To the thus-gone Blissful Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.732 “The thus-gone Varabuddhi, when a merchant,  
Offered aloeswood incense  
To the thus-gone Supreme Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.733 “The thus-gone Candra, when a wood gatherer,

- Offered beleric myrobalan fruits  
To the thus-gone Light of Peace  
And in doing so first gave rise to the mind of awakening.
- 2.C.734 “The well-gone Ratnābhacandra, when a merchant,  
Offered a precious sun-crystal  
To the well-gone Beyond Doubt  
And in doing so first gave rise to the mind of awakening.
- 2.C.735 “The well-gone Abhaya, when the son of a royal priest,  
Offered sindhubara flowers  
To the well-gone Mind Free from Delusion  
And in doing so first gave rise to the mind of awakening.
- 2.C.736 “The well-gone Mahādarśana, when a straw collector,  
Offered aloeswood fruit  
To the thus-gone Wealth of Yogic Discipline  
And in doing so first gave rise to the mind of awakening.
- 2.C.737 “The thus-gone Brahmaruta, when a physician,  
Offered jujube fruit powder  
To the thus-gone Beautiful Limbs  
And in doing so first gave rise to the mind of awakening.
- 2.C.738 “The well-gone Sughoṣa, when a god,  
Swept the house at the time of a snowstorm  
Before the thus-gone Fearless Delight,  
And in doing so first gave rise to the mind of awakening. [F.324.a]
- 2.C.739 “The well-gone Mahāprajñātīrtha, when suffering from illness,  
Offered peppercorns  
To the thus-gone Melody of Categories  
And in doing so first gave rise to the mind of awakening.
- 2.C.740 “The well-gone Asamabuddhi, when a merchant,  
Requested the thus-gone Great Melody  
To stay for a few days  
And in doing so first gave rise to the mind of awakening.
- 2.C.741 “The well-gone Vajrasaṃhata, when a young child,  
Offered rice mixed with sesame  
To the thus-gone Endowed with Discernment  
And in doing so first gave rise to the mind of awakening.
- 2.C.742 “The well-gone Buddhimati, when a potter,

- Scattered vārṣikī flowers  
Before the thus-gone Great Intention  
And in doing so first gave rise to the mind of awakening.
- 2.C.743 “The well-gone Drumendra, when a royal messenger,  
Offered a single belt  
To the well-gone Luminous Form  
And in doing so first gave rise to the mind of awakening.
- 2.C.744 “The thus-gone Ghoṣasvara, when a traveler,  
Guided the thus-gone Great Power  
Along the road without danger  
And in doing so first gave rise to the mind of awakening.
- 2.C.745 “The well-gone Puṇyabala, when a merchant,  
Offered clarified butter  
To the thus-gone Blissful Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.746 “The thus-gone Sthāmaśrī, when a monk,  
Cultivated patience  
Before the thus-gone Relinquishing Harm,  
And in doing so first gave rise to the mind of awakening.
- 2.C.747 “The well-gone Āryapriya, when a monk living in solitude,  
Offered half a bean  
To the thus-gone Luminous Peace  
And in doing so first gave rise to the mind of awakening.
- 2.C.748 “The thus-gone Pratāpa, when a garland maker,  
Offered exquisite fresh fruit  
To the thus-gone Mind Free from the Contagions  
And in doing so first gave rise to the mind of awakening. [F.324.b]
- 2.C.749 “The well-gone Jyotīrāma, when a cook,  
Offered a vessel filled with honey  
To the thus-gone Support for the Worthy Ones  
And in doing so first gave rise to the mind of awakening.
- 2.C.750 “The well-gone Dundubhimeghasvara, when an incense merchant,  
Offered uśira powder  
To the thus-gone Wise Accumulator of Goodness  
And in doing so first gave rise to the mind of awakening.
- 2.C.751 “The thus-gone Priyacakṣurvaktra, when a sweeper,

- Beat a great drum  
Before the thus-gone Universal Clarity  
And in doing so first gave rise to the mind of awakening.
- 2.C.752 “The well-gone Sujñāna, when the master of a forest,  
Offered vessels filled with milk  
To the thus-gone Moon Splendor  
And in doing so first gave rise to the mind of awakening.
- 2.C.753 “The thus-gone Samṛddha, when having a support,<sup>273</sup>  
Offered laḍḍu  
To the thus-gone Recipient of Divine Worship  
And in doing so first gave rise to the mind of awakening.
- 2.C.754 “The well-gone Guṇarāśi, when a wandering ascetic,  
Offered a spotted antelope hide  
To the thus-gone Divine Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.755 “The well-gone Prasanna, when a princess,  
Offered a golden garland  
To the thus-gone Flower Sun  
And in doing so first gave rise to the mind of awakening.
- 2.C.756 “The well-gone Dharmadhvaja, when a beggar,  
Offered a patch of clothing the size of four finger widths  
To the thus-gone Support for Excellent Abiding  
And in doing so first gave rise to the mind of awakening.
- 2.C.757 “The well-gone Jñānaruta, when the son of a merchant,  
Offered toothsticks  
To the thus-gone Crest  
And in doing so first gave rise to the mind of awakening.
- 2.C.758 “The thus-gone Gagana, when a wood gatherer,  
Offered jujube fruit  
To the well-gone Luminous Sumanā Flower  
And in doing so first gave rise to the mind of awakening.
- 2.C.759 “The well-gone Yajñasvara, when having a support,<sup>274</sup>  
Offered oil made with beans  
To the thus-gone Light of Strength  
And in doing so first gave rise to the mind of awakening. [F.325.a]
- 2.C.760 “The well-gone Prajñānavihāśasvara, when a dreadlocked ascetic,



- Offered a place for the performance of austerities  
To the well-gone Acceptance of Excellent Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.761 “The well-gone Guṇatejoraśmi, when a tailor,  
Sewed *cīvara* and *saṅghāṭi* robes  
For the thus-gone Dharma Flower  
And in doing so first gave rise to the mind of awakening.
- 2.C.762 “The well-gone Ṛṣīndra, when a recipient of alms,  
Offered a needle case  
To the thus-gone Splendid Beauty  
And in doing so first gave rise to the mind of awakening.
- 2.C.763 “The well-gone Matimat, when a leader of cattle herders,  
Offered an alms bowl filled with milk  
To the thus-gone Illuminating Moon  
And in doing so first gave rise to the mind of awakening.
- 2.C.764 “The well-gone Pratibhānagaṇa, when a prince,  
Offered a garden of campaka flowers  
To the thus-gone Light of Peace  
And in doing so first gave rise to the mind of awakening.
- 2.C.765 “The well-gone Suyajña, when a wood gatherer,  
Offered wood apple trees  
To the well-gone Universally Supreme Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.766 “The thus-gone Candrānana, when a butter merchant,  
Offered clarified butter  
To the thus-gone Victorious Splendor  
And in doing so first gave rise to the mind of awakening.
- 2.C.767 “The well-gone Sudarśana, when a baker,<sup>275</sup>  
Offered a cake  
To the thus-gone Worshiped by Gods  
And in doing so first gave rise to the mind of awakening. [B26]
- 2.C.768 “The thus-gone Viraja, when a barber,  
Offered a razor  
To the thus-gone Divine Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.769 “The well-gone Guṇasañcaya, when a bath attendant,

- Offered a bathing house [F.325.b]  
To the well-gone Engagement Free from Delusion  
And in doing so first gave rise to the mind of awakening.
- 2.C.770 “The well-gone Ketumat, when a householder,  
Offered meals with a hundred flavors during the three months of the rains  
retreat  
To the thus-gone Great Diligence and his retinue of ten million,  
And in doing so first gave rise to the mind of awakening.
- 2.C.771 “The well-gone Pratibhānarāṣṭra,<sup>276</sup> when a poor person,  
Offered lamp wicks  
To the thus-gone Compelling Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.772 “The well-gone Ratnapradatta, when an adulterer,  
Adhered to celibacy for a few days  
Before the thus-gone Possessor of Universal Melody,  
And in doing so first gave rise to the mind of awakening.
- 2.C.773 “The well-gone Priyacandra, when a prince,  
Scattered ginger flowers  
Before the thus-gone Purified Aspiration  
And in doing so first gave rise to the mind of awakening.
- 2.C.774 “The well-gone Anunnata,<sup>277</sup> when a cook,  
Offered clarified butter  
To the thus-gone Desired by Gods  
And in doing so first gave rise to the mind of awakening.
- 2.C.775 “The well-gone Siṃhabala, when a brahmin,  
Offered mango fruits  
To the thus-gone Strength of Insight  
And in doing so first gave rise to the mind of awakening.
- 2.C.776 “The well-gone Vaśavartirāja, when the son of a householder,  
Scattered guḍūcī leaves  
Before the well-gone Universal Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.777 “The well-gone Amṛtaprasanna, when an expert on agates,  
Offered golden cloths  
To the thus-gone Worshiped by Brahmā  
And in doing so first gave rise to the mind of awakening.

- 2.C.778 “The well-gone Samadhyāyin, when a forest guard,  
Offered flowers  
To the thus-gone Flower of the Able  
And in doing so first gave rise to the mind of awakening.
- 2.C.779 “The well-gone Akṣobhya, when the son of a merchant,  
Offered a jewel-studded book cover  
Before the thus-gone Sky Mind [F.326.a]  
And in doing so first gave rise to the mind of awakening.
- 2.C.780 “The well-gone Praśāntamala, when the son of a rich man,  
Offered bracelets  
Before the thus-gone Conquering the Waves  
And in doing so first gave rise to the mind of awakening.
- 2.C.781 “The well-gone Deśāmūḍha, when the son of a householder,  
Offered clarified butter  
Before the well-gone Perfect Insight  
And in doing so first gave rise to the mind of awakening.
- 2.C.782 “The well-gone Laḍita, when the guardian of a sugarcane field,  
Offered sugarcane fields  
Before the thus-gone Disturber of Thorns  
And in doing so first gave rise to the mind of awakening.
- 2.C.783 “The thus-gone Suvaktra, when a businessman,  
Scattered red pearls  
Before the thus-gone Tamer of Enemies  
And in doing so first gave rise to the mind of awakening.
- 2.C.784 “The well-gone Sthitavegajñāna, when a potter,  
Offered a jar filled with water  
Before the thus-gone Delighting the Worthy Ones  
And in doing so first gave rise to the mind of awakening.
- 2.C.785 “The well-gone Kathendra, when a cook,  
Offered food  
Before the thus-gone Abiding by Supreme Discipline  
And in doing so first gave rise to the mind of awakening.
- 2.C.786 “The well-gone Mahātejas, when a physician,  
Offered myrobalan fruit  
Before the thus-gone Equal Intent in All Directions  
And in doing so first gave rise to the mind of awakening.

- 2.C.787 “The well-gone Gambhīramati, when a householder,  
Offered three pearls  
Before the thus-gone Fearless Intent  
And in doing so first gave rise to the mind of awakening.
- 2.C.788 “The well-gone Amṛta, when a servant of others,  
Offered a palisade of trees for the monastic walkway  
Of the thus-gone Luminous Diligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.789 “The well-gone Dharmabala, when a gardener,  
Offered a bamboo grove  
Before the thus-gone Vast Luminosity  
And in doing so first gave rise to the mind of awakening.
- 2.C.790 “The thus-gone Pūjya, when an old man, [F.326.b]  
Offered herbal grass juice  
Before the thus-gone Intelligent Listener  
And in doing so first gave rise to the mind of awakening.
- 2.C.791 “The well-gone Puṣpaprabha, when a guide,  
Showed the way  
Before the thus-gone Stainless Intent  
And in doing so first gave rise to the mind of awakening.
- 2.C.792 “The well-gone Trailokyapūjya, when a gold expert,  
Offered a measure of gold  
Before the thus-gone Light Rays of Fearlessness  
And in doing so first gave rise to the mind of awakening.
- 2.C.793 “The well-gone Rāhusūryagarbha, when a flour merchant,  
Offered a kārṣapana’s worth of flour  
Before the thus-gone Nectar Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.794 “The thus-gone Marutpūjita, when a powerful brahmin,  
Spread a golden blanket in the courtyard  
Before the thus-gone Excellent Speech  
And in doing so first gave rise to the mind of awakening.
- 2.C.795 “The well-gone Mokṣadhvaṇa, when an expert on cotton textiles,  
Scattered raw cotton  
Before the well-gone Supreme Expert  
And in doing so first gave rise to the mind of awakening.

- 2.C.796 The well-gone Amṛtaprabha,<sup>278</sup> when a brahmin versed in the Vedas  
Scattered sudarśana flowers  
Before the thus-gone King of Excellent Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.797 “The thus-gone Vajra, when a destitute,  
Offered half a bean  
Before the thus-gone Hidden Faculties  
And in doing so first gave rise to the mind of awakening.
- 2.C.798 “The thus-gone Dṛḍha, when a garland maker,  
Scattered sapataparṇi flowers  
Before the thus-gone Liberating Concentration  
And in doing so first gave rise to the mind of awakening.
- 2.C.799 “The well-gone Ratnaskandha, when a traveler,  
Visited the well-gone Great Light Bearer,  
Serving as a midnight watchman,  
And in doing so first gave rise to the mind of awakening.
- 2.C.800 “The well-gone Laḍitakrama, when the son of an astrologer, [F.327.a]  
Offered campaka flowers  
To the thus-gone Sandalwood Fragrance  
And in doing so first gave rise to the mind of awakening.
- 2.C.801 “The well-gone Bhānumat, when a butter merchant,  
Offered a drink of clarified butter  
To the thus-gone Clear Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.802 “The well-gone Śuddhaprabha, when a monk,  
Washed and swept a monastic walkway, and prepared a seat  
For the well-gone Superior Support,  
And in doing so first gave rise to the mind of awakening.
- 2.C.803 “The thus-gone Prabhābala,<sup>279</sup> when a merchant,  
Offered shining lamps  
To the thus-gone Beautiful to Behold  
And in doing so first gave rise to the mind of awakening.
- 2.C.804 “The well-gone Guṇacūḍa, when a merchant,  
Offered sandalwood and fruits  
To the thus-gone Unfathomable Mind  
And in doing so first gave rise to the mind of awakening.

- 2.C.805 “The well-gone Anupamaśrī, when a washerman,  
Offered a beverage during the pre-monsoon heat  
To the well-gone Splendor of a Thousand Suns  
And in doing so first gave rise to the mind of awakening.
- 2.C.806 “The well-gone Simhagati, when a princess,  
Prepared a Dharma seat  
For the thus-gone Laying Down the Load  
And in doing so first gave rise to the mind of awakening.
- 2.C.807 “The well-gone Udgata, when a forest guard,  
Scattered a handful of mustard seeds  
Before the thus-gone Famed Clarity  
And in doing so first gave rise to the mind of awakening.
- 2.C.808 “The well-gone Puṣpadatta, when a forest guard,  
Offered eraṇḍa fruits  
To the thus-gone Universally Renowned  
And in doing so first gave rise to the mind of awakening.
- 2.C.809 “The thus-gone Muktaprabha, when a merchant,  
Scattered a handful of pearls  
Before the thus-gone Masterful King  
And in doing so first gave rise to the mind of awakening.
- 2.C.810 “The thus-gone Padma, when a farmer, [F.327.b]  
Offered an alms bowl filled with fresh crops  
To the thus-gone Infinite Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.811 “The well-gone Jñānapriya, when a merchant,  
Offered a lump of molasses  
To the thus-gone Vast Radiance  
And in doing so first gave rise to the mind of awakening.
- 2.C.812 “The well-gone Laḍitavyūha, when a forest guard,  
Scattered handfuls of saugandhin flowers  
Before the thus-gone Luminous Array  
And in doing so first gave rise to the mind of awakening.
- 2.C.813 “The well-gone Amohavihārin, when a brahmin,  
Gazed without blinking  
Before the thus-gone Supreme Eye  
And in doing so first gave rise to the mind of awakening.

- 2.C.814 “The thus-gone Avraṇa, when a shoemaker,  
Offered footwear  
To the thus-gone Yogic Discipline of Liberation  
And in doing so first gave rise to the mind of awakening.
- 2.C.815 “The well-gone Ketudhvaja, when a village boy,  
Offered a garland of vārṣikī flowers  
To the well-gone Beautiful Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.816 “The well-gone Sukhacittin, when a wood gatherer,  
Offered red utpalas  
To the thus-gone Blazing Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.817 “The well-gone Vimoharāja, when a universal monarch,  
Offered precious garments  
To the thus-gone Great Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.818 “The well-gone Vidhijña, when a chief minister,  
Made a bridge across an abyss  
For the well-gone Splendid Mass of Light,  
And in doing so first gave rise to the mind of awakening.
- 2.C.819 “The well-gone Śuddhasāgara, when a merchant,  
Offered bathing houses  
To the thus-gone Crest Light [F.328.a]  
And in doing so first gave rise to the mind of awakening.
- 2.C.820 “The well-gone Ratnadhara, when an astrologer,  
Offered footwear  
To the thus-gone Receiver of the Worship of the Worthy  
And in doing so first gave rise to the mind of awakening.
- 2.C.821 “The well-gone Anavanata, when a forest guard,  
Offered grape juice  
To the well-gone Mass of Splendid Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.822 “The well-gone Jagattoṣaṇa, when a monk,  
Offered a quarter measure of incense  
To the thus-gone Clear Marks  
And in doing so first gave rise to the mind of awakening.

- 2.C.823 “The well-gone Mayūraruta, when an astrologer,  
Offered parks  
To the thus-gone Great Radiance  
And in doing so first gave rise to the mind of awakening.
- 2.C.824 “The well-gone Adīna, when a hunter,  
Offered gruel  
To the thus-gone Light of the Worthy Ones  
And in doing so first gave rise to the mind of awakening.
- 2.C.825 “The well-gone Bhavatr̥ṣṇāmalaprahīṇa, when a forest guard,  
Scattered śiṃśapā flowers  
Before the thus-gone Mind of Excellent Adherence  
And in doing so first gave rise to the mind of awakening.
- 2.C.826 “The well-gone Cāritratīrtha, when a merchant,  
Offered bits of lentils and boiled rice  
To the thus-gone Excellent Support  
And in doing so first gave rise to the mind of awakening.
- 2.C.827 “The well-gone Bahudevaghūṣṭa, when serving as an attendant,  
Offered a throne of stone  
To the well-gone Source of Wisdom  
And in doing so first gave rise to the mind of awakening.
- 2.C.828 “The well-gone Ratnakrama, when a farmer,  
Filled his hands with wheat and scattered it  
Before the thus-gone Universal Jewel  
And in doing so first gave rise to the mind of awakening.
- 2.C.829 “The well-gone Padmahastin, when a washerman,  
Washed the robes [F.328.b]  
Of the thus-gone Sun Mass  
And in doing so first gave rise to the mind of awakening.
- 2.C.830 “The thus-gone Śrī, when a householder,  
Offered a seat  
To the thus-gone Support of the Teacher  
And in doing so first gave rise to the mind of awakening.
- 2.C.831 “The well-gone Jitaśatru, when the wife of a brahmin,  
Offered milk mixed with honey  
When the well-gone Destroyer of Anger proceeded to the seat of awakening,  
And in doing so first gave rise to the mind of awakening.



- 2.C.832 “The well-gone Samṛddhayaśas, when a beggar,  
Offered udumbara fruits  
To the thus-gone Lion Body  
And in doing so first gave rise to the mind of awakening.
- 2.C.833 “The well-gone Surāṣṭra, when the daughter of a garland maker,  
Offered a jambu fruit  
To the thus-gone Light of the Renowned Friend  
And in doing so first gave rise to the mind of awakening.
- 2.C.834 “The well-gone Kusumaprabha, when a cattle herder,  
Offered an alms bowl filled with buttermilk  
To the thus-gone Pure Roar  
And in doing so first gave rise to the mind of awakening.
- 2.C.835 “The well-gone Siṃhasvara, when a brahmin,  
Offered praises  
To the thus-gone Excellent Assertion  
And in doing so first gave rise to the mind of awakening.
- 2.C.836 “The well-gone Candrodgata, when a merchant,  
Offered an alms bowl of silver  
To the thus-gone Lord of Peace  
And in doing so first gave rise to the mind of awakening.
- 2.C.837 “The well-gone Damajyeṣṭha, when a merchant,  
Anointed a monastic temple with red sandalwood  
Before the thus-gone Splendor of Training  
And in doing so first gave rise to the mind of awakening.
- 2.C.838 “The thus-gone Acala, when a garland maker,  
Offered a flower canopy  
To the thus-gone Excellent Worship of Splendor  
And in doing so first gave rise to the mind of awakening.
- 2.C.839 “The well-gone Upakāragati, when a merchant,  
Scattered flowers of silver  
Before the thus-gone Light of the World [F.329.a]  
And in doing so first gave rise to the mind of awakening.
- 2.C.840 “The well-gone Puṇyapradīparāja, when a universal monarch,  
Provided midday meals for seven thousand years  
For the thus-gone Stūpa for the World  
And in doing so first gave rise to the mind of awakening.

- 2.C.841 “The well-gone Svaracodaka, when a captain,  
Built a monastic temple of red sandalwood  
For the thus-gone Pure Conduct  
And in doing so first gave rise to the mind of awakening.
- 2.C.842 “The well-gone Gautama, when a guide,  
Prepared and offered midday meals  
Before the thus-gone Splendor of Excellent Steps  
And in doing so first gave rise to the mind of awakening.
- 2.C.843 “The well-gone Ojobala, when a brahmin youth,  
Swept the road  
Before the thus-gone Supreme Eye  
And in doing so first gave rise to the mind of awakening.
- 2.C.844 “The well-gone Sthitabuddhirūpa, when a chariot maker,  
Offered a chariot  
To the well-gone Great Power  
And in doing so first gave rise to the mind of awakening.
- 2.C.845 “The well-gone Sucandra, when a destitute,  
Offered a single lamp  
To the thus-gone Nectar Form  
And in doing so first gave rise to the mind of awakening.
- 2.C.846 “The thus-gone Bodhyaṅgapuṣpa, when a fruit vendor,  
Offered three mangoes  
To the well-gone Master of Insight  
And in doing so first gave rise to the mind of awakening.
- 2.C.847 “The well-gone Siddhi, when the son of an incense merchant,  
Offered campaka flowers  
To the thus-gone Support for Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.848 “The well-gone Praśasta, when the minister of a universal monarch,  
Offered a monastic walkway made of beryl  
To the well-gone Mountain of Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.849 “The thus-gone Balatejojñāna, when a forest guard,  
Offered a pomegranate  
To the well-gone Intelligence of Peace  
And in doing so first gave rise to the mind of awakening.

- 2.C.850 “The well-gone Kuśalapradīpa, when a merchant, [F.329.b]  
Offered an ivory bedstead  
To the thus-gone Great Power  
And in doing so first gave rise to the mind of awakening.
- 2.C.851 “The well-gone Dṛḍhavikrama, when a brahmin,  
Offered mango juice  
To the thus-gone Firm Resolve  
And in doing so first gave rise to the mind of awakening.
- 2.C.852 “The thus-gone Devaruta, when a merchant,  
Offered palāśika flowers  
To the thus-gone Aim Accomplished  
And in doing so first gave rise to the mind of awakening.
- 2.C.853 “The thus-gone Praśānta, when a garment merchant,  
Offered robes  
To the thus-gone Delighting in Benefiting  
And in doing so first gave rise to the mind of awakening.
- 2.C.854 “The well-gone Sūryānana, when a householder,  
Offered ponds  
To the thus-gone Worshiped by Gods  
And in doing so first gave rise to the mind of awakening.
- 2.C.855 “The well-gone Mokṣavrata, when a destitute,  
Offered priyaṅgu as alms  
To the thus-gone Force of Abandonment  
And in doing so first gave rise to the mind of awakening.
- 2.C.856 “The well-gone Śīlaprabha, when a poor man,  
Offered vegetable juice  
To the thus-gone Jewel Gift  
And in doing so first gave rise to the mind of awakening.
- 2.C.857 “The well-gone Vratasthita, when the daughter of a householder,  
Offered tassels of utpalas  
To the well-gone Force of Wisdom  
And in doing so first gave rise to the mind of awakening.
- 2.C.858 “The well-gone Arajās, when the daughter of a garland maker,  
Offered one hundred lotus petals  
To the thus-gone Bridge  
And in doing so first gave rise to the mind of awakening.

- 2.C.859 “The well-gone Sārodgata, when a merchant,  
Covered the thus-gone Excellent Liberation  
With a length of cotton  
And in doing so first gave rise to the mind of awakening.
- 2.C.860 “The thus-gone Añjana, when a guide,  
Offered mango fruit  
To the thus-gone Subjugator of the Gathering  
And in doing so first gave rise to the mind of awakening.
- 2.C.861 “The thus-gone Vardhana, when a king,  
Offered a golden parasol with a handle of beryl [F.330.a]  
To the thus-gone Splendid Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.862 “The well-gone Gandhābha, when the son of a merchant,  
Offered an ointment  
To the thus-gone Strength of Love  
And in doing so first gave rise to the mind of awakening.
- 2.C.863 “The well-gone Velāmaprabha, when a potter,  
Offered a clay alms bowl  
To the thus-gone Moon Glory  
And in doing so first gave rise to the mind of awakening.
- 2.C.864 “The well-gone Smṛtindra, when a merchant,  
Built bridges on the road  
For the thus-gone Light of Peace  
And in doing so first gave rise to the mind of awakening.
- 2.C.865 “The thus-gone Bhadravaktra,<sup>280</sup> when a garland maker,  
Offered kumuda flowers  
To the thus-gone Lovely Eyes  
And in doing so first gave rise to the mind of awakening.
- 2.C.866 “The well-gone Asaṅgadhvaja, when a barber,  
Cut the nails on the hands  
Of the thus-gone Lunar Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.867 “The well-gone Varabodhigati, when a guide,  
Showed the way  
To the thus-gone Nectar Form  
And in doing so first gave rise to the mind of awakening.

- 2.C.868 “The well-gone Caraṇaprasanna, when the son of a merchant,  
Scattered pearl necklaces  
Before the thus-gone Dharma Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.869 “The well-gone Ratnapriya, when a sweeper,  
Played the flute as an offering  
To the well-gone Great Moon  
And in doing so first gave rise to the mind of awakening.
- 2.C.870 “The well-gone Dharmeśvara, when a monk,  
With veneration sought to retain all the teachings  
Of the thus-gone Unimpeded Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.871 “The well-gone Viśvadeva, when a gold expert,  
Scattered a handful of gold  
Before the thus-gone Divine Flower [F.330.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.872 “The well-gone Mahāmitra, when a chariot maker,  
Built a mansion and offered it  
To the well-gone Equanimous Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.873 “The well-gone Sumitra, when a merchant,  
Offered a vessel filled with water  
To the thus-gone Great Moon  
And in doing so first gave rise to the mind of awakening.
- 2.C.874 “The well-gone Praśāntagāmin, when a guide,  
Offered roots  
To the thus-gone Acceptance of Merit  
And in doing so first gave rise to the mind of awakening.
- 2.C.875 “The well-gone Amṛtādhipa, when a fruit porter,  
Filled an alms bowl with mangoes as an offering  
To the thus-gone Ten Aggregates  
And in doing so first gave rise to the mind of awakening.
- 2.C.876 “The well-gone Meruprabha, when a king,  
Set up a canopy above the city  
Of the thus-gone Diverse Light  
And in doing so first gave rise to the mind of awakening.

- 2.C.877 “The well-gone Āryastuta, when a guide,  
Showed the way  
To the thus-gone Nāga Gift  
And in doing so first gave rise to the mind of awakening.
- 2.C.878 “The thus-gone Jyotiṣmat, when a householder,  
Offered a lotus flower of gold  
To the thus-gone Cloud Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.879 “The well-gone Dīptatejas, when a straw collector,  
Offered a straw seat  
To the thus-gone Powerful Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.880 “The well-gone Avabhāsadarśin, when a young astrologer,  
Offered a net of jewels  
To the thus-gone Mind Endowed with Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.881 “The well-gone Sucīṛṇavipāka, when a cook,  
Filled an alms bowl with prepared food  
As an offering to the well-gone Cloud Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.882 “The well-gone Supriya, when a hero, [F.331.a]  
Offered a banner  
To the thus-gone Clear Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.883 “The well-gone Vigataśoka, when an astrologer,  
Offered ear ornaments made of flowers  
To the thus-gone Relinquishing the Lower Realms  
And in doing so first gave rise to the mind of awakening.
- 2.C.884 “The well-gone Ratnaprabhāsa, when venerating a monk,  
Offered butter lamps  
To the thus-gone Divine Flower  
And in doing so first gave rise to the mind of awakening.
- 2.C.885 “The thus-gone Cāritraka, when a householder,  
Took up the five bases for training  
Before the thus-gone Endowed with Beautiful Eyes  
And in doing so first gave rise to the mind of awakening.

- 2.C.886 “The well-gone Puṇyabala, when a householder,  
Offered a mattress filled with cotton  
To the thus-gone Great Lamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.887 “The well-gone Guṇasāgara, when a chariot maker,  
Anointed the residence  
Of the well-gone Great Yogic Discipline  
And in doing so first gave rise to the mind of awakening.
- 2.C.888 “The well-gone Caitraka, when a servant,  
Offered service  
To the thus-gone Steadfast Vision  
And in doing so first gave rise to the mind of awakening.
- 2.C.889 “The well-gone Mānajaha, when a queen,  
Offered tassels of flowers  
To the thus-gone Renouncing Intoxication  
And in doing so first gave rise to the mind of awakening.
- 2.C.890 “The well-gone Māraṣayaṃkara, when a soldier,  
Offered footwear  
To the thus-gone Flower of Marks  
And in doing so first gave rise to the mind of awakening.
- 2.C.891 “The well-gone Vāsanottīrṇagati, when a merchant,  
Offered a canopy made of garlands  
To the well-gone Inconceivable Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.892 “The well-gone Abhedyabuddhi, when a butcher, [F.331.b]  
Offered a garland of śīrṣa  
To the thus-gone Universal Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.893 “The thus-gone Udadhi, when an honest person,<sup>281</sup>  
Sang songs  
Before the thus-gone Moonlight  
And in doing so first gave rise to the mind of awakening.
- 2.C.894 “The thus-gone Śodhita, when the head of a town,  
Scattered golden flowers  
Before the thus-gone Delightful Moon  
And in doing so first gave rise to the mind of awakening.

- 2.C.895 “The well-gone Gaṇimuktirāja, when a merchant,  
Offered a ladle  
To the thus-gone Beautiful Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.896 “The well-gone Priyābha, when an expert on lotuses,  
Offered a *karaṇḍaka*<sup>282</sup>  
To the thus-gone Supreme Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.897 “The well-gone Bodhidhvaja, when a priest,  
Offered fabric to cover Dharma texts  
To the thus-gone Moonlight  
And in doing so first gave rise to the mind of awakening.
- 2.C.898 “The well-gone Jñānaratna, when a garland maker,  
Offered a banner made with flowers  
To the thus-gone Flower Essence  
And in doing so first gave rise to the mind of awakening.
- 2.C.899 “The well-gone Suśītala, when the son of a householder,  
Offered footwear of precious jewels  
To the thus-gone Mental Focus  
And in doing so first gave rise to the mind of awakening.
- 2.C.900 “The thus-gone Brahmarāja, when a captain,  
Offered robes made with gold  
To the thus-gone Sacrifice Gift  
And in doing so first gave rise to the mind of awakening.
- 2.C.901 “The well-gone Jñānarata, when a chariot maker,  
Offered a throne  
To the well-gone Wish-Fulfilling Wealth  
And in doing so first gave rise to the mind of awakening.
- 2.C.902 “The well-gone Ṛddhiketu, when a dancer,  
Performed a dance  
Before the thus-gone Delighting in Liberation  
And in doing so first gave rise to the mind of awakening. [F.332.a]
- 2.C.903 “The well-gone Janendrakalpa, when the son of a merchant,  
Out of faith scattered threads of gold  
Before the well-gone Employing Gracefulness  
And in doing so first gave rise to the mind of awakening.



- 2.C.904 “The well-gone Dharaṇīśvara, when a hunter,  
Offered footwear made from straw  
To the thus-gone Tamer of Enemies  
And in doing so first gave rise to the mind of awakening.
- 2.C.905 “The well-gone Sūryapriya, when an expert in powders,  
Offered facial perfume made from utpalas  
To the well-gone Total Relinquishment  
And in doing so first gave rise to the mind of awakening.
- 2.C.906 “The well-gone Rāhucandra, when a servant of others,  
Built a straw villa and offered it  
To the thus-gone Nectar Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.907 “The well-gone Puṣpaprabha, when a monk,  
Offered a spittoon  
To the thus-gone No Thought of I  
And in doing so first gave rise to the mind of awakening.
- 2.C.908 “The well-gone Vaidyādhīpa, when a brahmin,  
Offered a parasol made of beryl  
To the thus-gone Proclaimer of Truth  
And in doing so first gave rise to the mind of awakening.
- 2.C.909 “The thus-gone Ojodhārin, when a tailor,  
Offered garments  
To the thus-gone Unfathomable Eye  
And in doing so first gave rise to the mind of awakening.
- 2.C.910 “The well-gone Puṇyapriya, when a brahmin,  
Scattered inexhaustible flowers  
Before the thus-gone Hero of Yogic Discipline  
And in doing so first gave rise to the mind of awakening.
- 2.C.911 “The thus-gone Ratibala, when a drummer,  
Beat great drums  
Before the thus-gone Blazing Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.912 “The thus-gone Sughoṣa, when a rich man,  
Played the flute  
Before the thus-gone Gathering of Qualities  
And in doing so first gave rise to the mind of awakening. [F.332.b]

- 2.C.913 “The well-gone Dharmeśvara, when the son of a brahmin,  
Offered robes made of kuśa grass  
To the thus-gone Compelling Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.914 “The thus-gone Brahmaruta, when a farmer,  
Placed a water bucket<sup>283</sup> in front of a well with a wish for merit  
Before the thus-gone Great Intention  
And in so doing first gave rise to the mind of awakening.
- 2.C.915 “The well-gone Suceṣṭa, when a cattle herder,  
Offered a vessel filled with yogurt  
To the thus-gone God of Clarity  
And in doing so first gave rise to the mind of awakening.
- 2.C.916 “The well-gone Askhalitabuddhi, when a flute player,  
Offered delightful tones  
To the well-gone Nectar of Mindful Conduct  
And in doing so first gave rise to the mind of awakening.
- 2.C.917 “The thus-gone Mahāpraṇāda, when a householder,  
Built thousands of monastic temples  
Before the thus-gone Clear Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.918 “The well-gone Yaśaḥkīrti, when the son of a merchant,  
Offered strings of garlands  
To the thus-gone Supreme Lamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.919 “The thus-gone Ketumat, when a wood gatherer,  
Scattered three utpalas  
Before the thus-gone Steadfast Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.920 “The well-gone Vighuṣṭatejas, when the son of a merchant,  
Offered floral powders  
To the well-gone Powerful Strength  
And in doing so first gave rise to the mind of awakening.
- 2.C.921 “The well-gone Jagadīśvara, when a captain,  
Offered a jewel lamp  
To the thus-gone Lotus Petal Eyes  
And in doing so first gave rise to the mind of awakening.

- 2.C.922 “The thus-gone Druma, when a poor person,  
Offered a *maṣa* lamp  
To the thus-gone Light of Awakening  
And in doing so first gave rise to the mind of awakening. [F.333.a]
- 2.C.923 “The well-gone Supraṇaṣṭamoha, when a spy,<sup>284</sup>  
Offered a measure of meat  
To the thus-gone Supreme Melody  
And in doing so first gave rise to the mind of awakening.
- 2.C.924 “The well-gone Amita, when a god,  
Offered toothsticks  
To the thus-gone Sound of the Six Superknowledges  
And in doing so first gave rise to the mind of awakening.
- 2.C.925 “The well-gone Sucandra, when a monk,  
Offered sitting mats  
To the thus-gone Strength of Brightness  
And in doing so first gave rise to the mind of awakening.
- 2.C.926 “The thus-gone Anantapratibhānaketu, when the son of a merchant,  
Offered an arrangement of garlands of lamps  
To the well-gone Human Category  
And in doing so first gave rise to the mind of awakening.
- 2.C.927 “The well-gone Vratānidhi, when a merchant,  
Offered red sandalwood body ointment  
To the well-gone Gathering of the Flowers of the Victors  
And in doing so first gave rise to the mind of awakening.
- 2.C.928 “The well-gone Pūjya, when a priest of the gods,  
Offered dried flowers  
To the thus-gone Great Crown  
And in doing so first gave rise to the mind of awakening.
- 2.C.929 “The well-gone Uttīrṇaśoka, when a bamboo craftsman,  
Offered *tala*<sup>285</sup> pearls  
To the well-gone Divine Ruler  
And in doing so first gave rise to the mind of awakening.
- 2.C.930 “The well-gone Kṣemapriya, when a producer of grain oil,  
Offered a measure of grain oil  
To the well-gone Remaining Undaunted  
And in doing so first gave rise to the mind of awakening.

- 2.C.931 “The well-gone Jagadmati, when a producer of grain oil,  
Obtained eight measures of mustard seed oil and offered it  
To the well-gone Awakening of the Worthy  
And in doing so first gave rise to the mind of awakening.
- 2.C.932 “The thus-gone Priyaṅgama, when a prince,  
Offered a fan made of peacock feathers  
To the well-gone Dispeller of the Darkness of Suffering  
And in doing so first gave rise to the mind of awakening.
- 2.C.933 “The thus-gone Caraṇabhrāja, when a captain, [F.333.b]  
Scattered pearls  
Before the thus-gone River of Purity  
And in doing so first gave rise to the mind of awakening.
- 2.C.934 “The thus-gone Utpala, when Śakra,  
Requested the thus-gone Moonlight  
To maintain the formative factors of his lifespan,  
And in doing so first gave rise to the mind of awakening.
- 2.C.935 “The well-gone Puṣpadamasthita, when an expert on gold,  
Scattered gold  
Before the thus-gone Heroic Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.936 “The well-gone Anantapratibhānaraśmi, when an expert on lotus flowers,  
Offered an alms bowl made of wood  
To the thus-gone Insight of Liberation  
And in doing so first gave rise to the mind of awakening.
- 2.C.937 “The well-gone Ṛṣiprasanna, when a garland maker,  
Offered a parasol made of flowers  
To the thus-gone Heroic Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.938 “The well-gone Guṇavīrya, when a householder,  
Offered some rice gruel  
To the thus-gone Campaka Lamp  
And in doing so first gave rise to the mind of awakening.
- 2.C.939 “The thus-gone Sāra, when a butter merchant,  
Offered eight measures of clarified butter  
To the thus-gone Glorious Object of Worship  
And in doing so first gave rise to the mind of awakening.

- 2.C.940 “The well-gone Marudadhīpa, when a worker in karañja wood,<sup>286</sup>  
Offered a meal  
To the thus-gone Excellent Mind of Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.941 “The well-gone Uccaratna, when a prince,  
Offered incense and garlands  
To the thus-gone Splendid Glory  
And in doing so first gave rise to the mind of awakening.
- 2.C.942 “The thus-gone Prasanna, when a merchant,  
Offered honey to lick  
To the thus-gone Faith of the People  
And in doing so first gave rise to the mind of awakening.
- 2.C.943 “The thus-gone Bhāgīratha, when a shoemaker, [F.334.a]  
Offered footwear  
To the well-gone Supreme Mind  
And in doing so first gave rise to the mind of awakening.
- 2.C.944 “The well-gone Puṇyamati, when a garland maker,  
Offered a bouquet of flowers  
To the thus-gone Clear Delight  
And in doing so first gave rise to the mind of awakening.
- 2.C.945 “The well-gone Hutārci, when a weaver,  
Offered cotton tassels  
To the thus-gone Illuminating Identity  
And in doing so first gave rise to the mind of awakening.
- 2.C.946 “The well-gone Anantaḡaṇatejorāṣi, when a merchant,  
Joined two measures of cotton and offered them  
To the thus-gone Lotus of Humanity  
And in doing so first gave rise to the mind of awakening.
- 2.C.947 “The well-gone Siṃhavikrāmin, when a forest guard,  
Offered pomegranate juice  
To the thus-gone Fragrant Incense  
And in doing so first gave rise to the mind of awakening.
- 2.C.948 “The thus-gone Acala, when a forest guard,  
Scattered atimukta flowers  
Before the thus-gone Supreme Worship  
And in doing so first gave rise to the mind of awakening.

- 2.C.949 “The thus-gone Prasanna, when a physician,  
Offered clarified butter  
To the thus-gone Diverse Flowers  
And in doing so first gave rise to the mind of awakening.
- 2.C.950 “The well-gone Cīrṇaprabha, when the son of a householder,  
Offered strings of garlands  
To the thus-gone Glory of the Noble Ones  
And in doing so first gave rise to the mind of awakening.
- 2.C.951 “The well-gone Nāgaruta,<sup>287</sup> when a chariot maker,  
Offered a bed  
To the thus-gone Equal to the Sky  
And in doing so first gave rise to the mind of awakening.
- 2.C.952 “The thus-gone Saṃgīti, when a physician,  
Scattered flower petals  
Before the thus-gone Radiant Lotus  
And in doing so first gave rise to the mind of awakening.
- 2.C.953 “The well-gone Cakradhara, when a garland maker,  
Scattered flower petals  
Before the thus-gone God of Clarity [F.334.b]  
And in doing so first gave rise to the mind of awakening.
- 2.C.954 “The well-gone Vasuśreṣṭha, when a dreadlocked ascetic,  
Offered a straw mattress  
To the well-gone Inconceivable Support  
And in doing so first gave rise to the mind of awakening.
- 2.C.955 “The well-gone Lokapriya, when a merchant,  
Offered garlands  
To the thus-gone Moonlight  
And in doing so first gave rise to the mind of awakening.
- 2.C.956 “The well-gone Dharmacandra, when a supervisor of a new building,<sup>288</sup>  
Offered supreme trees  
To the thus-gone Great Gathering  
And in doing so first gave rise to the mind of awakening.
- 2.C.957 “The well-gone Anantaratikīrti, when a leader of cattle herders,  
Offered milk  
To the well-gone Great Strength  
And in doing so first gave rise to the mind of awakening.

- 2.C.958 “The thus-gone Meghadhvaja, when a garment merchant,  
Offered a cotton fabric  
To the thus-gone Wisdom of the Land  
And in doing so first gave rise to the mind of awakening.
- 2.C.959 “The well-gone Prajñāgati, when a householder,  
Swept the courtyard  
Before the thus-gone Fierce Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.960 “The thus-gone Sugandha, when a poor man,  
Offered lamp wicks  
To the thus-gone Mind of the King of Mountains  
And in doing so first gave rise to the mind of awakening.
- 2.C.961 “The well-gone Gaganasvara, when a merchant,  
Offered a set of robes  
To the thus-gone Beautiful Limbs  
And in doing so first gave rise to the mind of awakening.
- 2.C.962 “The well-gone Deva, when a god,  
Served as sweeper  
Before the thus-gone Supreme Glory,  
And in doing so first gave rise to the mind of awakening.
- 2.C.963 “The well-gone Devarāja, when a leader of cattle herders,  
Offered milk  
To the thus-gone Glorious Friend  
And in doing so first gave rise to the mind of awakening.
- 2.C.964 “The well-gone Maṇivīśuddha, when undertaking austerities,  
Offered parasols [F.335.a]  
To the well-gone Abandoning Doubt  
And in doing so first gave rise to the mind of awakening.
- 2.C.965 “The thus-gone Sudhana, when an incense merchant,  
Offered grain oil worth one karṣapaṇa  
To the thus-gone Defeating the Enemy  
And in doing so first gave rise to the mind of awakening.
- 2.C.966 “The thus-gone Pradīpa, when he belonged to the Gautama clan,  
Offered accommodation for the rains retreat  
To the thus-gone Incense Glory  
And in doing so first gave rise to the mind of awakening.

- 2.C.967 “The thus-gone Ratnasvaraghoṣa, when a market merchant,  
Offered a measure of clarified butter  
To the well-gone Abode of the Worthy  
And in doing so first gave rise to the mind of awakening.
- 2.C.968 “The well-gone Janendrarāja, when a merchant,  
Offered a pleasure grove  
To the thus-gone Abode of Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.969 “The well-gone Rāhugupta, when a forest guard,  
Offered a piece of fresh brown ginger  
To the thus-gone Intent on Great Diligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.970 “The thus-gone Kṣemaṃkara, when a water carrier,  
Offered cool water  
To the thus-gone Blazing Light  
And in doing so first gave rise to the mind of awakening.
- 2.C.971 “The well-gone Siṃhamati, when a householder,  
Offered delightful flowers  
To the thus-gone Gathering Power  
And in doing so first gave rise to the mind of awakening.
- 2.C.972 “The well-gone Ratnayaśas, when a forest guard,  
Offered melodious songs  
To the thus-gone Cultivating Profound Realization  
And in doing so first gave rise to the mind of awakening.
- 2.C.973 “The thus-gone Kṛtārtha, when a rich man,  
Beat great drums  
Before the thus-gone Burning Incense  
And in doing so first gave rise to the mind of awakening.
- 2.C.974 “The well-gone Kṛtāntadarśin, when a householder,  
Offered a monastic temple [F.335.b]  
To the thus-gone Fragrance Elephant  
And in doing so first gave rise to the mind of awakening.
- 2.C.975 “The well-gone Bhavapuṣpa, when a washerman,  
Offered bathing towels  
To the thus-gone Discerning Mind  
And in doing so first gave rise to the mind of awakening.



- 2.C.976 “The well-gone Ūṛṇa, when a sage,  
Offered robes made of kuśa grass  
To the thus-gone Supreme Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.977 “The well-gone Atulapratibhānarāja, when a painter,  
Offered a flower garland  
To the thus-gone Building the Array of Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.978 “The well-gone Vibhaktajñāsvara, when a visitor,  
Covered the road with garments  
Before the thus-gone Lion of Yogic Discipline  
And in doing so first gave rise to the mind of awakening.
- 2.C.979 “The well-gone Siṃhadaṃṣṭra, when a monk,  
Filled a small alms bowl with myrobalan and offered it  
Before the thus-gone Wisdom Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.980 “The well-gone Laḍitagāmin, when a captain,  
Offered a lion throne  
To the thus-gone Majestic Mountain of Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.981 “The well-gone Puṇya,<sup>289</sup> when a universal monarch,  
Offered a jewel canopy  
To the thus-gone Purified Roar  
And in doing so first gave rise to the mind of awakening.
- 2.C.982 “The well-gone Dharmapradīpacchatra,<sup>290</sup> when a merchant,  
Offered an alms bowl with jewels  
To the thus-gone Discerning Collocations  
And in doing so first gave rise to the mind of awakening.
- 2.C.983 “The well-gone Maṅgalin, when a merchant,  
Offered pleasure groves  
To the thus-gone Glory of Clarity  
And in doing so first gave rise to the mind of awakening.
- 2.C.984 “The well-gone Aśokarāṣṭra, when the son of a merchant,  
Readily offered a seat  
To the thus-gone Moonlight [F.336.a]  
And in doing so first gave rise to the mind of awakening.

- 2.C.985 “The well-gone Maticintin, when a householder,  
Apportioned the cost of residence and food  
Before the well-gone Light of a Mass of Qualities  
And in doing so first gave rise to the mind of awakening.
- 2.C.986 “The thus-gone Matimat, when an owl,<sup>291</sup>  
Placed clothing and a wooden board<sup>292</sup>  
Before the thus-gone Strength of Dharma  
And in doing so first gave rise to the mind of awakening.
- 2.C.987 “The well-gone Dharmapradīpākṣa, when a poor man,  
Offered beans and millet  
To the thus-gone Endowed with Intelligence  
And in doing so first gave rise to the mind of awakening.
- 2.C.988 “The well-gone Vegajaha,<sup>293</sup> when a distiller of rum,  
Offered sugarcane juice  
To the thus-gone King of Fame  
And in doing so first gave rise to the mind of awakening.
- 2.C.989 “The well-gone Atibala, when the wife of a merchant,  
Offered three bushels of flour for residents  
To the thus-gone Senses Tamed  
And in doing so first gave rise to the mind of awakening.
- 2.C.990 “The well-gone Prajñāpuṣpa, when a captain,  
Swept the road clean  
Before the thus-gone Supreme Stride  
And in doing so first gave rise to the mind of awakening.
- 2.C.991 “The well-gone Dṛdhasvara, when a captain,  
Offered a canopy of clothing  
To the thus-gone Radiant Nectar  
And in doing so first gave rise to the mind of awakening.
- 2.C.992 “The thus-gone Sukhita, when a prostitute,  
Offered meat balls  
To the thus-gone Nectar Intent  
And in doing so first gave rise to the mind of awakening.
- 2.C.993 “The thus-gone Arthavādin, when a merchant,  
Offered a seat made of kuśa<sup>294</sup>  
To the thus-gone Supreme Possessor of Gatherings  
And in doing so first gave rise to the mind of awakening.

- 2.C.994 “The well-gone Priyaprasanna, when a townsman,  
Offered a sugar drink  
To the thus-gone Crown of Delight  
And in doing so first gave rise to the mind of awakening.
- 2.C.995 “The well-gone Harivaktra, when a garland maker, [F.336.b]  
Scattered ten bushels of flowers  
Before the well-gone Indomitable Color  
And in doing so first gave rise to the mind of awakening.
- 2.C.996 “The thus-gone Cūḍa, when a forest guard,  
Offered incense and mango fruits  
To the thus-gone Universal Clarity  
And in doing so first gave rise to the mind of awakening.
- 2.C.997 “The thus-gone Roca, when a beggar,  
Sold himself to provide food  
For the thus-gone King of the Array  
And in doing so first gave rise to the mind of awakening.”
- 2.C.998 *This completes the account of the previous aspirations of the one thousand buddhas.*<sup>295</sup>
- 2.C.999 At that time the Blessed One spoke these verses:  
  
“Such is the ripening  
Of small donations made to buddhas.  
Given that the effects in saṃsāra are of this kind,  
What knowledgeable person would not give rise to the mind of awakening?
- 2.C.-  
1000 “It may be possible to comprehend the extent of the sky,  
And it may be possible to gradually measure the great ocean,  
Yet it is hard to measure the merit  
Of even slight faith in the buddhas.
- 2.C.-  
1001 “Until reaching the bliss of nirvāṇa,  
One will not have to suffer the pains of inopportune states.  
Therefore, when they have attained the victorious fields of merit,  
Humans should honor and worship with care.
- 2.C.-  
1002 “When, deeply inspired by the buddhas,  
One presents even small offerings before the relics  
Of the well-gone ones who have attained nirvāṇa,  
The extent of the associated qualities is impossible to grasp, so keep that in  
mind!

- 2.C.-  
1003 “Offerings to the victorious ones by means of the mind of awakening,  
These four boundless Dharma teachings,  
And the realms of space and of sentient beings  
Can only be understood by the Teacher, and no one else.
- 2.C.-  
1004 “Compared to giving rise to and correctly abiding by the mind of awakening  
In order to care for all sentient beings,  
A poor person’s discovery of a treasure covering an entire league  
Is not an occasion of happiness.
- 2.C.-  
1005 “The victorious ones’ eightfold reveling<sup>296</sup>  
For the sake of awakening, their ten powers,  
The five hundred congregations of sentient beings, the four delights,  
[F.337.a]  
The eighty thousand applications of realization,
- 2.C.-  
1006 “The eighty-four topics hard to comprehend,  
The sixty thousand unsurpassable gateways,  
The discernments of the grounds, the seventy-six forms of wisdom,  
The eighteen modes of conduct that reveal the buddhas,
- 2.C.-  
1007 “The five subjugations of the beyond, the tenfold stability,  
The eleven billion fields of activity,  
The qualities of the buddhas,  
Their marks and signs, and the modes of conduct—
- 2.C.-  
1008 “Since none of this is accessible even to solitary buddhas,  
What need to speak of the hearers who follow the spoken word?  
Unparalleled and incomparable,  
Buddhahood is known to be inconceivable.
- 2.C.-  
1009 “Those intent on the highest awakening  
Are not inferior, and their practice is unparalleled.  
Discovering today the world’s great treasure,  
They receive fine sustenance in the world.
- 2.C.-  
1010 “Conquering the māras and reaching the nectar,  
They are satisfied by majestic rainclouds of beauty.  
Entering awakening, those protectors of the world  
Gather the seven riches.
- 2.C.-  
1011 “Bearing hundreds of pains,  
Those entering awakening will never be weary.  
Quickly attaining all these qualities,

- They become the superiors of the entire world.
- 2.C.-  
1012 “Desires are the cause of numerous sufferings,  
And as they ripen, beings fall into the lower realms.  
As they proceed to the higher realms and accomplish the qualities of  
awakening,  
What wise person would commit the breaches of the immature?
- 2.C.-  
1013 “Breaches are made by the immature, not by the wise.  
Delusion belongs to the ignorant, while the well-informed achieve  
recollection.  
Fools sink in swamps, while the wise reside on plains.  
Those practicing the Dharma achieve acceptance.
- 2.C.-  
1014 “Therefore, give up the unreasonable  
And adhere to facts and understanding.  
Give up glory, fame, and riches,  
And engage in the practice of this absorption.
- 2.C.-  
1015 “Given that recollecting even just a single quality of the buddhas [F.337.b]  
Brings patient endurance of innumerable millennia of eons,  
What need is there to mention the recollection of buddha qualities that are  
beyond the reach of thought?  
Therefore, wholeheartedly accept suffering and misery,
- 2.C.-  
1016 “Don the armor of patience and absorption,  
Raise the banner of diligence, and ride the chariot of discipline.  
With the arrows of generosity, strength, and insight,  
Defeat the māras and victoriously proceed to awakening.
- 2.C.-  
1017 “Always keeping to the friendship of love and practice,  
Delight in the perfections,  
Cherish the home of emptiness, enjoy the food of power,  
And thus accomplish the qualities of omniscience.
- 2.C.-  
1018 “In this way, comprehend well the teaching that is delivered here  
And apply yourselves to it with care.  
Like geese crying with joy as they fly through the sky,  
Move on quickly into the achievement of omniscience.”
- 2.C.-  
1019 “Prāmodyarāja, once in the past there was a thus-gone one by the name of  
Infinite Diligence, whose retinue numbered billions, and he taught this  
absorption. At that time there was a king known as Flower of Merit. The king  
heard that thus-gone one’s teaching and proceeded to speak as follows to

his one thousand queens and one thousand sons: 'I do not know the meaning of this exhaustive illumination of absorption. I do not know it, and I fail to understand. Nevertheless, we shall rejoice in these fine statements of the Thus-Gone One.'

2.C.-  
1020 "As the king thus rejoiced in that blessed one's excellent statements and explanations on this meditative absorption, he cast aside eighty thousand eons of saṃsāra and looked beyond. He attained the recollection called *heavenly bodies*, and he indeed became free from doubt with respect to this teaching of awakening. By the roots of virtue ensuing from that, he went on to please three hundred thousand buddhas, and from each of them he received this absorption. Never again would he descend into error or inopportune states. [F.338.a] By this very cause, he accomplished perfect and complete buddhahood. He became perfectly and completely awakened.

2.C.-  
1021 "Prāmodyarāja, do not think that Flower of Merit, the king at that point and at that time, was someone else. At that point and at that time, the thus-gone Amitāyus was King Flower of Merit, and the thus-gone ones of this Good Eon were his one thousand sons. If simply rejoicing in this absorption has that much power, what can we say about reading this, receiving its scriptural transmission, and putting it into practice?

2.C.-  
1022 "Prāmodyarāja, once in the past there was a thus-gone one by the name of Nectar Joy whose retinue numbered hundreds of thousands. A universal monarch named Vast Mind offered that thus-gone one a palace shining with golden light, moistened by the sap of red sandalwood, and perfumed with the incense of myrobalan. For their enjoyment, he also offered each member of the saṅgha of monks the exact same gift. Moreover, he offered every one of them a pleasure garden. Thus, he came to hear this absorption from that blessed one.

2.C.-  
1023 "He then said to the best among the scholars attending that blessed one, someone by the name of Perfect Insight, 'I must understand this absorption. But doing so is difficult as long as one remains in a household. I must by all means shave off my hair and beard, go forth from the household, and become a homeless mendicant. There can be no doubt about this.' He then did shave off his hair and beard, don the saffron-colored robes, go forth from the household, and become a homeless mendicant. All his ten thousand sons and eighty-four thousand queens went forth at the same time, wishing to receive the various aspects of this absorption. [F.338.b] Knowing their thoughts, that blessed one proceeded to teach them this absorption in detail for a period of seven days. As they heard this teaching, they said to one another, 'Alas, this absorption is difficult to behold. Nevertheless, we shall write this down carefully, and we shall uphold this.'

2.C.- 1024 “Hence, they wrote down this absorption and made it their object of worship. They retained it and received its transmission. After they had passed away, they all came together again, and they pleased six hundred thousand buddhas. They kept hearing this absorption, and they all went forth and obtained this absorption. In accordance with their prayers and by these roots of virtue alone, they all attained awakening.

2.C.- 1025 “Prāmodyarāja, do not think that, at that point and at that time, the universal monarch named Vast Mind was someone else. The thus-gone Dīpaṅkara was at that point and on that occasion the universal monarch known as Vast Mind, and the thus-gone Vilocana was the monk and attendant by the name of Perfect Insight. His ten thousand sons will remain unable to reach awakening for thirty-five eons, counting from the present one. Then will follow an eon called Great Renown, and during that single eon all of them will awaken to perfect and complete buddhahood. After the eon called Great Renown is over, the eighty thousand ministers will remain unable to reach awakening for eighty eons. Then will follow an eon called Star-Like, during which those eighty thousand ministers will awaken to perfect and complete buddhahood. [F.339.a] After the eon called Star-Like will follow three hundred eons during which no buddhas will appear. Then there will be an eon known as Array of Qualities, and during that time the eighty-four thousand queens will awaken to perfect and complete buddhahood. Prāmodyarāja, such are the fruits born by this absorption of the bodhisattvas.<sup>297</sup>

2.C.- 1026 “Prāmodyarāja, in this way the superior wishes of the bodhisattvas are fulfilled. Without regard for your own body or life, pursue this absorption. If you wish to awaken to unexcelled and perfect buddhahood, then you should adhere to the practice of this absorption.”

2.C.- 1027 At that point the Blessed One spoke these verses:

“Those in pursuit of the buddhas’ awakening  
Should train in the footsteps of those kings.  
For, besides adhering to true practice,  
There is no way to achieve supreme awakening.

2.C.- 1028 “Even if one’s faith in this is weak,  
The ripening achieved will be sublime.  
Therefore, with unswerving, superior intent,  
Engage in this spiritual practice with all manner of respect.

2.C.- 1029 “Those who wish to see the victors  
Of whom I have here spoken,  
And who wish for extensive explanation,

Should, just as taught, take up this spiritual practice.

2.C.-  
1030 “Since merely rejoicing brings such excellence,  
What need is there to mention the effects of holding and reading this?  
No wandering being can conceive of the extent of these qualities.  
Upon hearing this, who would not engage in this spiritual practice?”

2.C.-  
1031 “Awakening, correct knowledge, distinctive features,  
Teaching, inspiring the minds of others,  
Practice, and illumination—all these buddha qualities  
Should be pursued through this absorption.

2.C.-  
1032 “Purification of karma, defeating the māras,  
Purifying beliefs, bringing existence to the point of exhaustion, [F.339.b]  
Reveling, and the rich arrays of the pure fields—  
None of these are rare for the one who is in possession of this.

2.C.-  
1033 “Likewise, liberation, perfect acumen,  
Universal mastery of actions,  
Bodies suited to one’s wishes, and awakening to buddhahood—  
All of these are abundant for the one who abides by this.

2.C.-  
1034 “As I have spoken here of these matters in abundant words,  
Do follow them up here and accomplish them!  
Those who do not delight in the qualities of omniscience  
Will surely have regrets in the future.

2.C.-  
1035 “The many perfections I have taught,  
Along with the paths for reaching the ocean of wisdom,  
Remain beyond the scope of comprehension  
Of corporeal beings engaged in infantile conduct.

2.C.-  
1036 “In evil times when beings are wicked,  
When the Dharma is about to disappear and the lower realms are looming,  
The wise will feel deep remorse.  
They will be cautious and timid, like deer.

2.C.-  
1037 “Prāmodyarāja, compared to the amount of merit accomplished by a  
bodhisattva who has practiced the six perfections with comprehensive skill  
throughout one thousand eons, the merit that arises when hearing about  
this absorption and rejoicing is far greater—beyond all comparison.”

2.C.-  
1038 When the Blessed One gave this Dharma teaching, innumerable  
bodhisattvas gave rise to the mind of unexcelled perfect and complete  
awakening, and they all irreversibly attained unexcelled perfect and



complete awakening. Moreover, eight hundred thousand gods and humans attained the pure Dharma eye that beholds phenomena immaculately and without stain. Since the eyes of those gods were now pure, they delighted in the Blessed One's Dharma and scattered flowers throughout this trichiliocosm. [F.340.a] The trichiliocosm shook in six distinctive ways, and the sounds of divine drums filled the air. Prāmodyarāja, along with all the millions of other bodhisattvas, attained this meditative absorption.

2.C.-  
1039 When the Blessed One had said these words, Prāmodyarāja and all the other bodhisattva great beings—as well as the whole world with its gods, humans, asuras, and gandharvas—rejoiced and praised the words of the Blessed One.

2.C.-  
1040 *This completes the noble sūtra of the Great Vehicle, known as "The Good Eon."*

## Colophon

c.

c.1 This translation was produced by the Indian preceptor Vidyākarasimha and the translator Venerable Palgyi Yang. The translation was revised and finalized by the great translator-editor Venerable Paltsek.

c.2 *Śubham astu sarvaja gatām*

c.3 *Oṃ ye dharmā hetuprabhavā  
hetuṃ teṣāṃ tathāgato hy avadat,  
teṣāṃ ca yo nirodha  
evaṃvādī mahāśramaṇaḥ*

c.4 *Maṅgala bhavatu*

ab.

## ABBREVIATIONS

- C Choné (*co ne*) Kangyur
- D Degé (*sde dge*) Kangyur
- H Lhasa Zhöl (*zhol*) Kangyur
- J Lithang (*li thang*) Kangyur
- K Kangxi Peking (*pe*) Kangyur
- N Narthang (*snar thang*) Kangyur
- S Stok Palace (*stog pho brang bris ma*) Kangyur
- Y Yongle (*g.yung lo*) Kangyur

n.

## NOTES

- n.1 Note that the number of buddhas given in the sūtra varies in the three enumerations in the text (described below in [i.5–i.7](#)). Only the first list of names contains one thousand and four buddhas.
- n.2 The notion of “a good eon” generally implies an eon in which more than one buddha appears. Skilling 2010: p. 200.
- n.3 Skilling 2010: pp. 195–96.
- n.4 The sequential order of the thousand and four buddhas has been carefully compared across the three enumerations as mentioned here, and their placement has been documented in the glossary entries for each. For those who may be interested in this research, a spreadsheet detailing this comparison across the three lists is available for download [here](https://84000.co/wp-content/uploads/84000-thousand-buddhas-list.pdf) (<https://84000.co/wp-content/uploads/84000-thousand-buddhas-list.pdf>).
- n.5 It is worth noting here that the long and remarkable teaching on the six perfections deserves more detailed attention and study than it has hitherto received.
- n.6 The stages of spiritual practice are the topic of numerous scriptures, treatises, and commentaries, some in vast detail such as the *Buddhavataṃsaka-sūtra* (Toh 44) and the *Yogācārabhūmi* (Toh 4035–4037). Perhaps the most succinct summary comes in the opening lines of the *Mahāvastu*, where four stages are described: (1) *prakṛticaryā* (“natural career”), (2) *pranidhānacaryā* (“resolving stage”), (3) *anulomacaryā* (“conforming stage”), and (4) *anivartanacaryā* (“preserving career”). See *Mahāvastu*, vol. I, 1.2; the four stages are explained in more detail in vol. 1, ch. 5. See also Jaini 2001, p. 453.
- n.7 This text’s main emphasis is on these buddhas’ future lives (the second, most extensive list, [2.B.2](#) et seq.), and the only event in these buddhas’ past

lives that it includes is their first generating of the mind set on awakening (the third listing, 2.C.4 et seq.).

- n.8 Found (1) in Pali in the *Dīghanikāya* as the *Mahāpadānasutta* (DN 14; for translation see [Sujato 2018 \(https://suttacentral.net/dn14/en/sujato\)](https://suttacentral.net/dn14/en/sujato)); (2) in several Chinese translations including 大本經 (*Daben jing* in the *Dīrghāgama*, Taishō 1), 七佛經 (*Qi fojing*, Taishō 2), and 毘婆尸佛經 (*Pipo shi fojing*, Taishō 3); and (3) in Sanskrit as the *Mahāvadānasūtra* in a number of fragmentary manuscripts from which the text has been reconstructed (Waldschmidt 1952–8, Fukita 2003).
- n.9 *Mahāvastu* vol. 1, ch. 5, and vol. 3, ch. 21.
- n.10 佛本行集經 (Taishō 190), translated by Jñānagupta in the late sixth century. For an English translation, see Beal 1875, pp. 4–16. Note that the Tibetan translation of the *Abhiniṣkramaṇasūtra* (Toh 301), which appears to be a compilation of passages extracted from the *Mūlasarvāstivādinaya Saṅgha-bhedavastu*, contains no such passage.
- n.11 See Salomon 2018, pp. 265–93. Salomon’s introduction to the Gandhāra *Bahubuddhakaśūtra* provides an excellent brief overview of the “many buddhas” literature; for a very full scholarly account, see Tournier 2019.
- n.12 The passage is in the Degé Kangyur, vol. 2, F.274.b–280.a; see Bhaiṣajyavastu Translation Team 2021, *The Chapter on Medicines*, [9.1384–9.1507 \(https://read.84000.co/translation/toh1-6.html#UT22084-001-006-5255\)](https://read.84000.co/translation/toh1-6.html#UT22084-001-006-5255). The notes to that translation provide details of parallel passages in the various Sanskrit, Chinese, and Tibetan versions.
- n.13 For a list and comments, See Skilling 2010, pp 203–6.
- n.14 See Roberts, Peter Alan. trans. *The White Lotus of Compassion* (<https://read.84000.co/translation/toh112.html>), Toh 112 (2023).
- n.15 The passage is in the Degé Kangyur, vol. 50, F.169.b–216.a; see Roberts (2023), [chapter 4](#).
- n.16 The passage is in the Degé Kangyur, vol. 39, F.117.b–125.b.
- n.17 The passage is in the Degé Kangyur, vol. 60, F.235.b–238.a; see Thurman 2017, [12.6 \(https://read.84000.co/translation/toh176.html#UT22084-060-005-446\)](https://read.84000.co/translation/toh176.html#UT22084-060-005-446) et seq.
- n.18 For example, a treasure text discovered by the fifteenth-century *gter ston* Ratna Lingpa, belonging to an inner tantra cycle based on Avalokiteśvara

(*thugs rje chen po gsang ba 'dus pa*), includes in the elaborate version of its empowerment ritual a stage in which an empowerment of the thousand buddhas is given, each mentioned by name. The ritual is still in use today, being part of the Rinchen Terdzö (*rin chen gter mzod*, “Treasury of Rediscovered Scriptures”) collection compiled by Jamgön Kongtrul and Jamyang Khyentse Wangpo.

- n.19 In the Degé Kangyur, they are found in the General Sūtra section between Toh 127 and Toh 137.
- n.20 The attention of Western scholars was drawn to this group of sūtras in a comprehensive study by Andrew Skilton (see Skilton 2002).
- n.21 See Roberts 2018a, [i.2](https://read.84000.co/translation/toh127.html#UT22084-055-001-4) (<https://read.84000.co/translation/toh127.html#UT22084-055-001-4>), [1.26](https://read.84000.co/translation/toh127.html#UT22084-055-001-163) (<https://read.84000.co/translation/toh127.html#UT22084-055-001-163>)–[1.61](https://read.84000.co/translation/toh127.html#UT22084-055-001-345) (<https://read.84000.co/translation/toh127.html#UT22084-055-001-345>), and chapter 40 (<https://read.84000.co/translation/toh127.html#UT22084-055-001-chapter-40>).
- n.22 The list in this text is shorter and takes a more structured form than in the other sūtras. See Dharmachakra Translation Committee 2016, [2.1](https://read.84000.co/translation/toh134.html#UT22084-056-002-72) (<https://read.84000.co/translation/toh134.html#UT22084-056-002-72>)–[2.10](https://read.84000.co/translation/toh134.html#UT22084-056-002-81) (<https://read.84000.co/translation/toh134.html#UT22084-056-002-81>).
- n.23 See Skilton 1999, pp 642–8. The somewhat cryptic mention of these texts in the *Mahāyānasamgraha* (Toh 4048) comes at VII.3 on F.32.b in the Degé Tengyur, vol. 134. For a translation see Brunnhölzl 2018, vol. 1, p 221 and vol. 3, p 739, although Brunnhölzl does not seem to be aware of Skilton’s very reasonable interpretation and has not followed it.
- n.24 See Dharmachakra Translation Committee 2020, [i.2](https://read.84000.co/translation/toh129.html#UT22084-055-003-573) (<https://read.84000.co/translation/toh129.html#UT22084-055-003-573>), [i.6](https://read.84000.co/translation/toh129.html#UT22084-055-003-4) (<https://read.84000.co/translation/toh129.html#UT22084-055-003-4>), and [1.54](https://read.84000.co/translation/toh129.html#UT22084-055-003-70) (<https://read.84000.co/translation/toh129.html#UT22084-055-003-70>)–[1.83](https://read.84000.co/translation/toh129.html#UT22084-055-003-100) (<https://read.84000.co/translation/toh129.html#UT22084-055-003-100>).
- n.25 As indeed is at least one of the fragmentary Khotanese texts that are close relatives of *The Good Eon*. See Skilling 2010, p 199.
- n.26 The bodhisattva interlocutor’s name in the text in question is 喜王菩薩 (*Xiwang pusa*), which could certainly be a rendering of Prāmodyarāja.

- n.27 The relationship between the *Guancha zhufaxing jing* and *The Good Eon* was first noted by Li Can 2015, p. 236. Skilton mentions the Chinese text as a “samādhi list” sūtra in his study (Skilton 2002, pp 72–3) but does not identify it as related to *The Good Eon*. About the family of texts in various languages that may be precursors, derivatives, or parallels of the surviving versions of *The Good Eon*, much remains to be discovered and explored.
- n.28 Skilling 2010: pp. 198–99.
- n.29 Salomon 2014: pp. 6–7.
- n.30 For more on Dharmarakṣa, see Boucher 2006. Note that in the Kangyur the work commonly known as the *Lotus Sūtra* is the text with the catalog number Toh 113, and that the English translation is published in the 84000 Reading Room under its full title: *The White Lotus of the Good Dharma* (<https://read.84000.co/translation/toh113.html>). See Roberts 2018b.
- n.31 Li Can 2018.
- n.32 The Denkarma catalog is dated to c. 812 CE. See Denkarma, folio 296.b.5. See also Herrmann-Pfandt 2008: p. 42, no. 73.
- n.33 Skilling and Saerji have published Sanskrit names of all the one thousand and four buddhas of the current eon by relying in part on the names published by Friedrich Weller in 1928 (based on Manchu, Chinese, Sanskrit, Tibetan, and Mongolian sources) as well as on the names listed in the so-called Khotanese *Bhadrakalpika-sūtra* (which generally differs in content from Toh 94). However, as Skilling and Saerji note, many names cannot be conclusively established in Sanskrit, and a number of uncertainties remain. See Skilling and Saerji 2014: p. 246.
- n.34 Note that the names of well-known figures such Maitreya have been left untranslated, whereas names of lesser-known figures or those whose Sanskrit names are conjectural have been translated.
- n.35 Translated based on S: *brgyad po dang*. D: *brgyad po gang*. The identity of these eight holy beings is not known.
- n.36 For a discussion of the use of the term “absorption” (*samādhi*) here and the relationship of the list that follows with similar lists in other sūtras, see Introduction [i.19](#) et seq.
- n.37 Translation assumes *stod* / *bstod* as appears in H, J, K, N, and S; D: *ston*.

- n.38 Note that this sentence deals with the twelve links in the chain of dependent origination.
- n.39 This may refer to the emblem of a thousand-spoked wheel that appears on the palms of a buddha's hand and the soles of his feet, which is one of the thirty-two marks of a great person (*mahāpuruṣalakṣaṇa*), i.e., a buddha.
- n.40 The term *spyod pa'i sa* is likely a shorthand for *mos spyod pa'i sa* ("level of devoted conduct").
- n.41 This means one has renounced communal life to lead a life of spiritual practice. Many early Buddhist texts advocate the merit of the solitary pursuit of spiritual awakening as opposed to practicing as a householder or in a community of monastics.
- n.42 Translation tentative. Tibetan: *bkrabs lhung khu sgo*.
- n.43 It is unclear what "four words" (*tshig bzhi po*) refers to here.
- n.44 "Supreme among the two-legged" (humans) and "victorious ones" are both epithets of buddhas.
- n.45 The buddha realm named here suggests that the buddha here referred to as Amitāyus (*tshe dpag med*) is not Amitābha of Sukhāvātī but Aparimitāyus / Aparimitāyurjñāna (*tshe dang ye shes dpag tu med pa*). On the ambiguity of the name Amitāyus, see [i.9](https://read.84000.co/translation/toh674.html#UT22084-091-072-14) (<https://read.84000.co/translation/toh674.html#UT22084-091-072-14>) in the introduction to *The Aparimitāyurjñāna Sūtra* (Peter Alan Roberts, trans. *The Aparimitāyurjñāna Sūtra* (<https://read.84000.co/translation/toh674.html>) [Toh 674], 2021). In that sūtra the buddhafield is called Aparimitaguṇasamcaya (*yon tan dpag tu med pa sogs pa*) rather than Aparimitaguṇavyūha as here.
- n.46 Translated based on H, J, K, N, and S: *bdag*. D: *dag*.
- n.47 Translated based on S: *mchod pas*. D: *mchad pas*.
- n.48 Note that this heading repeats a previous one but is given a different explanation in the explanatory section.
- n.49 Note that this heading repeats a previous one but is given a different explanation in the explanatory section.
- n.50 We have read *rigs pa* as *rig pa* to match the explanatory section and avoid repetition (the *rigs pa'i pha rol tu phyin pa* are discussed separately).



- n.51 Note that this and the following heading repeat previous ones but are given different explanations in the explanatory section.
- n.52 Note that this heading repeats a previous one but is given a different explanation in the explanatory section.
- n.53 Translated based on S: *gi*. D: *gis*.
- n.54 Note that this heading repeats a previous one but is given a different explanation in the explanatory section.
- n.55 Note that this heading repeats a previous one but is given a different explanation in the explanatory section.
- n.56 Note that this heading repeats a previous one but the six superknowledges are treated separately in the explanatory section.
- n.57 Note that this heading repeats a previous one but is given a different explanation in the explanatory section.
- n.58 For details on Prince Kuśa, see Skilling and Saerji 2019: pp. 130–31.
- n.59 It is not known what the expressions “five hundred verses” and “ninety-six heretics” (*pāṣaṇḍika*) refer to.
- n.60 For details on Keśin, see Skilling and Saerji 2019: pp. 132–34.
- n.61 For details, see Skilling and Saerji 2019: pp. 134–35.
- n.62 The reference to “sevenfold eons” may refer to the total of seven destructions by wind, each of which is preceded by seven destructions by fire, that occur during an eon of destruction within one great eon (*mahākalpa*). See *Abhidharmakośa* 3.102.
- n.63 “Bodhisattva’s” is added here to specify the subject of this sentence. Note that “Bodhisattva” is only capitalized in this translation when it refers specifically to the Buddha Śākyamuni in one of his previous lives.
- n.64 For details, see Skilling and Saerji 2019: pp. 135–37.
- n.65 For details, see Skilling and Saerji 2019: p. 137.
- n.66 For details, see Skilling and Saerji 2019: pp. 137–38.
- n.67 For details, see Skilling and Saerji 2019: pp. 138–39. Here “hero” is added for context.

- n.68 For details, see Skilling and Saerji 2019: pp. 141–42.
- n.69 These ten commitments (*thugs dam*) could not be identified.
- n.70 Translated based on S: *dpyod pa dang sel ba*. D: *spyod pa dang sel ba*.
- n.71 It is not known what the twofold Dharma refers to here. It could refer to the dharma of scriptural transmission (*āgama*) and the dharma of realization (*adigama*), that is, the teachings one receives and how one internalizes them through practice.
- n.72 It is not known what these two aspects of Dharma based on “two omniscient deeds” (*cang shes kyi las gnyis*) refer to here. As for the terminology, according to the *Mahāvvyutpatti*, *cang shes* renders the Sanskrit *ājāneya*, meaning “well bred,” “of noble origin,” but also (by creatively misconstruing the term as deriving from *jñā*, “to know”) “all-knowing.”
- n.73 Presumably this refers to the seven categories of *prātimokṣa* vows: the fasting vow, the respective sets of vows for male and female lay practitioners, the vows for male and female novices, and the full sets of vows for monks and nuns.
- n.74 For details, see Skilling and Saerji 2019: pp. 143–44.
- n.75 For details, see Skilling and Saerji 2019: pp. 135–37.
- n.76 It is not known what story is alluded to here.
- n.77 This is a tentative rendering of the phrase *lam gyi rgyud bcad*.
- n.78 For details, see Skilling and Saerji 2019: pp. 144–45.
- n.79 For details, see Skilling and Saerji 2019: pp. 149–50.
- n.80 For details, see Skilling and Saerji 2019: pp. 150–51.
- n.81 For details, see Skilling and Saerji 2019: pp. 144–45.
- n.82 For details, see Skilling and Saerji 2019: p. 155.
- n.83 A wandering mendicant (*parivrajaka*) named Realizer (*rtogs byed*) is mentioned twice in this text. We are unable to identify this figure elsewhere in Buddhist literature.
- n.84 For details, see Skilling and Saerji 2019: p. 158.
- n.85 For details, see Skilling and Saerji 2019: pp. 159–60.

- n.86 For details, see Skilling and Saerji 2019: pp. 161–62.
- n.87 For details, see Skilling and Saerji 2019: pp. 134–35.
- n.88 For details, see Skilling and Saerji 2019: pp. 162–63.
- n.89 For details, see Skilling and Saerji 2019: pp. 163–64.
- n.90 For details, see Skilling and Saerji 2019: pp. 135–37.
- n.91 For details, see Skilling and Saerji 2019: pp. 138–39.
- n.92 For details, see Skilling and Saerji 2019: p. 165.
- n.93 For details, see Skilling and Saerji 2019: pp. 161–62.
- n.94 For details, see Skilling and Saerji 2019: pp. 135–37.
- n.95 For details, see Skilling and Saerji 2019: pp. 163–64.
- n.96 For details, see Skilling and Saerji 2019: pp. 166–67.
- n.97 Translated based on H, K, Y, N, and P: *dmigs pa med pa thos pa*. D and S: *dmigs pa med pa'i thos pa*.
- n.98 This is likely an allusion to the episode in the Buddha's life when during a period of intense ascetic practices of self-mortification, he recalled the joy and peace he experienced in childhood while he sat in the cool shade of a rose-apple tree. This was a key to his spiritual awakening that took him beyond the streams of self-indulgence and self-mortification.
- n.99 Here begins the discussion of the six perfections in relation to the thirty-two major marks of a great person (*mahāpuruṣalakṣaṇa*), a buddha. These are listed, with considerable variation, in several Prajñāpāramitā sūtras (see for example Padmakara Translation Group, trans. *The Transcendent Perfection of Wisdom in Ten Thousand Lines* (<https://read.84000.co/translation/toh11.html#UT22084-031-002-271>) (Toh 11), 2018, 2.16 (<https://read.84000.co/translation/toh11.html#UT22084-031-002-271>)). They are to be found detailed in the *Lalitavistara* (see Dharmachakra Translation Committee, trans., *The Play in Full* (<https://read.84000.co/translation/toh95.html>) (Toh 95), 2013, 7.99 (<https://read.84000.co/translation/toh95.html#UT22084-046-001-475>)–103 (<https://read.84000.co/translation/toh95.html#UT22084-046-001-479>) and 26.145 (<https://read.84000.co/translation/toh95.html#UT22084-046-001-2206>)–73 (<https://read.84000.co/translation/toh95.html#UT22084-046-001-2234>)), *Mahāyānopadeśa* (Toh 169), *Rāṣṭrapālāparipṛcchā* (see Vienna Buddhist

Translation Studies Group, trans. *The Questions of Rāṣṭrapāla* (<https://read.84000.co/translation/toh62.html>) (Toh 62), 2021), *Ratnagotravibhāga* (Toh 4024, 3.17–25), *Mahāvastu*, and in the Pali *Lakkhaṇasutta*.

- n.100 According to most lists, the second minor mark of a buddha is to have designs of the thousand-spoked wheel on the palms of his hands and soles of his feet.
- n.101 This refers to the major mark of the sheathed, retracted penis (*kośopagata-vastiguhya*).
- n.102 Translated based on C, H, J, K, Y, N, and S: *bskyod*. D: *bskyad*.
- n.103 We are unsure what animal this refers to. Tib. *srog chags go ba*.
- n.104 This refers to the tuft of hair (*ūrṇā*) that grows between the Buddha's eyebrows.
- n.105 This could refer to Buddha's ability to extend the uṣṇīṣa to the Realm of Brahmā, where it is not seen by those on earth.
- n.106 This marks the end of the section on the thirty-two major marks.
- n.107 We have added "of the noble path" for clarification.
- n.108 These "ten unsurpassable (*bla na med pa bcu*) factors" are unknown.
- n.109 The sense of this passage is unclear and our translation is therefore tentative.
- n.110 Skilling and Saerji (2019: p. 148) suggest that *'be la ma* refers to the brahmin Velāma, one of the Buddha's previous incarnations.
- n.111 For details, see Skilling and Saerji 2019: pp. 159–60.
- n.112 Translated based on D: *btson gyis phyir*. H, J, K, N, and S: *brtson 'grus kyi phyir*.
- n.113 For details, see Skilling and Saerji 2019: pp. 161–62.
- n.114 For details, see Skilling and Saerji 2019: pp. 143–44.
- n.115 Translated based on C and S: *sbyor ba la sdod pa*. D: *sbyor ba las sdod pa*.
- n.116 The five powers are here reprised in terms of factors associated or concomitant with (*mtshungs par ldan pa, saṃprayukta*) them.
- n.117 Translated based on C, H, and S: *pha rol gnon pa*. D: *pha rol gnod pa*.

- n.118 Translated based on C and S: *spyos pa*. D: *spyod pa*.
- n.119 Translated based on S: *lhag pa*. D: *lhag ma*.
- n.120 Translation of “a tremendous challenge” is tentative. D: *tas phug kyang*.
- n.121 Translated based on U: *chom rkun g.yog po*. D: *chom rkun g.yag po*. K and Y: *chom rgun g.yag po*. C: *chom rkun g.yog mang*. S: *chom rkun g.yas po*.
- n.122 Translated based on S: *mi mjed pa*. D: *mi bjed pa*.
- n.123 “Such beliefs” is added here to specify the referent of the definite pronoun *de*.
- n.124 “Those expressions” is added here to specify the referent of the definite pronoun *de*.
- n.125 It is unclear what “eightfold retinue” (*khor brgyad po*) refers to.
- n.126 For details, see Skilling and Saerji 2019: pp. 135–37.
- n.127 This refers to the well-known episode in the life of the Buddha when Brahmā appears after the Buddha’s awakening to persuade him to teach others the path to its realization that he had discovered.
- n.128 “The five mendicants” refers to the first five disciples of the Buddha Śākyamuni with whom he previously practiced austerities.
- n.129 The elixir of immortality *amṛta* is a metaphor for the Dharma.
- n.130 As the list appears to enumerate eight faculties, it is unclear how the six should be counted.
- n.131 This final set constitutes the six perfections of the fourth fearlessness, though this is not stated in the text.
- n.132 The translation in this sentence is tentative and the episode referred to does not seem to correspond to any versions of the apocryphal story of Mahāmaudgalyāyana’s attempt to rescue his mother from the starving spirit realm that was popular in East Asia. We have taken the expression *lhung bzed kyi chu pho ba* to refer to one of the subdivisions of monks known as “water male” (*chu pho ba*) who take up the “alms bowl” (*lhung bzed*), i.e., are mendicants, but this is conjectural.
- n.133 “Here are” is added here for clarification.

- n.134 Note that “the level of” is missing here; the initial list and concluding line in this passage have “six perfections of the qualities of the level of the spiritual potential.”
- n.135 This refers to the eighth spiritual level.
- n.136 “For that realm” is added for clarification.
- n.137 According to the list above, here should follow “the six perfections of abandonment.”
- n.138 This refers to the four torrents of cyclic existence: birth, aging, illness, and death.
- n.139 Unless indicated otherwise, the Sanskrit names of the buddhas follow Skilling and Saerji 2014, 2016, 2017, and 2018.
- n.140 Appears later as Sunetra (see Skilling and Saerji 2014).
- n.141 Tib. *yon tan 'od 'phro ba*. Skilling and Saerji 2014 here gives Arci.
- n.142 Not in Skilling’s list.
- n.143 Not in Skilling’s list.
- n.144 Translation assumes *tshims sbyin* as his name appears in the second list. Here in the first list D reads *chos sbyin*.
- n.145 Ratnagarbha, Ratnacandra, Vimalakīrti, Śāntatejas, and Priyaketu are not listed in Skilling and Saerji 2016.
- n.146 Not listed in Skilling and Saerji 2016.
- n.147 Skilling and Saerji 2016 suggests Bodhyaṅga, but note that Chinese and Khotanese sources differ. This is a conjectural translation for Tib. *skrun mdzad*; see *ibid.*, p. 184 n. 430.
- n.148 Translation assumes *zla rgyas* as appears in the second and third list. Here in the first list, D reads *zla rgyal*.
- n.149 Translation assumes *dbyangs byin* as appears in the second and third list. Here in the first list, D reads *tshangs byin*.
- n.150 Skilling and Saerji give Padmagarbha (See Skilling and Saerji 2017, p. 175 n. 106).
- n.151 Not in Skilling and Saerji 2016.

- n.152 Not listed in Skilling and Saerji 2017.
- n.153 Appears later as Gandha (see Skilling and Saerji 2017).
- n.154 Skilling and Saerji give Acalaprajñābha (see Skilling and Saerji 2017, p. 202 n. 442).
- n.155 Not in Skilling and Saerji 2018.
- n.156 Not listed in Skilling and Saerji 2018.
- n.157 Tib. *dga' ba mtha' yas grags*. Skilling and Saerji 2018 gives Anantakīrti. Sanskrit construction follows Dharma Publishing 1986.
- n.158 Tib. *bsod nams sgron ma*. Sanskrit construction follows Dharma Publishing 1986.
- n.159 Not in Skilling and Saerji 2018.
- n.160 This list has 1004 names.
- n.161 Given as Yaśas in Skilling and Saerji 2014.
- n.162 “This absorption” (*ting nge 'dzin 'di*) likely refers to the preceding discourse itself, which the Buddha has transmitted from his own state of meditative absorption.
- n.163 Translation assumes *sel ba po* as appears in C, H, J, K, Y, N, and S. D reads *sil ba po*.
- n.164 Note that the buddha Arthaviniścita does not appear in this enumeration.
- n.165 Translation assumes *mchog sred* as appears in the first list. Here in the second list D reads *mchog srid*.
- n.166 Translation assumes *der gnas* as appears in the first list. Here in the second list D reads *bder gnas*.
- n.167 This means one has brought to completion the exhaustion of all factors that keep one bound to cyclic existence.
- n.168 Tib. *skyugs pa po*, “those who have vomited,” in other words, those who have grown nauseated by cyclic existence and all the suffering it causes beings.
- n.169 There is an unclear comparison here between buddhas and birds. “Soar” is added tentatively for clarity.

- n.170 Translation assumes *me dag* as appears in J, K, and N. D reads *me tog*.
- n.171 Conjectural translation. Tib. *skrun mdzad*. See Skilling and Saerji 2016, p. 184 n. 430.
- n.172 Note that this buddha does not appear in the sūtra's initial and final enumerations.
- n.173 Translation follows S: *gcod par mdzad pa*. D reads *mchod par mdzad pa*.
- n.174 Some earlier prints of the Degé Kangyur (W22084 and W3CN20612) read *sgron ma yod*, "Lamp Possessor." This seems to have been edited in the present post par phud print of the Degé (W4CZ5369) which reads *sgron ma 'od*.
- n.175 Note that the buddha Nātha is omitted in this enumeration.
- n.176 Translation assumes *chags pa med mdzod* as appears in the first and third list. Here in the second list D reads *chags pa med mdzad*.
- n.177 Translation assumes *rgyags med ma* as appears in H, J, K, N, and S. D reads *rgyags sred ma*.
- n.178 Translation assumes *glu* as appears in C, H, N, and U. D reads *klu*.
- n.179 Translation assumes *'gro bas mchod* as appears in H, J, and N. D reads *'gro bas mchog*.
- n.180 Translation assumes *mes byin* as appears in C, K, and Y. D reads *med byin*.
- n.181 Translation assumes *bdud zhi byed pa* as appears in S. D reads *bdud bzhi byed pa*.
- n.182 Translation assumes *mig snyoms* as appears in C, K, Y, and S. D reads *mi snyoms*.
- n.183 Translation assumes *tog* as appears in C, H, N, and S. D reads *thog*.
- n.184 Tentative translation based on *sred bcug dra ba* as appears in H, K, Y, N, and S. D reads *sred lcugs dra ba*.
- n.185 Translation assumes *ming bsal ba* as appears in C and S. D reads *ming gsal ba*. "The names" may refer to the four nonphysical aggregates, also known as "the four names."



- n.186 Translation assumes *nam mkha'i dbyangs* as appears in the first and third list. Here in the second list D reads *nam mkha'i dbyings* .
- n.187 Translation assumes *bsal* as appears in H, J, K, Y, N, and S. D reads *gsal*.
- n.188 Translation assumes *stobs chen* as appears in the first and third list. Here in the second list D reads *stobs can*.
- n.189 Translation assumes *dbyen* as appears in H, J, K, Y, N, and S. D reads *dben*.
- n.190 Note that according to the initial enumeration the buddhas Yaśas and Ketu are referred to as a single buddha by the name of Yaśaketu.
- n.191 We have been unable to identify this term. For a further discussion on this see Skilling and Saerji 2014, p. 252 n. 54.
- n.192 Tib. *gser rtog*. See Skilling and Saerji 2014, p. 253 n. 73.
- n.193 Tib. *ras bcos leb leb pho*. See Skilling and Saerji 2014, p. 254 n. 81.
- n.194 Translation assumes *pad spyan* as appears in S. D reads *pad ldan*.
- n.195 Tib. *mig dang sdug pa*. Tentative translation following Skilling and Saerji 2014, p. 258 n. 134.
- n.196 Tib. *pan tsa li yi 'bras bu*. Tentative translation, see Skilling and Saerji 2014, p. 260 n. 156.
- n.197 Tib. *pa la ba ta*. The meaning of this term (which appears to be a transcription) is unclear. See Skilling and Saerji 2014, p. 261 n. 167.
- n.198 Tib. *'ba' sha ka gcig*. Tentative translation, see Skilling and Saerji 2014, p. 262 n. 188.
- n.199 Tib. *mchil lham rim pa gcig pa*. Tentative translation, see Skilling and Saerji 2014, p. 264 n. 206.
- n.200 Tib. *mi 'dzin*. Tentative translation, see Skilling and Saerji 2014, p. 264 n. 209.
- n.201 Tib. *ha sa ba sha ka*. The meaning of this term (which appears to be a transcription) is unclear. See Skilling and Saerji 2014, p. 268 n. 257.
- n.202 Tib. *da nur mkhan*. The meaning of this word is unclear. See Skilling and Saerji 2014, p. 269 n. 266.
- n.203 Note that the buddha Kanakaparvata (129 according to the initial enumeration) does not appear in this account.

- n.204 Tib. *'dun dpon*. Tentative translation, see Skilling and Saerji 2014, p. 273 n. 321.
- n.205 Note that the buddha Girikūṭaketu (150 according to the initial enumeration) does not appear here.
- n.206 Translation assumes *tshims sbyin* as his name appears in the second list. D reads *tshems sbyin*.
- n.207 Tib. *ma mi kha*. This meaning of this word remains unknown. See Skilling and Saerji 2014, p. 278 n. 380.
- n.208 Tib. *dbu bzhu gcig cig*. Tentative translation. See Skilling and Saerji 2014, p. 278 n. 380.
- n.209 Tib. *pa thal ba*. This meaning of this word remains unknown. See Skilling and Saerji 2014, p. 279 n. 391.
- n.210 Tib. *gtso blag mkhan*. Skilling and Saerji 2014, p. 280, has “washerman,” following the *Mahāvīyutpatti*.
- n.211 Tib. *ras kyi phur ma*. For alternatives, see Skilling and Saerji 2014, p. 282 n. 431.
- n.212 Translation assumes *rgun shing* as appears in C, H, and S. D reads *dgun shing*.
- n.213 Translation assumes *mchog sred* as appears in the first list. Here in the third list D reads *mchog srid*.
- n.214 Tib. *a ha ta ka*. The meaning of this word is uncertain. See Skilling and Saerji 2014, p. 285 n. 472.
- n.215 Tib. *seng ge'i stobs kyis gshegs*. For alternatives, see Skilling and Saerji 2014, p. 286 n. 483.
- n.216 Tib. *shing bzo mkhan*. For alternatives, see Skilling and Saerji 2014, p. 287 n. 494.
- n.217 Tib. *de yi lam // lag mthil tsam zhig phyag dar legs par byas*. For an alternative translation, see Skilling and Saerji 2016, p. 149.
- n.218 Tib. *khral mi*. See Skilling and Saerji 2016, p. 150 n. 18.
- n.219 Tib. *bzhon par mdzad*. Skilling and Saerji 2016, p. 152, renders this “Acting with Absorption.”
- n.220 Tib. *dus kyi rjes 'brang spos*. Tentative translation, see Skilling and Saerji 2016, p. 152 n. 44.

- n.221 Tib. *ta la pa ta*. Tentative translation, see Skilling and Saerji 2016, p. 153 n. 49.
- n.222 Tib. *sha ma ka dag*. It is unclear what this term refers to. See Skilling and Saerji 2016, p. 156 n. 84.
- n.223 Tib. *a yo ga*. The significance of this word is uncertain. See Skilling and Saerji 2016, p. 157 n. 94.
- n.224 Note that the following five buddhas who appear at this point in the initial enumeration are omitted here: Ratnagarbha, Ratnacandra, Vimalakīrti, Śāntatejas, and Priyaketu.
- n.225 Tib. *'ba ti shing*. Not translated; see Skilling and Saerji 2016, p. 158 n. 121.
- n.226 Tib. *kre ka ni*. We are unable to determine which flower this may refer to.
- n.227 Tib. *lag bla*. See Skilling and Saerji 2016, pp. 161–62 n. 157.
- n.228 Tib. *'dun dpon*. Tentative translation, see Skilling and Saerji 2014, p. 273 n. 321.
- n.229 The meaning of this word is unknown to us.
- n.230 Note that the buddha Māradama (382 according to the initial enumeration) does not appear here.
- n.231 Tib. *dhing rta*. Untranslatable at present. See Skilling and Saerji 2016, p. 176 n. 340.
- n.232 Tib. *gtar khan*. See Skilling and Saerji 2016, p. 176 n. 343.
- n.233 This likely refers to the *Bhadrakalpikasamādhi* itself. See Skilling 2010: p. 216.
- n.234 Tib. *gtsug lag khang dag skyong nul*. See Skilling and Saerji 2016, p. 179 n. 374.
- n.235 Skilling and Saerji (2016, p. 181) list this name as Maṇigarbha.
- n.236 Tib. *brten bcas gcig pu'i tshe*. The meaning of this phrase is unclear. See Skilling and Saerji 2016, p. 182 n. 407.
- n.237 Tib. *dge slong rkyen pa*. Tentative translation following Skilling and Saerji 2016, p. 182 n. 407.
- n.238 The meaning of this word is unknown to us. See Skilling and Saerji 2016, p. 183 n. 418.
- n.239 Conjectural translation. Tib. *skrun mdzad*. See Skilling and Saerji 2016, p. 184 n. 430.

- n.240 Tib. *lag bla*. See Skilling and Saerji 2016, pp. 161–62 n. 157.
- n.241 Tib. *bcings pa med pa po/ /ral pa can*. The significance of this phrase is not clear to us. See Skilling and Saerji 2016, p. 185 n. 444.
- n.242 Tib. *ka la man*. Following Skilling and Saerji 2016, p. 186 n. 448, the translation assumes *ka la ma*.
- n.243 Tib. *ci tse'i phub ma phrag sta*. Tentative translation, see Skilling and Saerji 2016, p. 187 n. 464.
- n.244 Tib. *rten bcas*. Tentative translation.
- n.245 Tib. *nir yu ha ka*. Tentative translation following Skilling and Saerji 2016, p. 190 n. 499.
- n.246 Tib. *bram ze yi rgya mtsho'i bu*. Following Skilling and Saerji 2016, p. 168, we read this as *bram ze yi rgyal po'i bu*. Ibid. translates this phrase as “the son of the royal chief priest.”
- n.247 Tib. *hi dim ba ra*. The significance of this word is unknown to us (Cf. Skilling and Saerji 2016, p. 168 n. 16).
- n.248 Tib. *sreg shang*. Translation assumes *gseg shang* as appears in C and S.
- n.249 Tib. *bhad tra ka ri*. Tentative translation. See Skilling and Saerji 2016, p. 172 n. 68.
- n.250 Translation assumes *pad ma'i phung po* as appears in the first and second list. Here in the third list D reads *pad ma'i snying po*.
- n.251 Tib. *lag bla*. Cf. Skilling and Saerji 2016, pp. 161–62 n. 157.
- n.252 Tib. *gser rtog*. See Skilling and Saerji 2014, p. 253 n. 73.
- n.253 Tib. *lcags srungs*. Tentative translation following Skilling and Saerji 2016, p. 181.
- n.254 Tib. *go ri ka*. Meaning unknown. See Skilling and Saerji 2017, p. 182 n. 186.
- n.255 Note that the buddha Sudatta (615 according to the initial list) does not appear here.
- n.256 Tib. *lag bla*. See Skilling and Saerji 2016, pp. 161–62 n. 157.
- n.257 Tib. *brten bcas gcig pu'i tshe*. The meaning of this phrase is not clear. See Skilling and Saerji 2016, p. 182 n. 407.

- n.258 Tib. *tsug kra ru ka*. Tentative transliteration following Skilling and Saerji 2017, p. 185 n. 225.
- n.259 Note that the buddha Jagatpūjita (640 according to the initial enumeration) does not appear here.
- n.260 Tib. *la ku sa*. The word is unknown to us. See Skilling and Saerji 2017, p. 188 n. 271.
- n.261 Tib. *phub mkhan*. Tentative translation following Skilling and Saerji 2017, p. 189 n. 282.
- n.262 Tib. *a ba ka ra*. Tentative translation following Skilling and Saerji 2017, p. 191 n. 307.
- n.263 Tib. *a ba kan*. Tentative translation following Skilling and Saerji 2017, p. 191 n. 308.
- n.264 Tib. *ga na ko*. Tentative translation following Skilling and Saerji 2017, p. 192 n. 322.
- n.265 Note that the buddha Tiṣya (687 according to the initial enumeration) does not appear here.
- n.266 Note that the buddha Vijita (698 according to the initial enumeration) does not appear here.
- n.267 Tib. *snar blugs pa yi spyad*. A medical/sanitary procedure. See Skilling and Saerji 2017, p. 195 n. 357.
- n.268 Tib. *spyad rdzi*. Tentative translation following Skilling and Saerji 2017, p. 197 n. 377.
- n.269 Tib. *kun tu ra ka*. We are unable to find a Sanskrit term behind this apparent transliteration.
- n.270 Tib. *pha gu'i 'bras bu*. We are unable to find a Sanskrit term behind this apparent transliteration.
- n.271 Tib. *brten bcas gcig pu'i tshe*. The meaning of this phrase is unclear. See Skilling and Saerji 2016, p. 182 n. 407.
- n.272 Note that a buddha by the name of Gandha (Tib. *spos can*) here replaces Pratibhānacakṣus, who appears at the corresponding place (739) in the initial enumeration.

- n.273 Tib. *brten bcas tshe*. The meaning of this phrase is unclear. See Skilling and Saerji 2016, p. 182 n. 407.
- n.274 Tib. *brten bcas tshe*. The meaning of this phrase is unclear. See Skilling and Saerji 2016, p. 182 n. 407.
- n.275 Tib. *da nur mkhan*. Tentative translation following Skilling and Saerji 2018, p. 211 n. 28.
- n.276 Note that the buddha Puṇyadhvaja (779 according to the initial enumeration) does not appear here.
- n.277 Note that this buddha does not appear in the initial enumeration.
- n.278 Note that the buddha Kalyāṇacūḍa (804 according to the initial enumeration) does not appear here.
- n.279 This buddha does not appear in the initial enumeration.
- n.280 Note that this buddha does not appear in the initial enumeration.
- n.281 Tib. *drang po*. Skilling and Saerji 2018, p. 229 n. 220, suggests “secretary” for a presumed *drung po*.
- n.282 Tib. *ka ran tak*. Our Sanskrit restoration follows Skilling and Saerji 2018, p. 230 n. 226.
- n.283 Tib. *chu tom*. Following Skilling and Saerji 2016, p. 232 n. 247, we read this as *chu zom*.
- n.284 Tib. *bya ba*. Following Skilling and Saerji 2018, p. 233 n. 255, the translation assumes *bya ra*.
- n.285 Tib. *'ta la*. We are not aware of any Sanskrit word behind this apparent transcription.
- n.286 Tib. *ka ran dza byed tshe*. Tentative translation following Skilling and Saerji 2018, p. 236 n. 281.
- n.287 Tib. *glu dbyangs*. Restored in Sanskrit as Nāgaruta (Tib. *klu dbyangs*) in accord with the earlier references to this buddha. See also Skilling and Saerji 2018, p. 237 n. 296.
- n.288 Tib. *lag bla*. See Skilling and Saerji 2018, pp. 161–62 n. 157.
- n.289 Note that the first two lists give the buddha Puṇyapradīpa here.

- n.290 Note that this buddha does not appear in the initial enumeration.
- n.291 Tib. *'ug pa*. Skilling and Saerji 2018, p. 242 n. 349, reads this word as *'ug pa pa* (thus translating the Sanskrit *aulukyua*) and hence translates this enigmatic phrase with “when he was a follower of the Vaiśeṣika doctrine.”
- n.292 Tib. *gos dang shing leb dag ni bzhag nas kyang*. The sense of this sentence is unclear to us.
- n.293 Note that the buddha Sudarśana (994 according to the initial enumeration) does not appear here.
- n.294 Tib. *ka sha'i gdan*. Following Skilling and Saerji 2018, p. 243 n. 362, the translation assumes *ku sha'i gdan*.
- n.295 Note that this enumeration gives only 994, falling short of the 1000 specified in the text.
- n.296 The sense of “eightfold reveling” is unclear.
- n.297 This passage relating the origin story of further future buddhas is quoted in the *Sūtrasamuccaya* (Toh 3934) and in the *Samskṛtāsamskṛtaviniścaya* (Toh 3897), and is mentioned in Butön’s *History of the Dharma* (Butön F.35.a), Kongtrul Lodrö Thaye’s *Treasury of Knowledge* (see Kongtrul 2010, p 44), and other works, as the authority for the sequence of future eons and the appearance or otherwise of buddhas beyond the end of the present Good Eon.

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 Abandoner of Anger

*tha spangs ma*

ཐ་སྐངས་མ།

—

Mother of the buddha Merudhvaja.

g.2 Abandoning Displeasure

*mi dga' spong*

མི་དགའ་སྤོང་།

—

Foremost in terms of insight among the followers of the buddha Guṇagaṇa.

g.3 Abandoning Doubt

*yid gnyis spong*

ཡིད་གཉིས་སྤོང་།

—

Son of the buddha Mahāyaśas.

g.4 Abandoning Doubt

*yid gnyis spong*

ཡིད་གཉིས་སྤོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇendradeva.

g.5 Abandoning Doubt

*yid gnyis spong*

ཡིད་གཉིས་སྤོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmacchattra.

g.6 Abandoning Doubt

*yid gnyis spong*

ཡིད་གཉིས་སྤོང་།

—

Buddha in the presence of whom the buddha Dṛḍhakrama (60 according to the third enumeration) first gave rise to the mind of awakening.

g.7 Abandoning Doubt

*yid gnyis spong*

ཡིད་གཉིས་སྤོང་།

—

Buddha in the presence of whom the buddha Vairocana (344 according to the third enumeration) first gave rise to the mind of awakening.

g.8 Abandoning Doubt

*yid gnyis spong ba po*

ཡིད་གཉིས་སྲོང་བ་པོ།

—

Buddha in the presence of whom the buddha Mañiviśuddha (961 according to the third enumeration) first gave rise to the mind of awakening.

g.9 Abandoning Doubt

*yid gnyis spong*

ཡིད་གཉིས་སྲོང་།

—

Foremost in terms of insight among the followers of the buddha Tīṣya.

g.10 Abandoning Doubt

*yid gnyis spong*

ཡིད་གཉིས་སྲོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Janendra.

g.11 Abandoning Doubts

*yid gnyis spong ba*

ཡིད་གཉིས་སྲོང་བ།

—

Mother of the buddha Tīrthakara.

g.12 Abandoning the Māras

*bdud spong*

བདུད་སྲོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Niyatabuddhi.

g.13 Abandoning the Rivers

*chu bo spong*



ལུ་བོ་སྤྲོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anavanata.

g.14 Abandoning the Rivers

*chu bo spong*

ལུ་བོ་སྤྲོད།

—

Father of the buddha Uttīrṇapaṅka.

g.15 Abandonment

*spong ba*

སྤྲོད་བ།

—

Father of the buddha Kṛtārtha.

g.16 Ābhāsaraśmi

*snang ba'i 'od zer*

སྤྲོད་བའི་འོད་ཟེར།

*ābhāsaraśmi*

The 649th buddha in the first list, 648th in the second list, and 640th in the third list.

g.17 Abhaya

*bsnyengs pa med*

བསྟེངས་པ་མེད།

*abhaya*

The 420th buddha in the first list, 419th in the second list, and 413th in the third list.

g.18 Abhaya

*bsnyengs med*

བསྟེངས་མེད།

*abhaya*

The 441st buddha in the first list, 440th in the second list, and 434th in the third list.

- g.19     **Abhaya**  
*bsnyengs med*  
བསྐྱེདས་མེད།  
*abhaya*  
The 743rd buddha in the first list, 742nd in the second list, and 732nd in the third list.
- g.20     **Abhedyabuddhi**  
*mi phyed blo mnga'*  
མི་བྱེད་སྒོ་མངའ།  
*abhedyabuddhi*  
The 899th buddha in the first list, 898th in the second list, and 889th in the third list.
- g.21     **Abhijñāketu**  
*mngon shes tog*  
མངོན་ཤེས་རྟོག།  
*abhijñāketu*  
The 551st buddha in the first list, 551st in the second list, and 544th in the third list.
- g.22     **Abhyudgata**  
*mngon par 'phags*  
མངོན་པར་འཕགས།  
*abhyudgata*  
The 496th buddha in the first list, 495th in the second list, and 489th in the third list.
- g.23     **Abhyudgataśrī**  
*shin tu 'phags dpal*  
ཤིན་ཏུ་འཕགས་དཔལ།  
*abhyudgataśrī*  
The 160th buddha in the first list, 159th in the second list, and 159th in the third list.
- g.24     **Abiding**  
*gnas pa*

གནས་པ།

—

Attendant of the buddha Sūryapriya.

g.25 Abiding by Compassion

*snying rjes gnas*

སྲིད་རྗེས་གནས་པ།

—

Mother of the buddha Akṣobhya.

g.26 Abiding by Emptiness

*stong pa nyid la gnas pa*

སྲོང་པ་ཉིད་ལ་གནས་པ།

—

Mother of the buddha Siṃharaśmi.

g.27 Abiding by Freedom from Attachment

*chags dang bral bar gnas pa*

ཚགས་དང་བྲལ་བར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vasuśreṣṭha.

g.28 Abiding by Love

*byams la gnas*

བྱམས་ལ་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Brahmaketu.

g.29 Abiding by Love

*byams gnas*

བྱམས་གནས་པ།

—

Father of the buddha Akṣobhya.

g.30 Abiding by Mastery Free from Delusion

*gti mug med pa'i dbang phyug gnas*

གཏི་མུག་མེད་པའི་དབང་ཕྱུག་གནས།

—

Attendant of the buddha Mayūra.

g.31 Abiding by Seeing

*rnam par gzigs gnas*

རྣམ་པར་ག་ཟིགས་གནས།

—

Buddha in the presence of whom the buddha Abhaya (413 according to the third enumeration) first gave rise to the mind of awakening.

g.32 Abiding by Supreme Discipline

*tshul khrims mchog gnas*

ཚུལ་ཁྲིམས་མཚོག་གནས།

—

Buddha in the presence of whom the buddha Kathendra (782 according to the third enumeration) first gave rise to the mind of awakening.

g.33 Abiding by Supreme Qualities

*yon tan mchog la gnas pa*

ཡོན་ཏན་མཚོག་ལ་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmabala.

g.34 Abiding by the Pacification of the Flaws of Arrogance

*rgyags pa'i skyon zhi bar gnas pa*

རྒྱགས་པའི་སྐྱོན་ཞི་བར་གནས་པ།

—

Foremost in terms of insight among the followers of the buddha Bhasmakrodha.

g.35 Abiding by the Position

*phyogs gnas ma*

ཕྱོགས་གནས་མ།

—

Mother of the buddha Rṣideva.

g.36 Abiding by the Training

*dul gnas*

དུལ་གནས།

—

Foremost in terms of insight among the followers of the buddha Samadhyāyin.

g.37 Abiding by the Training

*dul bar gnas*

དུལ་བར་གནས།

—

Attendant of the buddha Hutārci.

g.38 Abiding by Unshakable Power

*mthu rtsal g.yo ba med par gnas pa*

མཐུ་རྩལ་གཡོ་བ་མེད་པར་གནས་པ།

—

Foremost in terms of insight among the followers of the buddha Vimuktacūḍa.

g.39 Abiding Evenly

*mnyam par gnas*

མཉམ་པར་གནས།

—

Buddha in the presence of whom the buddha Sūrata (250 according to the third enumeration) first gave rise to the mind of awakening.

g.40 Abiding Evenly

*mnyam par gnas*

མཉམ་པར་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānapriya.

g.41 Abiding Free from Attachment

*chags pa med par gnas pa*

ཚགས་པ་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vibhaktajñāsvara.

g.42 Abiding Free from Delusion

*'khrul med gnas*

འཇུལ་མེད་གནས།

—

Attendant of the buddha Subhaga.

g.43 Abiding Free from Dullness

*gti mug med par gnas pa*

གཏི་མུག་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Lokasundara.

g.44 Abiding Free from Dullness

*gti mug med par gnas pa*

གཏི་མུག་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnayaśas.

g.45 Abiding Free from Suffering

*mya ngan med par gnas pa*

མྱ་ངན་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Rāhucandra.

g.46 Abiding Free from Suffering

*mya ngan med par gnas pa*

མྱ་ངན་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Ūṛṇa.

g.47 Abiding Free from Suffering

*mya ngan med par gnas pa*

མྱ་ངན་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Harivaktra.

g.48 Abiding in Equality

*mnyam nyid gnas*

མཉམ་ཉིད་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Dṛḍhasaṅgha.

g.49 Abiding in Equanimity

*mnyam par gnas pa*

མཉམ་པར་གནས་པ།

—

Buddha in the presence of whom the buddha Vegadhārin (583 according to  
the third enumeration) first gave rise to the mind of awakening.

g.50 Abiding in Highest Peace

*rab tu zhi bar gnas pa*

རབ་ཏུ་ཞི་བར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Puṣpaprabha.

g.51 Abiding in Nonattachment

*chags med gnas*

ཆགས་མེད་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Maṇigaṇa.

g.52 Abiding in Peace

*zhi bar gnas*

ཞི་བར་གནས།

—

Buddha in the presence of whom the buddha Brahmā (547 according to the third enumeration) first gave rise to the mind of awakening.

g.53 Abiding in Precious Strength

*mthu rtsal nor gnas*

མཐུ་རྩལ་ནོར་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vairocana.

g.54 Abiding Intelligence

*blo gros gnas*

བློ་གྲོས་གནས།

—

Father of the buddha Merukūṭa.

g.55 Abiding Lamp

*sgron ma gnas*

སྒྲོན་མ་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kṣemaṅkara.

g.56 Abiding Master of Qualities

*yon tan dbang po gnas pa*

ཡོན་ཏན་དབང་པོ་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sarvavaragunaprabha.

g.57 Abiding Merit

*bsod nams rab tu gnas*

བསོད་ནམས་རབ་ཏུ་གནས།



—

Birthplace of the buddha Acala.

g.58 Abiding Mind

*blo gnas*

ལྷོ་གནས།

—

Buddha in the presence of whom the buddha Mahāmeru (47 according to the third enumeration) first gave rise to the mind of awakening.

g.59 Abiding Mind

*blo gnas*

ལྷོ་གནས།

—

Mother of the buddha Vipulabuddhi.

g.60 Abiding Mind

*blo gnas*

ལྷོ་གནས།

—

Foremost in terms of insight among the followers of the buddha Candrārka.

g.61 Abiding Mind

*blo gnas*

ལྷོ་གནས།

—

Foremost in terms of insight among the followers of the buddha Ratnacūḍa.

g.62 Abiding Mind

*blo gnas pa*

ལྷོ་གནས་པ།

—

Foremost in terms of insight among the followers of the buddha Cārulocana.

g.63 Abiding Mind

*blo gnas*

ལྷོ་གནས།

—

Attendant of the buddha Jñānakūṭa.

g.64 Abiding Mind

*blo gnas*

ལྷོ་གནས།

—

Birthplace of the buddha Acala.

g.65 Abiding Mind That Holds the Dharma

*sems gnas chos 'dzin*

སེམས་གནས་ཚོས་འཛིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vajradhvaja.

g.66 Abiding of Enduring Dharma

*chos brtan rab tu gnas pa*

ཚོས་བརྟན་རབ་དུ་གནས་པ།

—

Foremost in terms of insight among the followers of the buddha Dharmacandra.

g.67 Abiding Power

*mthu rtsal gnas*

མཐུ་རྩལ་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Laḍita.

g.68 Abiding Ruler

*gnas pa'i dbang po*

གནས་པའི་དབང་པོ།

—

Attendant of the buddha Sthāmaśrī.

g.69 Abiding within Dharma

*chos la gnas*

ཚོས་ལ་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahauṣadhi.

g.70 Abode of Joy

*gnas dga'*

གནས་དགའ།

—

Birthplace of the buddha Aṅgaja.

g.71 Abode of Qualities

*yon tan gnas*

ཡོན་ཏན་གནས།

—

Foremost in terms of insight among the followers of the buddha Kṛtārtha.

g.72 Abode of Qualities

*yon tan gnas*

ཡོན་ཏན་གནས།

—

Buddha in the presence of whom the buddha Janendrarāja (965 according to the third enumeration) first gave rise to the mind of awakening.

g.73 Abode of the Worthy

*dgra bcom gnas*

དགའ་བཅོམ་གནས།

—

Buddha in the presence of whom the buddha Ratnasvaraghoṣa (964 according to the third enumeration) first gave rise to the mind of awakening.

g.74 Abode of Wisdom

*ye shes gnas*

ཡེ་ཤེས་གནས།

—

Foremost in terms of insight among the followers of the buddha Nāgakrama.

g.75 Abode of Wisdom

*ye shes gnas*

ཡེ་ཤེས་གནས།

—

Foremost in terms of insight among the followers of the buddha Sthāmaśrī.

g.76 Abode of Wisdom

*ye shes gnas*

ཡེ་ཤེས་གནས།

—

Birthplace of the buddha Subuddhinetra.

g.77 abodes of Brahmā

*tshangs par gnas pa*

ཚངས་པར་གནས་པ།

*brahmavihāra*

The four qualities of loving kindness, compassion, joy, and equanimity.

g.78 Abundant

*'bel ma*

འབེལ་མ།

—

Someone who exemplifies generosity, their identity is unknown.

g.79 Abundant Jewels

*rin chen mang*

རིན་ཆེན་མང།

—

Birthplace of the buddha Ratna.

g.80 Abundant Offering

*mchod sbyin 'byor ldan*

མཚོད་སྦྱིན་འབྱོར་ལྷན།

—

Birthplace of the buddha Mahātejas.

g.81 Acala

*mi g.yo ba*

མི་གཡོ་བ།

*acala*

The 846th buddha in the first list, 845th in the second list, and 835th in the third list.

g.82 Acala

*mi g.yo*

མི་གཡོ།

*acala*

The 955th buddha in the first list, 954th in the second list, and 945th in the third list.

g.83 Acceptance of Certain Realization

*nges par rtogs bzod*

ངེས་པར་རྟོགས་བཟོད།

—

Buddha in the presence of whom the buddha Jñānakīrti (501 according to the third enumeration) first gave rise to the mind of awakening.

g.84 Acceptance of Certain Realization

*nges par rtogs bzod*

ངེས་པར་རྟོགས་བཟོད།

—

Buddha in the presence of whom the buddha Bodhana (637 according to the third enumeration) first gave rise to the mind of awakening.

g.85 Acceptance of Excellent Qualities

*yon tan bzhed*

ཡོན་ཏན་བཞེད།

—

Buddha in the presence of whom the buddha Prajñānavihāsaśvara (757 according to the third enumeration) first gave rise to the mind of awakening.

g.86 Acceptance of Excellent Sight

*legs mthong bzod*

ལེགས་མཐོང་བཟོད།

—

Son of the buddha Mahāmitra.

g.87 Acceptance of Merit

*bsod nams bzhed*

བསོད་ནམས་བཞེད།

—

Buddha in the presence of whom the buddha Praśāntagāmin (871 according to the third enumeration) first gave rise to the mind of awakening.

g.88 Acceptance upon Sight

*lta na bzod*

ལྟ་ན་བཟོད།

—

Buddha in the presence of whom the buddha Ghoṣadatta (555 according to the third enumeration) first gave rise to the mind of awakening.

g.89 Accepted as Friend

*bshes gnyen bzhed*

བཤེས་གཉེན་བཞེད།

—

Buddha in the presence of whom the buddha Padma (260 according to the third enumeration) first gave rise to the mind of awakening.

g.90 Accepting Relinquishment through Seeing

*mthong bas spong bar bzod*

མཐོང་བས་སྦྲོང་བར་བཟོད།

—

Father of the buddha Dṛḍha.

g.91 Accepting Teacher

*ston bzod*

སྟོན་བཟོད།

—

Attendant of the buddha Anupamaśrī.

g.92 Accepting the Fortunate

*skal bzhed*

སྐལ་བཞེད།

—

Buddha in the presence of whom the buddha Arthakīrti (261 according to the third enumeration) first gave rise to the mind of awakening.

g.93 Accepting the View

*blta bzod*

བལྟ་བཟོད།

—

Attendant of the buddha Oghajaha.

g.94 Accepting the View

*blta bzod*

བལྟ་བཟོད།

—

Son of the buddha Brahmagāmin.

g.95 Accepting the View

*blta bzod ma*

བལྟ་བཟོད་མ།

—

Mother of the buddha Puṇyadhvaja.

g.96 Accompanied by the Ruler's Roar

*dbang po'i nga ro sgrogs*

དབང་པོའི་ངོ་རློབ་སྒོག་ས།

—

Father of the buddha Jagatpūjita.

g.97 Accomplished

*grub pa*

གྲུབ་པ།

—

Attendant of the buddha Gambhīramati.

g.98 Accomplished

*rdzogs ldan*

རྫོགས་ལྷན།

—

Attendant of the buddha Ugrasena.

g.99 Accomplished Departure

*don grub gshegs*

དོན་གྲུབ་གཤེགས།

—

Buddha in the presence of whom the buddha Merudhvaja (315 according to the third enumeration) first gave rise to the mind of awakening.

g.100 Accomplished Speech

*smra ba grub*

སླེབ་གྲུབ།

—

Mother of the buddha Simhaghoṣa.

g.101 Accomplished with Merit

*bsod nams dag gis bsgrubs pa*

བསོད་ནམས་དག་གིས་བསྐྱབས་པ།

—

Birthplace of the buddha Pūjya.

g.102 Accomplishing the Array of Light

*'od kyī bkod pa yang dag par bsgrubs pa*

འོད་ཀྱི་བཀོད་པ་ཡང་དག་པར་བསྐྱབས་པ།

—

Birthplace of the buddha Dharmadatta.

g.103 Accomplishing the Objectives of Wandering Beings

*'gro don skyong*

འགོ་དོན་སྤྱོད།

—

Foremost in terms of insight among the followers of the buddha Sthitārtha.

g.104 Accomplishment

*grub pa*

གྲུབ་པ།



—

Attendant of the buddha Bhadradata.

g.105 Accomplishment of the Approach

*snyan pa thob*

སྟན་པ་ཐོབ།

—

Father of the buddha Padmagarbha.

g.106 Accomplishment of the Supreme Roar

*nga ro'i mchog grub pa*

ངོ་འཕྲོད་མཚོག་གྲུབ་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Simhagati.

g.107 Accomplishment of the Welfare of Beings

*'gro don grub*

འགྲོ་དོན་གྲུབ།

—

Son of the buddha Surūpa.

g.108 Accomplishment of Yogic Discipline

*brtul zhugs grub*

བརྟུལ་ལྷུགས་གྲུབ།

—

Son of the buddha Vidumati.

g.109 Accomplishment of Yogic Discipline

*brtul zhugs grub*

བརྟུལ་ལྷུགས་གྲུབ།

—

Mother of the buddha Ūṛṇa.

g.110 Accomplishment of Yogic Discipline

*brtul zhugs grub pa*

བརྟུལ་ལྷུགས་གྲུབ་པ།

—

Foremost in terms of insight among the followers of the buddha Siṃhagati.

g.111 Accomplishment of Yogic Discipline

*brtul zhugs grub*

བརྟུལ་ལྷན་སྲུབ།

—

Foremost in terms of insight among the followers of the buddha Vibhakta-  
jñāsvara.

g.112 Accomplishment of Yogic Discipline

*brtul zhugs grub pa*

བརྟུལ་ལྷན་སྲུབ་པ།

—

Birthplace of the buddha Vaidya.

g.113 Accumulated Learning

*thos pa bstasgs*

ཐོས་པ་བསྐྱུགས།

—

Attendant of the buddha Girīndrakalpa.

g.114 Accumulated Wisdom

*ye shes bstasgs*

ཡེ་ཤེས་བསྐྱུགས།

—

Foremost in terms of insight among the followers of the buddha  
Girīndrakalpa.

g.115 Accumulating Light

*tshogs can 'od*

ཚོགས་ཅན་འོད།

—

Father of the buddha Nāgabhuja.

g.116 Accumulation of Merit

*bsod nams bsags*

བསོད་ནམས་བསགས།

—

Birthplace of the buddha Asaṅgakośa.

g.117 Action of Svāti

*sa ri las*

ས་རི་ལས།

—

Buddha in the presence of whom the buddha Ratnagarbha (440 according to the third enumeration) first gave rise to the mind of awakening.

g.118 Action without Unwholesomeness

*kha na ma tho ba med pa'i las can*

ཁ་ན་མ་ཐོ་བ་མེད་པའི་ལས་ཅན།

—

Foremost in terms of insight among the followers of the buddha Oghajaha.

g.119 Active Intelligence

*spyod pa'i blo gros*

སྤྱད་པའི་སྒོ་གྲོས།

—

Son of the buddha Yaśadatta.

g.120 Active Intelligence

*spyod pa'i blo gros*

སྤྱད་པའི་སྒོ་གྲོས།

—

Foremost in terms of insight among the followers of the buddha Sugandha.

g.121 acumen

*spobs pa*

སྒོ་བས་པ།

*pratibhāna*

Inspiration and courage that manifests in particular endowing one with brilliant abilities in oration.

g.122 Acumen and Mindfulness

*spobs pa dran pa*

སྐྱོབས་པ་ངན་པ།

—

Foremost in terms of insight among the followers of the buddha Cūḍa.

g.123 Acumen Holder

*spobs pa 'chang*

སྐྱོབས་པ་འཚང་།

—

Foremost in terms of insight among the followers of the buddha Vikrama.

g.124 Acumen with Respect to all Symbols and Languages

*brda skad thams cad la rab tu spobs pa*

བད་སྐད་ཐམས་ཅད་ལ་རབ་ཏུ་སྐྱོབས་པ།

—

Son of the buddha Yaśas.

g.125 Acyuta

*'chi med*

འཚིམེད།

*acyuta*

The 64th buddha in the first list, 64th in the second list, and 65th in the third list.

g.126 Adbhutayaśas

*grags pa rmad byung*

གྲགས་པ་མྱེད་བྱུང་།

*adbhutayaśas*

The 439th buddha in the first list, 438th in the second list, and 432nd in the third list.

g.127 Adherence to Qualities

*yon tan gyi rjes su song ba*

ཡོན་ཏན་གྱི་རྗེས་སུ་སོང་བ།

—

Mother of the buddha Arthamati.

g.128 Adhering to the Training

*dul bar gnas*

དུལ་བར་གནས།

—

Son of the buddha Sudatta.

g.129 Adīna

*ma zhum*

མ་ཞུམ།

*adīna*

The 832nd buddha in the first list, 831st in the second list, and 821st in the third list.

g.130 Adīnaghoṣa

*zhum pa med dbyangs*

ཞུམ་པ་མེད་དབྱངས།

*adīnaghoṣa*

The 560th buddha in the first list, 560th in the second list, and 553rd in the third list.

g.131 Adorned

*rab tu brgyan*

རབ་ཏུ་བརྒྱན།

—

Foremost in terms of insight among the followers of the buddha Guṇakūṭa.

g.132 Adorned

*rab tu brgyan*

རབ་ཏུ་བརྒྱན།

—

Foremost in terms of insight among the followers of the buddha Laḍita.

g.133 Adorned

*brgyan pa*

བརྒྱན་པ།

—

Birthplace of the buddha Sthitārthajñānin.

- g.134 Adorned  
*rab tu brgyan pa*  
 རབ་ཏུ་བརྒྱན་པ།  
 —  
 Birthplace of the buddha Prabhākara.
- g.135 Adorned Limbs  
*rkang pa brgyan*  
 ཀླང་པ་བརྒྱན།  
 —  
 Birthplace of the buddha Vasuśreṣṭha.
- g.136 Adorned with All Excellent Qualities  
*yon tan thams cad kyis mdzes par byas*  
 ཡོན་ཏན་ཐམས་ཅད་ཀྱིས་མཛེས་པར་བྱས།  
 —  
 Birthplace of the buddha Ratnagarbha.
- g.137 Adorned with All Light  
*snang ba thams cad kyis brgyan pa*  
 སྤང་བ་ཐམས་ཅད་ཀྱིས་བརྒྱན་པ།  
 —  
 Father of the buddha Ābhāsaraśmi.
- g.138 Adorned with Arrays of Wisdom  
*blo'i bkod pas legs par brgyan pa la gnas pa*  
 ལྷོའི་བཀོད་པས་ལེགས་པར་བརྒྱན་པ་ལ་གནས་པ།  
 —  
 A bodhisattva present in the circle around Śākyamuni.
- g.139 Adorned with Blooming Flowers  
*me tog rgyas pas brgyan*  
 མེ་ཏོག་རྒྱས་པས་བརྒྱན།  
 —  
 Birthplace of the buddha Puṣpita.
- g.140 Adorned with Diverse Melody

*sna tshogs dbyangs brgyan*

སྣ་ཚོགས་དབྱེངས་བརྒྱན།

—

Buddha in the presence of whom the buddha Keturāṣṭra (665 according to the third enumeration) first gave rise to the mind of awakening.

g.141 Adorned with Divine Faith

*lha dad rab brgyan*

ལྷ་དད་རབ་བརྒྱན།

—

Father of the buddha Devarāja.

g.142 Adorned with Excellent Splendor

*gzi brjid legs par brgyan*

གཟི་བརྗིད་ལེགས་པར་བརྒྱན།

—

Birthplace of the buddha Maṇḍita.

g.143 Adorned with Flowers

*me tog brgyan*

མེ་ཏོག་བརྒྱན།

—

Birthplace of the buddha Harṣadatta.

g.144 Adorned with Flowers

*me tog brgyan*

མེ་ཏོག་བརྒྱན།

—

Birthplace of the buddha Supuṣpa.

g.145 Adorned with Flowers

*me tog dag gis brgyan*

མེ་ཏོག་དག་གིས་བརྒྱན།

—

Birthplace of the buddha Puṣpaprabha.

g.146 Adorned with Flowers

*me tog dag gis rnam par brgyan*

མེ་ཏོག་དག་གིས་རྣམ་པར་བརྒྱན།

—

Birthplace of the buddha Padmaraśmi.

g.147 Adorned with Fragrance

*spos kyis rnam par brgyan*

སྤྲོས་ཀྱིས་རྣམ་པར་བརྒྱན།

—

Birthplace of the buddha Sugandha.

g.148 Adorned with Jewel Flowers

*rin po che'i me tog gis rab tu brgyan pa*

རིན་པོ་ཆེའི་མེ་ཏོག་གིས་རབ་ཏུ་བརྒྱན་པ།

—

Birthplace of the buddha Puṣpa.

g.149 Adorned with Jewels

*rin chen brgyan*

རིན་ཆེན་བརྒྱན།

—

Birthplace of the buddha Vigatamala.

g.150 Adorned with Jewels

*rin chen brgyan*

རིན་ཆེན་བརྒྱན།

—

Birthplace of the buddha Suvayas.

g.151 Adorned with Jewels

*rin chen brgyan*

རིན་ཆེན་བརྒྱན།

—

Birthplace of the buddha Ratnaskandha.

g.152 Adorned with Jewels

*nor gyis brgyan*



འོ་འཁྱིལ་བརྒྱན།

—

Birthplace of the buddha Anāvilārtha.

g.153 Adorned with Jewels

*rin chen brgyan*

རིན་ཆེན་བརྒྱན།

—

Birthplace of the buddha Samṛddha.

g.154 Adorned with Jewels

*rin po ches brgyan pa*

རིན་པོ་ཆེས་བརྒྱན་པ།

—

Birthplace of the buddha Guṇacūḍa.

g.155 Adorned with Joy

*dga' bas brgyan*

དགའ་བས་བརྒྱན།

—

Birthplace of the buddha Guṇāgradhārin.

g.156 Adorned with Light

*'od kyis brgyan pa*

འོ་དཀྱིལ་བརྒྱན་པ།

—

Birthplace of the buddha Candra.

g.157 Adorned with Lotuses

*pad mas brgyan*

པད་མས་བརྒྱན།

—

Birthplace of the buddha Vigatatamas.

g.158 Adorned with Marks

*mtshan gyis rnam par spras pa*

མཚན་གྱིས་རྣམ་པར་སྤྲུལ་པ།

—

Son of the buddha Brahmagāmin.

g.159 Adorned with Marks

*mtshan gyis rab tu brgyan pa*

མཚན་གྱིས་རབ་ཏུ་བརྒྱན་པ།

—

Son of the buddha Jñānarāja.

g.160 Adorned with Marks

*mtshan gyis brgyan*

མཚན་གྱིས་བརྒྱན།

—

Birthplace of the buddha Ajitagāṇa.

g.161 Adorned with Merit

*bsod nams dag gis rnam par brgyan*

བསོད་ནམས་དག་གིས་རྣམ་པར་བརྒྱན།

—

Birthplace of the buddha Brahmadeva.

g.162 Adorned with Offerings

*mchod pa dag gis brgyan*

མཚོད་པ་དག་གིས་བརྒྱན།

—

Birthplace of the buddha Yaśas.

g.163 Adorned with Qualities

*yon tan dag gis brgyan pa*

ཡོན་ཏན་དག་གིས་བརྒྱན་པ།

—

Foremost in terms of insight among the followers of the buddha  
Guṇaprabha.

g.164 Adorned with Qualities

*yon tan dag gis brgyan pa*

ཡོན་ཏན་དག་གིས་བརྒྱན་པ།

—

Foremost in terms of insight among the followers of the buddha Ketuprabha.

g.165 Adorned with Qualities

*yon tan brgyan*

ཡོན་ཏན་བརྒྱན།

—

Foremost in terms of insight among the followers of the buddha Maṇḍita.

g.166 Adorned with Qualities

*yon tan dag gis brgyan pa*

ཡོན་ཏན་དག་གིས་བརྒྱན་པ།

—

Foremost in terms of insight among the followers of the buddha Drumendra.

g.167 Adorned with Qualities

*yon tan dag gis brgyan pa*

ཡོན་ཏན་དག་གིས་བརྒྱན་པ།

—

Foremost in terms of insight among the followers of the buddha Pratāpa.

g.168 Adorned with Qualities

*yon tan brgyan pa*

ཡོན་ཏན་བརྒྱན་པ།

—

Mother of the buddha Gambhīramati.

g.169 Adorned with Qualities

*yon tan brgyan*

ཡོན་ཏན་བརྒྱན།

—

Mother of the buddha Tejasprabha.

g.170 Adorned with Qualities

*yon tan brgyan*

ཡོན་ཏན་བརྒྱན།

—

Foremost in terms of insight among the followers of the buddha Arciṣmati.

g.171 Adorned with Qualities

*yon tan brgyan*

ཡོན་ཏན་བརྒྱན།

—

Birthplace of the buddha Guṇagaṇa.

g.172 Adorned with Qualities

*yon tan gyis brgyan pa*

ཡོན་ཏན་གྱིས་བརྒྱན་པ།

—

Birthplace of the buddha Kusumarāṣṭra.

g.173 Adorned with Radiant Light

*'od dag 'phro bas brgyan*

འོད་དག་འཕྲོ་བས་བརྒྱན།

—

Birthplace of the buddha Somacchattra.

g.174 Adorned with Splendid Qualities

*gzi brjid mtha' yas*

གཟི་བརྗིད་མཐའ་ཡས།

—

Birthplace of the buddha Anantatejas.

g.175 Adorned with Splendor

*gzi brjid kyis brgyan pa*

གཟི་བརྗིད་གྱིས་བརྒྱན་པ།

—

Birthplace of the buddha Śodhita.

g.176 Adorned with the Earrings of Compiled Wisdom

*ye shes brtsegs pa'i rna rgyan gyis brgyan pa*

ཡེ་ཤེས་བརྗེགས་པའི་རྣ་རྒྱན་གྱིས་བརྒྱན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Sthitārthabuddhi.

g.177 Adorned with the Gods

*lha yis brgyan*

ལྷ་ཡིས་བརྒྱན།

—

Birthplace of the buddha Amarapriya.

g.178 Adorned with the Moon

*zla bas brgyan*

ཟླ་བས་བརྒྱན།

—

Birthplace of the buddha Maṇuṣyacandra.

g.179 Adorned with the Qualities of Worship

*mchod sbyin yon brgyan ma*

མཚོད་སྦྱིན་ཡོན་བརྒྱན་མ།

—

Mother of the buddha Dharaṇīdhara.

g.180 Adorned with the Ruler

*dbang pos brgyan*

དབང་པོས་བརྒྱན།

—

Birthplace of the buddha Deveśvara.

g.181 Adorned with the Ruler

*dbang pos brgyan*

དབང་པོས་བརྒྱན།

—

Birthplace of the buddha Gaṇendra.

g.182 Adorned with the Supreme

*mchog dag gis brgyan*

མཚོག་དག་གིས་བརྒྱན།

—

Birthplace of the buddha Guṇottama.

g.183 Adorned with Truth

*bden pas brgyan*

བདེན་པས་བརྒྱན།

—

Birthplace of the buddha Saṃjaya.

g.184 Adorned with Utpalas

*ud pal brgyan*

ལུང་པལ་བརྒྱན།

—

Birthplace of the buddha Ratnadeva.

g.185 Adorned with Virtue

*dge bas brgyan*

དགེ་བས་བརྒྱན།

—

Birthplace of the buddha Rāhuguhya.

g.186 Adorned with Virtues

*dge bas rab tu brgyan pa*

དགེ་བས་རབ་ཏུ་བརྒྱན་པ།

—

Attendant of the buddha Hitaiṣin.

g.187 Adornment Gift

*rgyan byin pa*

རྒྱན་བྱིན་པ།

—

Foremost in terms of insight among the followers of the buddha Acala.

g.188 Adornment of Fame

*grags pa brgyan*

གྲགས་པ་བརྒྱན།

—

Foremost in terms of insight among the followers of the buddha Sumitra.

- g.189 Adoṣa  
*skyon med*  
སྒྲོན་མེད།  
*adoṣa*  
The 730th buddha in the first list, 729th in the second list, and 719th in the third list.
- g.190 Aggregate of Insight  
*shes rab phung po*  
ཤེས་རབ་ཕུང་པོ།  
—  
Foremost in terms of insight among the followers of the buddha Mahātejas.
- g.191 Aggregate of Liberation  
*grol ba'i phung po*  
གྲོལ་བའི་ཕུང་པོ།  
—  
Foremost in terms of miraculous abilities among the followers of the buddha Udgata.
- g.192 Aggregate of Liberation  
*thar pa'i phung po*  
ཐར་པའི་ཕུང་པོ།  
—  
Foremost in terms of miraculous abilities among the followers of the buddha Amohavihārin.
- g.193 Aggregate of Liberation  
*grol ba'i phung po*  
གྲོལ་བའི་ཕུང་པོ།  
—  
Attendant of the buddha Kuśalapradīpa.
- g.194 aggregates  
*phung po*  
ཕུང་པོ།  
*skandha*

The five aggregates of form, feeling, perception, formative predispositions, and consciousness. On the individual level, the five aggregates refer to the basis upon which the mistaken idea of a self is projected. They are referred to as the “bases for appropriation” (Skt. *upādāna*) insofar as all conceptual grasping arises based on these aggregates.

g.195 Aim Accomplished

*don grub*

དོན་གྲུབ།

—

Buddha in the presence of whom the buddha Devaruta (849 according to the third enumeration) first gave rise to the mind of awakening.

g.196 Aims of Beings Accomplished

*'gro don grub*

འགོ་དོན་གྲུབ།

—

Birthplace of the buddha Prāmodyarāja.

g.197 Ajitagana

*thub pa med pa'i tshogs*

ཐུབ་པ་མེད་པའི་རྫོགས།

*ajitagana*

The 332nd buddha in the first list, 331st in the second list, and 326th in the third list.

g.198 Ājñāta-kaunḍinya

*kun shes kauN+Di n+ya*

ཀུན་ཤེས་ཀྱི་རྩོམ་ཅུ།

*ājñāta-kaunḍinya*

Another name for Kaunḍinya. As he was the first to understand the Buddha's teaching on the four truths, he received the name Ājñāta-kaunḍinya (Kaunḍinya who understood).

g.199 Akṣaya

*mi zad pa*

མི་ཟད་པ།

*akṣaya*



The 575th buddha in the first list, 575th in the second list, and 568th in the third list.

g.200 Akṣobhya

*mi 'khrugs pa*

མི་འབྲུག་པ།

*akṣobhya*

*Definition from the 84000 Glossary of Terms:*

Lit. “Not Disturbed” or “Immovable One.” The buddha in the eastern realm of Abhirati. A well-known buddha in Mahāyāna, regarded in the higher tantras as the head of one of the five buddha families, the vajra family in the east.

g.201 Akṣobhya

*mi 'khrugs pa*

མི་འབྲུག་པ།

*akṣobhya*

The 491st buddha in the first list, 490th in the second list, and 484th in the third list.

g.202 Akṣobhya

*'khrug med · 'khrug pa med pa*

འབྲུག་མེད། · འབྲུག་པ་མེད་པ།

*akṣobhya*

The 787th buddha in the first list, 786th in the second list, and 776th in the third list.

g.203 Akṣobhyavarṇa

*mi 'khrugs mdog*

མི་འབྲུག་པ་མདོག།

*akṣobhyavarṇa*

The 644th buddha in the first list, 643rd in the second list, and 635th in the third list.

g.204 Ālāra Kālāma

*sgyu rtsal shes kyi bu ring du 'phur*

སྐུ་རྩ་ལ་ཤེས་ཀྱི་བུ་རིང་དུ་འབྱུང།

*ālāra kālāma*

A Sāṃkhya teacher with whom Siddhārtha studied.

g.205 All-Illuminating

*kun tu gsal*

ཀུན་ཏུ་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Guṇasāgara.

g.206 All-Seeing

*kun mthong ma*

ཀུན་མཐོང་མ།

—

Mother of the buddha Śobhita.

g.207 All-Seeing Mind

*thams cad bltas sems*

ཐམས་ཅད་བཞུགས་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Laḍitakrama.

g.208 Always Desired

*rtag tu 'dod*

རྟག་ཏུ་འདོད།

—

Birthplace of the buddha Suvayas.

g.209 Always Illuminated

*rtag tu snang bar byas*

རྟག་ཏུ་སྒྲོང་བར་བྱས།

—

Birthplace of the buddha Vidyuddatta.

g.210 Amarapriya

*lha dag dga'*

ལྷ་དག་དགའ།

*amarapriya*

The 306th buddha in the first list, 305th in the second list, and 300th in the third list.

g.211 Amita  
*dpag med*  
དཔག་མེད།  
*amita*

The 931st buddha in the first list, 930th in the second list, and 921st in the third list.

g.212 Amitābha  
*'od dpag med*  
འོད་དཔག་མེད།  
*amitābha*

The 57th buddha in the first list, 57th in the second list, and 58th in the third list.

g.213 Amitābha  
*'od dpag med*  
འོད་དཔག་མེད།  
—

A buddha who is not listed in the first or third list, but is 502nd in the second list.

g.214 Amitabuddhi  
*blo mtha' yas*  
བློ་མཐའ་ཡས།  
*amitabuddhi*

The 90th buddha in the first list, 90th in the second list, and 91st in the third list.

g.215 Amitadhara  
*'dzin pa dpag med*  
འཛིན་པ་དཔག་མེད།  
*amitadhara*

The 228th buddha in the first list, 227th in the second list, and 227th in the third list.

g.216 Amitalocana

*mtha' yas spyan*

མཐའ་ཡས་སྤྱན།

*amitalocana*

The 174th buddha in the first list, 173rd in the second list, and 173rd in the third list.

g.217 Amitasvara

*nga ro dpag med*

ངར་དཔག་མེད།

*amitasvara*

The 723rd buddha in the first list, 722nd in the second list, and 712th in the third list.

g.218 Amitatejas

*gzi brjid dpag med*

གཟི་བརྗིད་དཔག་མེད།

*amitatejas*

The 207th buddha in the first list, 206th in the second list, and 206th in the third list.

g.219 Amitayaśas

*grags pa mtha' yas*

གྲགས་པ་མཐའ་ཡས།

*amitayaśas*

The 189th buddha in the first list, 188th in the second list, and 188th in the third list.

g.220 Amitāyus (of the Good Eon)

*tshe dpag med*

ཚེ་དཔག་མེད།

*amitāyus*

The 283rd buddha in the first list, 282nd in the second list, and 282nd in the third list. Elsewhere this name refers to a buddha of the past; see “Amitāyus (of the past).”

g.221 Amitāyus (of the past)

*tshe dpag med*

ཚོད་པག་མེད།

*amitāyus*

A past buddha. His name (meaning “infinite life”) can refer more generally to the buddha associated with longevity and life energy who dwells in the western realm of Sukhāvātī and who is also known as Amitābha (“infinite light”). However, it is uncertain in this text whether this is referring to the same buddha; see [n.45](#). Elsewhere, this name refers to the buddha who is 283 among the buddhas of the Good Eon; see “Amitāyus (of the Good Eon).”

g.222 Amoghadarśin

—

—

*amoghadarśin*

A bodhisattva present in the circle around Śākyamuni.

g.223 Amoghadarśin

*don yod mthong*

དོན་ཡོད་མཚོང་།

*amoghadarśin*

The 60th buddha in the first list, 60th in the second list, and 61st in the third list.

g.224 Amoghagāmin

*don yod gshegs*

དོན་ཡོད་ག་ཤེགས།

*amoghagāmin*

The 652nd buddha in the first list, 651st in the second list, and 643rd in the third list.

g.225 Amogharaśmi

*'od zer don yod*

འོད་ཟེར་དོན་ཡོད།

*amogharaśmi*

The 406th buddha in the first list, 405th in the second list, and 399th in the third list.

g.226 Amoghavikramin

*don yod rnam par gnon pa*

དོན་ཡོད་རྣམ་པར་གཞོན་པ།

*amoghavikramin*

The 183rd buddha in the first list, 182nd in the second list, and 182nd in the third list.

g.227 Amohavihārin

*gti mug med par gnas pa*

གཏི་མུག་མེད་པར་གནས་པ།

*amohavihārin*

The 821st buddha in the first list, 820th in the second list, and 810th in the third list.

g.228 Amṛta

*bdud rtsi*

བདུད་རྩི།

*amṛta*

The 796th buddha in the first list, 795th in the second list, and 785th in the third list.

g.229 Amṛtadhārin

*bdud rtsi 'chang*

བདུད་རྩི་འཆང་།

*amṛtadhārin*

The 145th buddha in the first list, 145th in the second list, and 145th in the third list.

g.230 Amṛtādhipa

*bdud rtsi bdag po*

བདུད་རྩི་བདག་པོ།

*amṛtādhipa*

The 882nd buddha in the first list, 881st in the second list, and 872nd in the third list.

g.231 Amṛtaprabha

*bdud rtsi 'i 'od*

བདུད་རྩི་འོད།

*amṛtaprabha*

The 709th buddha in the first list, 708th in the second list, and 698th in the third list.

g.232 Amṛtaprabha

*bdud rtsi'i 'od*

བདུད་རྩི་འོད།

*amṛtaprabha*

The 805th buddha in the first list, 804th in the second list, and 793rd in the third list.

g.233 Amṛtaprasanna

*bdud rtsi gsal ba*

བདུད་རྩི་གསལ་བ།

*amṛtaprasanna*

The 785th buddha in the first list, 784th in the second list, and 774th in the third list.

g.234 Ānanda

*kun dga' bo*

ཀུན་དགའ་བོ།

*ānanda*

*Definition from the 84000 Glossary of Terms:*

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.235 Anantagaṇatejorāśi

*yon tan mtha' yas gzi brjid phung po*

ཡོན་ཏན་མཐའ་ཡས་གཟི་བརྗིད་ཕུང་པོ།

*anantagunātejorāśi*

The 953rd buddha in the first list, 952nd in the second list, and 943rd in the third list.

g.236 *Anantapratibhānaketu*

*spobs pa mtha' yas tog*

སྣོབས་བ་མཐའ་ཡས་ཏྲོག།

*anantapratibhānaketu*

The 933rd buddha in the first list, 932nd in the second list, and 923rd in the third list.

g.237 *Anantapratibhānaraśmi*

*spobs pa mtha' yas 'od zer*

སྣོབས་བ་མཐའ་ཡས་འོད་ཟེར།

*anantapratibhānaraśmi*

The 943rd buddha in the first list, 942nd in the second list, and 933rd in the third list.

g.238 *Anantaratikīrti*

*dga' ba mtha' yas grags*

དགའ་བ་མཐའ་ཡས་གྲགས།

*anantaratikīrti*

The 964th buddha in the first list, 963rd in the second list, and 954th in the third list.

g.239 *Anantarūpa*

*mtha' yas gzugs*

མཐའ་ཡས་གཟུགས།

*anantarūpa*

The 178th buddha in the first list, 177th in the second list, and 177th in the third list.

g.240 *Anantatejas*

*gzi brjid mtha' yas*

གཟི་བརྗིད་མཐའ་ཡས།

*anantatejas*



The 237th buddha in the first list, 236th in the second list, and 236th in the third list.

g.241 Anantatejas  
*gzi brjid mtha' yas*  
གཟི་བརྗིད་མཐའ་ཡས།  
*anantatejas*

The 676th buddha in the first list, 675th in the second list, and 667th in the third list.

g.242 Anantavikrāmin  
*mtlu rtsal mtha' yas*  
མཐུ་རུ་ས་མཐའ་ཡས།  
*anantavikrāmin*

The 215th buddha in the first list, 214th in the second list, and 214th in the third list.

g.243 Anantayaśas  
*grags pa mtha' yas*  
གྲགས་པ་མཐའ་ཡས།  
*anantayaśas*

The 405th buddha in the first list, 404th in the second list, and 398th in the third list.

g.244 Anavanata  
*mi dma' ba*  
མི་དམའ་བ།  
*anavanata*

The 829th buddha in the first list, 828th in the second list, and 818th in the third list.

g.245 Anāvilārtha  
*rnyog pa med don*  
རྫོག་པ་མེད་དོན།  
*anāvilārtha*

The 523rd buddha in the first list, 523rd in the second list, and 516th in the third list.

- g.246    **Āṅgaja**  
*yan lag skyes*  
ཡན་ལག་སྐྱེས།  
*aṅgaja*  
The 89th buddha in the first list, 89th in the second list, and 90th in the third list.
- g.247    **Anihata**  
*choms med*  
ཚོམས་མེད།  
*anihata*  
The 230th buddha in the first list, 229th in the second list, and 229th in the third list.
- g.248    **Anihata**  
*mi tshugs*  
མི་རྩུགས།  
*anihata*  
The 252nd buddha in the first list, 251st in the second list, and 251st in the third list.
- g.249    **Anihata**  
*mi tshugs*  
མི་རྩུགས།  
*anihata*  
The 440th buddha in the first list, 439th in the second list, and 433rd in the third list.
- g.250    **Anihatavrata**  
*brtul zhugs thub med*  
བརྩུལ་ལྷུགས་སྦྱབ་མེད།  
*anihatavrata*  
The 355th buddha in the first list, 354th in the second list, and 349th in the third list.
- g.251    **Anilavegagāmin**  
*rlung gi shugs ltar gshegs*

ལྷུང་གི་ཤུགས་ལྟར་གཤེགས།

*anilavegagāmin*

The 414th buddha in the first list, 413th in the second list, and 407th in the third list.

g.252 Anindita

*ma smad*

མ་སྐད།

*anindita*

The 289th buddha in the first list, 288th in the second list, and 288th in the third list.

g.253 Añjana

*mig sman*

མིག་སྐད།

*añjana*

The 868th buddha in the first list, 867th in the second list, and 857th in the third list.

g.254 Anuddhata

*khengs med*

ཁེངས་མེད།

*anuddhata*

The 486th buddha in the first list, 485th in the second list, and 479th in the third list.

g.255 Anunnata

*mi 'gying*

མི་འགྲིང།

*anunnata*

The 44th buddha in the first list, 44th in the second list, and 45th in the third list.

g.256 Anunnata

*khengs med*

ཁེངས་མེད།

*anunnata*

A buddha who is not listed in the first or second list but is 771st in the third list.

g.257 Anupama

*rdzogs ldan*

རྫོགས་ལྷན།

*anupama*

The 275th buddha in the first list, 274th in the second list, and 274th in the third list. The Tibetan-Sanskrit correspondence is tentative; see Skilling and Saerji 2016: p. 153 n. 56.

g.258 Anupamarāṣṭra

*yul 'khor rangs*

ཡུལ་འཁོར་རངས།

*anupamarāṣṭra*

The 267th buddha in the first list, 266th in the second list, and 266th in the third list. We were unable to find an attested correspondence between the Tibetan *rangs* and the Sanskrit *anupama*; see also Skilling and Saerji 2016: p. 152 n.35.

g.259 Anupamaśrī

*dpal rdzogs pa*

དཔལ་རྫོགས་པ།

*anupamaśrī*

The 813th buddha in the first list, 812th in the second list, and 802nd in the third list.

g.260 Anupamavādin

*rdzogs par gsung*

རྫོགས་པར་གསུང།

*anupamavādin*

The 684th buddha in the first list, 683rd in the second list, and 675th in the third list. In regard to the correspondence between the Tibetan *rdzogs* and the Sanskrit *anupama* see Skilling and Saerji 2017: p. 325 n. 193.

g.261 Anuttarajñānin

*mkhyen ldan zla med*

མཁྱེན་ལྷན་ཟེ་ད།

*anuttarajñānin*

The 722nd buddha in the first list, 721st in the second list, and 711th in the third list.

g.262 Apagatakleśa

*nyon mongs bral*

ཉོན་མོངས་བྲལ།

*apagatakleśa*

The 264th buddha in the first list, 263rd in the second list, and 263rd in the third list.

g.263 Apalāla

*sog ma*

སོག་མ།

*apalāla*

A nāga king.

g.264 Aparājitadhvaja

*gzhan gyis mi thub rgyal mtshan*

གཙན་གྱིས་མི་ཐུབ་རྒྱལ་མཚན།

*aparājitadhvaja*

The 131st buddha in the first list, 131st in the second list, and 131st in the third list.

g.265 Aparimitaguṇavyūha

*yon tan dpag tu med pa bkod pa*

ཡོན་ཏན་དཔག་ཏུ་མེད་པ་བཞེད་པ།

*aparimitaguṇavyūha*

The buddha realm of Amitāyus, the name of the realm here indicating that the buddha referred to is Aparimitāyurjñāna, rather than Amitābha of Sukhāvātī.

g.266 Appearance of Miraculous Displays

*rdzu 'phrul snang*

རྩུ་འཕྲུལ་སྟངས།

—

Birthplace of the buddha Sarvavaraguṇaprabha.

g.267 Appearance of One's Own Sounds

*rang gi sgra snang ba*

རང་གི་སྒྲ་སྒྲང་བ།

—

Foremost in terms of insight among the followers of the buddha Mayūra.

g.268 Application Accomplished

*sbyor grub*

སྦྱོར་གྲུབ།

—

Birthplace of the buddha Duṣpradharṣa.

g.269 Appreciation

*dga' mgu*

དགའ་མགུ

—

Mother of the buddha Pratibhānakūṭa.

g.270 Approach

*mngon du 'gro ba*

མངོན་དུ་འགྲོ་བ།

—

Birthplace of the buddha Vikrāntadeva.

g.271 Arajas

*rdul med*

རུལ་མེད།

*arajas*

The 866th buddha in the first list, 865th in the second list, and 855th in the third list.

g.272 Araṇemi

*rtsibs kyi mu khyud*

རྩིབས་ཀྱི་མུ་ཁྱུད།

*araṇemi*

A non-Buddhist teacher.

g.273 Arciskandha

*'od zer phung po*

འོད་ཟེར་ཕུང་པོ།

*arciskandha*

The 456th buddha in the first list, 455th in the second list, and 449th in the third list.

g.274 Arciṣmat

*'od 'phro*

འོད་འཕྲོ།

*arciṣmat*

A buddha who is not listed in the first or second list but is 102nd in the third list.

g.275 Arciṣmat

*'od 'phro*

འོད་འཕྲོ།

*arciṣmat*

The 23rd buddha in the first list, 23rd in the second list, and 24th in the third list.

g.276 Arciṣmat

*'od 'phro*

འོད་འཕྲོ།

*arciṣmat*

The 506th buddha in the first list, 506th in the second list, and 499th in the third list.

g.277 Arciṣmat

*'od 'phro*

འོད་འཕྲོ།

*arciṣmat*

The 588th buddha in the first list, 587th in the second list, and 581st in the third list.

g.278 Arciṣmati

*blo 'od 'phro*

སྒོ་འོད་འཕྲོ།

*arciṣmati*

The 320th buddha in the first list, 319th in the second list, and 314th in the third list.

g.279 Arhaddeva

*mchod 'os*

མཚོད་འོས།

*arhaddeva*

The 136th buddha in the first list, 136th in the second list, and 136th in the third list.

g.280 Arhadyaśas

*dgra bcom grags pa*

དགྲ་བཙེམ་གྲགས་པ།

*arhadyaśas*

The 278th buddha in the first list, 277th in the second list, and 277th in the third list.

g.281 Arhadyaśas

*mchod grags · mchod pa grags pa*

མཚོད་གྲགས། · མཚོད་པ་གྲགས་པ།

*arhadyaśas*

The 338th buddha in the first list, 337th in the second list, and 332nd in the third list.

g.282 Arhatkīrti

*dgra bcom grags pa*

དགྲ་བཙེམ་གྲགས་པ།

*arhatkīrti*

The 492nd buddha in the first list, 491st in the second list, and 485th in the third list.

g.283 Aridama

*dgra 'dul*

དགྲ་འདུལ།

*aridama*



The 260th buddha in the first list, 259th in the second list, and 259th in the third list.

g.284 Armor of Wisdom

*ye shes go cha*

ཡེ་ཤེས་གོ་ཚ།

—

Buddha in the presence of whom the buddha Rāhudeva (521 according to the third enumeration) first gave rise to the mind of awakening.

g.285 Army Conqueror

*dpung gi tshogs rab tu 'joms pa*

དཔུང་གི་ཚོགས་རབ་དུ་འཛོམས་པ།

—

Foremost in terms of insight among the followers of the buddha Śuddhaprabha.

g.286 Arranged by Gods

*lha yis bkod*

ལྷ་ཡིས་བཀོད།

—

Birthplace of the buddha Kṛtārtha.

g.287 Array

*bkod pa*

བཀོད་པ།

—

Attendant of the buddha Rāhugupta.

g.288 Array

*bkod pa*

བཀོད་པ།

—

Father of the buddha Laḍitagāmin.

g.289 Array Gift

*bkod pa byin*

བཀོད་པ་བྱིན།

—

Father of the buddha Sthitamitra.

g.290 Array of All Jewels

*rin po che thams cad bkod pa*

རིན་པོ་ཆེ་གསལ་ཅད་བཞོན་པ།

—

Birthplace of the buddha Saṃrddhayaśas.

g.291 Array of Attractive Beauty

*bkod pa yid 'ong mdzes*

བཞོན་པ་ཡིད་འོང་མཛེས།

—

Attendant of the buddha Cāritratīrtha.

g.292 Array of Awakening

*byang chub bkod pa*

བྱང་ཚུབ་བཞོན་པ།

—

Birthplace of the buddha Māraṣayaṅkara.

g.293 Array of Beauty

*bkod pa mdzes*

བཞོན་པ་མཛེས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇavīrya.

g.294 Array of Bliss

*bde ba bkod pa*

བདེ་བ་བཞོན་པ།

—

Birthplace of the buddha Jñānin.

g.295 Array of Emanation by Means of All Learning

*thos pa thams cad kyis rnam par sprul pa bkod pa*

ཐོས་པ་གསལ་ཅད་ཀྱིས་རྣམ་པར་སྐྱེལ་པ་བཞོན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Smṛtiprabha.

g.296 Array of Infinite Jewels

*rin po che mtha' yas bkod pa*

རིན་པོ་ཆེ་མཐའ་ཡས་བཀོད་པ།

—

Birthplace of the buddha Mahāmitra.

g.297 Array of Infinite Meaning

*don mtha' yas pa'i bkod pa*

དོན་མཐའ་ཡས་པའི་བཀོད་པ།

—

Birthplace of the buddha Sthitārthabuddhi.

g.298 Array of Infinite Qualities

*yon tan mtha' yas bkod pa*

ཡོན་ཏན་མཐའ་ཡས་བཀོད་པ།

—

Mother of the buddha Akṣobhyavarṇa.

g.299 Array of Infinite Qualities

*yon tan mtha' yas pa bkod pa*

ཡོན་ཏན་མཐའ་ཡས་པ་བཀོད་པ།

—

Birthplace of the buddha Jñānakośa.

g.300 Array of Insight

*ye shes bkod pa*

ཡེ་ཤེས་བཀོད་པ།

—

Foremost in terms of insight among the followers of the buddha Ratnottama.

g.301 Array of Intelligence

*blo gros bkod*

བློ་གྲོས་བཀོད།

—

Birthplace of the buddha Sumati.

g.302 Array of Jewels

*nor bu bkod pa*

ནོར་བུ་བཀོད་པ།

—

Son of the buddha Vimuktilābhin.

g.303 Array of Liberation

*bkod pa rnam grol*

བཀོད་པ་རྣམ་གྲོལ།

—

Buddha in the presence of whom the buddha Gandhahastin (74 according to the third enumeration) first gave rise to the mind of awakening.

g.304 Array of Liberation

*thar pa bkod pa*

ཐར་པ་བཀོད་པ།

—

Attendant of the buddha Vyūharāja.

g.305 Array of Light

*bkod pa'i 'od*

བཀོད་པ་འི་འོད།

—

Buddha in the presence of whom the buddha Amitābha (58 according to the third enumeration) first gave rise to the mind of awakening.

g.306 Array of Light

*'od bkod pa*

འོད་བཀོད་པ།

—

Birthplace of the buddha Manoratha.

g.307 Array of Merit

*bsod nams bkod pa*

བསོད་ནམས་བཞོད་པ།

—

Father of the buddha Laḍitavyūha.

g.308 Array of Offerings

*mchod pa bkod pa*

སཚོད་པ་བཞོད་པ།

—

A bodhisattva present in the circle around Śākyamuni.

g.309 Array of Offerings

*mchod pa bkod pa*

སཚོད་པ་བཞོད་པ།

—

Father of the buddha Maṇivyūha.

g.310 Array of Offerings

*mchod bkod*

སཚོད་བཞོད།

—

Foremost in terms of insight among the followers of the buddha Sthita-buddhirūpa.

g.311 Array of Offerings

*mchod pa bkod pa*

སཚོད་པ་བཞོད་པ།

—

Buddha in the presence of whom the buddha Guṇakūṭa (331 according to the third enumeration) first gave rise to the mind of awakening.

g.312 Array of Offerings

*mchod pa bkod pa*

སཚོད་པ་བཞོད་པ།

—

Mother of the buddha Vimuktilābhin.

g.313 Array of Qualities

*yon tan bkod pa*

ཡོན་ཏན་བཀོད་པ།

—

An eon following the eon called Great Renown, during which time 84,000 queens of the universal monarch Vast Mind (a previous incarnation of the buddha Dīpaṅkara) will awaken to buddhahood.

g.314 Array of Qualities

*yon tan bkod*

ཡོན་ཏན་བཀོད།

—

Buddha in the presence of whom the buddha Druma (85 according to the third enumeration) first gave rise to the mind of awakening.

g.315 Array of Qualities

*yon tan brtsegs pa*

ཡོན་ཏན་བརྩེགས་པ།

—

Foremost in terms of insight among the followers of the buddha Jñānakūṭa.

g.316 Array of Sunlight

*nyi ma'i 'od bkod pa*

ཉིམ་འེ་འོད་བཀོད་པ།

—

Birthplace of the buddha Sūrya.

g.317 Array of the Great Mode

*'gros chen bkod pa*

འགྲོས་ཚེན་བཀོད་པ།

—

Birthplace of the buddha Sukrama.

g.318 Array of the Infinite Net of Jewels

*rin po che'i dra ba mtha' yas pa*

རིན་པོ་ཆེའི་རྒྱ་བ་མཐའ་ཡས་པ།

—

Birthplace of the buddha Raśmijāla.

g.319 Array of the Sun of Joy

*dga' ba'i nyi ma bkod pa*

དགའ་བའི་ཉི་མ་བཀོད་པ།

—

Birthplace of the buddha Devarāja.

g.320 Array of Unobscured Splendor

*sgrib pa med pa'i gzi brjid bkod pa*

སྒྲིབ་པ་མེད་པའི་གཟི་བརྗིད་བཀོད་པ།

—

Birthplace of the buddha Amoghagāmin.

g.321 Array of Wisdom

*ye shes bkod pa*

ཡེ་ཤེས་བཀོད་པ།

—

Birthplace of the buddha Laḍitavyūha.

g.322 Array of Worthy Ones

*dgra bcom bkod*

དགའ་བཅོམ་བཀོད་པ།

—

Birthplace of the buddha Cāritratīrtha.

g.323 arrogating pride

*mngon pa'i nga rgyal*

མངོན་པའི་ང་རྒྱལ།

*abhimāna*

One of the seven types of pride. The pride of thinking one has distinct attainments associated with meditative absorption when one does not possess them.

g.324 Arthabuddhi

*don blo mnga' ba*

དོན་སྒྲོ་མཛའ་བ།

*arthabuddhi*

The 389th buddha in the first list, 388th in the second list, and 382nd in the third list.

g.325 Arthadarśin

*don gzig*

དོན་གཟིགས།

*arthadarśin*

The 30th buddha in the first list, 30th in the second list, and 31st in the third list.

g.326 Arthakīrti

*dgra bcom grags pa*

དགའ་བཅོམ་གྲགས་པ།

*arthakīrti*

The 262nd buddha in the first list, 261st in the second list, and 261st in the third list.

g.327 Arthamati

*don gyi blo gros*

དོན་གྱི་བློ་གྲོས།

*arthamati*

The 238th buddha in the first list, 237th in the second list, and 237th in the third list.

g.328 Arthamati

*don blo gros*

དོན་བློ་གྲོས།

*arthamati*

The 419th buddha in the first list, 418th in the second list, and 412th in the third list.

g.329 Arthasiddhi

*don grub*

དོན་གྲུབ།

*arthasiddhi*

The 596th buddha in the first list, 595th in the second list, and 589th in the third list.



- g.330 Arthavādin  
*don gsung*  
 རོན་གསུང།  
*arthavādin*  
 The 1000th buddha in the first list, 999th in the second list, and 990th in the third list.
- g.331 Arthaviniścita  
*don nges ldan pa*  
 རོན་ངེས་ལྷན་པ།  
*arthaviniścita*  
 The 152nd buddha in the first list, not listed in the second list, and 151st in the third list.
- g.332 Āryapriya  
*'phags pa dgyes pa*  
 འཕགས་པ་དགེས་པ།  
*āryapriya*  
 The 755th buddha in the first list, 754th in the second list, and 744th in the third list.
- g.333 Āryastuta  
*'phags pas bstod*  
 འཕགས་པས་བསྟོད།  
*āryastuta*  
 The 884th buddha in the first list, 883rd in the second list, and 874th in the third list.
- g.334 Āśādatta  
*bsam pas byin pa*  
 བསམ་པས་བྱིན་པ།  
*āśādatta*  
 The 471st buddha in the first list, 470th in the second list, and 464th in the third list.
- g.335 Asamabuddhi  
*blo gros zla med*

ལྷོ་ལྷོ་སྐྱ་མེད།

*asamabuddhi*

The 748th buddha in the first list, 747th in the second list, and 737th in the third list.

g.336 Asaṅga

*chags med*

ཆགས་མེད།

*asaṅga*

The 619th buddha in the first list, 618th in the second list, and 611th in the third list.

g.337 Asaṅgadhvaja

*thogs med rgyal mtshan*

ཐོགས་མེད་རྒྱལ་མཚན།

*asaṅgadhvaja*

The 873rd buddha in the first list, 872nd in the second list, and 863rd in the third list.

g.338 Asaṅgakīrti

*thogs med grags pa*

ཐོགས་མེད་གྲགས་པ།

*asaṅgakīrti*

The 629th buddha in the first list, 628th in the second list, and 621st in the third list.

g.339 Asaṅgakośa

*chags pa med mdzod*

ཆགས་པ་མེད་མཛོད།

*asaṅgakośa*

The 584th buddha in the first list, 583rd in the second list, and 577th in the third list.

g.340 Asaṅgamati

*thogs med blo*

ཐོགས་མེད་བློ།

*asaṅgamati*

The 527th buddha in the first list, 527th in the second list, and 520th in the third list.

g.341 Ascertained

*nges par byas*

ངེས་པར་བྱས།

—

Mother of the buddha Sthāmaprāpta.

g.342 Ascertained

*nges par byas*

ངེས་པར་བྱས།

—

Foremost in terms of insight among the followers of the buddha Padmaskandha.

g.343 Ascertainer of the Meaning

*don la rnam par nges pa*

དོན་ལ་རྣམ་པར་ངེས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Māradama.

g.344 Ascertaining the Light of Insight

*shes rab kyi snang ba rnam par nges pa*

ཤེས་རབ་ཀྱི་སྒྲུང་བ་རྣམ་པར་ངེས་པ།

—

Mother of the buddha Amoghagāmin.

g.345 Ascertainment

*rnam par nges pa*

རྣམ་པར་ངེས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃhacandra.

g.346 Ascertainment

*rnam nges*

རྣམ་དཔལ།

—

Son of the buddha Jaya.

g.347 ascetic virtues

*sbyangs pa'i yon tan*

སྤྱདས་པའི་ཡོན་ཏན།

*dhūtaguṇa*

An optional set of practices that monastics can adopt in order to cultivate greater detachment. The list of practices varies in different sources. When thirteen practices are listed, they consist of (1) wearing patched robes made from discarded cloth rather than from cloth donated by laypeople; (2) wearing only three robes; (3) going for alms; (4) not omitting any house while on the alms round, rather than begging only at those houses known to provide good food; (5) eating only what can be eaten in one sitting; (6) eating only food received in the alms bowl, rather than more elaborate meals presented to the saṅgha; (7) refusing more food after indicating one has eaten enough; (8) dwelling in the forest; (9) dwelling at the root of a tree; (10) dwelling in the open air, using only a tent made from one's robes as shelter; (11) dwelling in a charnel ground; (12) having satisfaction with whatever dwelling one has; and (13) sleeping in a sitting position without ever lying down.

g.348 Asita

*bcings pa med pa*

བཅིངས་པ་མེད་པ།

*asita*

The 450th buddha in the first list, 449th in the second list, and 443rd in the third list.

g.349 Askhalitabuddhi

*'khrul med blo*

འཁྲུལ་མེད་བློ།

*askhalitabuddhi*

The 923rd buddha in the first list, 922nd in the second list, and 913th in the third list.

g.350 Aśoka

*mya ngan med*

མུ་ངན་མེད།

*aśoka*

The 193rd buddha in the first list, 192nd in the second list, and 192nd in the third list.

g.351 Aśoka

*mya ngan med*

མུ་ངན་མེད།

*aśoka*

The 367th buddha in the first list, 366th in the second list, and 361st in the third list.

g.352 Aśoka

*mya ngan med*

མུ་ངན་མེད།

*aśoka*

The 672nd buddha in the first list, 671st in the second list, and 663rd in the third list.

g.353 Aśoka

*mya ngan med*

མུ་ངན་མེད།

*aśoka*

The 25th buddha in the first list, 25th in the second list, and 26th in the third list.

g.354 Aśokarāṣṭra

*yul 'khor mya ngan med*

ཡུལ་འཁོར་མུ་ངན་མེད།

*aśokarāṣṭra*

The 990th buddha in the first list, 989th in the second list, and 981st in the third list.

g.355 aspects of awakening

*byang chub kyi phyogs*

བྱང་ལྡན་གྱི་ཕྱོགས།

*bodhipakṣya*

These are aspects of realization that unfold on the path and culminate in the goal of awakening.

g.356 Aspiration

*'dun pa*

འདུན་པ།

—

Attendant of the buddha Janendrakalpa.

g.357 Aspiration

*smon lam*

སློན་ལམ།

—

Foremost in terms of insight among the followers of the buddha Abhijñāketu.

g.358 Aspiration and Retention

*smon lam gzungs*

སློན་ལམ་གཟུང་ས།

—

Foremost in terms of insight among the followers of the buddha Amitābha.

g.359 aspiration prayer

*smon lam*

སློན་ལམ།

*prañidhāna*

A declaration of one's aspirations and vows, and/or an invocation and request of the buddhas, bodhisattvas, etc.

g.360 Aspiring Mind

*yid smon*

ཡིད་སློན།

—

Son of the buddha Raśmi.

g.361 Aspiring Mind

*smon sems*

སློན་སེམས།

—

Mother of the buddha Amitadhara.

g.362 Asthita

*mi gnas pa*

མི་གནས་པ།

*asthita*

The 231st buddha in the first list, 230th in the second list, and 230th in the third list.

g.363 Astrologer

*skar mkhan*

སྐར་མཁན།

—

Son of the buddha Satya.

g.364 Astrologer

*skar mkhan*

སྐར་མཁན།

—

Son of the buddha Praśāntagati.

g.365 Astrologer

*skar mkhan*

སྐར་མཁན།

—

Son of the buddha Vibhaktatejas.

g.366 Astrologer

*skar mkhan*

སྐར་མཁན།

—

Son of the buddha Tiṣya.

g.367 Astrologer

*skar mkhan*

སྐར་མཁན།

—

Son of the buddha Drumendra.

g.368 Astrologer

*skar mkhan*

སྐར་མཁན།

—

Son of the buddha Jñānarata.

g.369 Astrologer

*skar mkhan*

སྐར་མཁན།

—

Attendant of the buddha Brahmaruta.

g.370 Astrologer

*skar mkhan*

སྐར་མཁན།

—

Attendant of the buddha Jagadmati.

g.371 Astrologer

*skar mkhan*

སྐར་མཁན།

—

Son of the buddha Anantagūṇatejorāṣi.

g.372 Astrologer

*skar mkhan*

སྐར་མཁན།

—

Son of the buddha Sugandha.

g.373 Astrologer

*skar mkhan*

སྐར་མཁན།

—



Son of the buddha Brahmaketu.

g.374 Astrologer

*skar mkhan*

སྐར་མཁན།

—

Son of the buddha Puṇyatejas.

g.375 Astrologer

*skar mkhan*

སྐར་མཁན།

—

Son of the buddha Trailokyapūjya.

g.376 Aśula

*a shu la*

ཨ་ཤུ་ལ།

—

A merchant.

g.377 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.378 Atibala

*stobs chen*

སྟོབས་ཅན།

*atibala*

The 996th buddha in the first list, 995th in the second list, and 986th in the third list.

g.379 Atiyaśas  
*shin tu grags*  
ཤིན་ཏུ་གྲགས།  
*atiyaśas*

The 167th buddha in the first list, 166th in the second list, and 166th in the third list.

g.380 Attainer of Certainty  
*nges thob*

ངེས་ཐོབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahāraśmi.

g.381 Attainer of Excellent Certainty  
*legs nges thob*

ལེགས་ངེས་ཐོབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anihatavrata.

g.382 Attainer of Nine Retentions  
*gzungs dgu thob*

གཟུངས་དགུ་ཐོབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharaṇīdhara.

g.383 Attainer of the Unsurpassable  
*bla med thob*

བླ་མེད་ཐོབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sāgara.

g.384 Attaining Renown throughout the Entire World

*'jig rten thams cad du rnam par grags pa thob*

འཇིག་རྟེན་ཐམས་ཅད་དུ་རྣམ་པར་གྲགས་པ་ཐོབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Dṛḍha.

g.385 Attaining the Great Objective

*don chen thob*

དོན་ཆེན་ཐོབ།

—

Foremost in terms of insight among the followers of the buddha Devaraśmi.

g.386 Attaining the Illumination That Pacifies All Wandering Beings

*'gro ba thams cad rab tu zhi bar byed pa'i snang ba thob pa*

འགྲོ་བ་ཐམས་ཅད་རབ་ཏུ་ཞི་བར་བྱེད་པའི་སྣང་བ་ཐོབ་པ།

—

Foremost in terms of insight among the followers of the buddha  
Sthitagandha.

g.387 Attaining the Immaculate Stage

*sgrib pa med pa'i go 'phang rnam par gnon pa*

སླིབ་པ་མེད་པའི་གོ་འཕང་རྣམ་པར་གཞོན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Vajra.

g.388 Attaining the Miraculous Display That Illumines All Qualities

*yon tan thams cad snang bar byed pa'i rdzu 'phrul thob pa*

ཡོན་ཏན་ཐམས་ཅད་སྣང་བར་བྱེད་པའི་རྩུ་འཕྲུལ་ཐོབ་པ།

—

Foremost in terms of insight among the followers of the buddha  
Dharmadatta.

g.389 Attaining the Superknowledge of Undaunted Love

*bag tsha ba med pas rnam par rtse ba'i mngon par shes pa thob pa*

བག་ཚིབ་མེད་པས་རྣམ་པར་རྩེ་བའི་མངོན་པར་ཤེས་པ་ཐོབ་པ།

—

Foremost in terms of insight among the followers of the buddha Tiṣya.

g.390 Attainment of Fearlessness

*mi bsnyengs thob*

མི་བསྟེངས་ཐོབ།

—

Buddha in the presence of whom the buddha Ojaṅgama (459 according to the third enumeration) first gave rise to the mind of awakening.

g.391 Attainment of Nonabiding

*mi gnas thob*

མི་གནས་ཐོབ།

—

Son of the buddha Ratnaruta.

g.392 Attainment of Supreme Worship

*mchod mchog thob*

མཚོད་མཚོག་ཐོབ།

—

Attendant of the buddha Madaprahīṇa.

g.393 Attainment Worthy of the World's Worship

*'jig rten mchod 'os thob*

འཇིག་རྟེན་མཚོད་འོས་ཐོབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Candana.

g.394 attention

*sems pa*

སེམས་པ།

*cetana*

One of the four bases of miraculous power.

g.395 Attention without Blurriness

*ma 'dres par sems pa*

མ་འདྲེས་པར་སེམས་པ།

—

Foremost in terms of insight among the followers of the buddha Aśoka.

g.396 Attentive to Meanings Heard

*thos pa'i don sems*

ཐོས་པའི་དོན་སེམས།

—

Attendant of the buddha Mahāyaśas.

g.397 Attentive to Relinquishment by Means of Realization and Intelligence

*rtogs pa dang blo gros kyis yongs su spangs par sems pa*

རྟོགས་པ་དང་སློ་གྲོས་ཀྱིས་ཡོངས་སུ་སྦངས་པར་སེམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sthitagandha.

g.398 Attentive to Virtue

*dge bar sems*

དགེ་བར་སེམས།

—

Son of the buddha Mokṣatejas.

g.399 Attentive View

*lta sems*

ལྟ་སེམས།

—

Foremost in terms of insight among the followers of the buddha Guṇaprabhāsa.

g.400 Attractive

*yid 'ong ldan*

ཡིད་འོང་ལྷན།

—

Birthplace of the buddha Sughoṣa.

g.401 Attractive Array

*bkod pa sdug pa*

བཀོད་པ་སྤུག་པ།

—

Birthplace of the buddha Subhaga.

g.402 Attractive Joy

*yid 'ong dga'*

ཡིད་འོང་དགའ།

—

Birthplace of the buddha Mati.

g.403 Attractive Movement

*'gro sdug pa*

འགྲོ་སྤུག་པ།

—

Foremost in terms of insight among the followers of the buddha Mahāsthāman.

g.404 Attractive Ripening

*rnam smin sdug*

རྣམ་སྲིན་སྤུག་པ།

—

Father of the buddha Subhaga.

g.405 Attractive Splendor

*gzi sdug*

གཟི་སྤུག་པ།

—

Son of the buddha Arciṣmati.

g.406 Attractive Splendor

*yid 'ong gzi brjid*

ཡིད་འོང་གཟི་བརྗིད།

—

Mother of the buddha Vratatapas.

g.407 Attractive Splendor

*yid du 'ong ba'i gzi brjid*

ཡིད་དུ་འོང་བའི་གཟི་བརྟེན།

—

Birthplace of the buddha Ūṛṇāvāt.

g.408 Atulapratibhānarāja

*spobs pa mtshungs med rgyal po*

སྤོབས་པ་མཚུངས་མེད་རྒྱལ་པོ།

*atulapratibhānarāja*

The 984th buddha in the first list, 983rd in the second list, and 974th in the third list.

g.409 Atyuccagāmin

*shin tu mthor gshegs*

ཤིན་ཏུ་མཐོར་གཤེགས།

*atyuccagāmin*

The 117th buddha in the first list, 117th in the second list, and 118th in the third list.

g.410 Atyuccagāmin

*shin tu mthor gshegs*

ཤིན་ཏུ་མཐོར་གཤེགས།

*atyuccagāmin*

The 310th buddha in the first list, 309th in the second list, and 304th in the third list.

g.411 Auspicious

*bkra shis*

བཀྲ་ཤིས།

—

Son of the buddha Padmapārśva.

g.412 Auspicious

*bkra shis*

བཀྲ་ཤིས།

—

Father of the buddha Śrīprabha.

- g.413   Auspicious  
*bkra shis*  
བཀྲ་ཤིས།  
—  
Son of the buddha Arciṣmat.
- g.414   Auspicious  
*bkra shis can*  
བཀྲ་ཤིས་ཅན།  
—  
Birthplace of the buddha Vigatakāṅkṣa.
- g.415   Auspicious Clarity  
*bkra shis gsal*  
བཀྲ་ཤིས་གསལ།  
—  
Mother of the buddha Laḍitavyūha.
- g.416   Auspicious Nectar  
*bdud rtsi shis pa*  
བདུད་རྩི་ཤིས་པ།  
—  
Attendant of the buddha Praśānta.
- g.417   Auspicious One  
*bkra shis ldan*  
བཀྲ་ཤིས་ལྷན།  
—  
Attendant of the buddha Kanakamuni.
- g.418   Auspicious Rāhu  
*sgra gcan shis pa*  
སླ་གཅན་ཤིས་པ།  
—  
Foremost in terms of insight among the followers of the buddha Subāhu.
- g.419   Auspicious Star



*skar bzangs*

སྐར་བཟངས།

—

Attendant of the buddha Praśāntagati.

g.420 Auspicious Star

*skar bzangs*

སྐར་བཟངས།

—

Attendant of the buddha Pradīparāja.

g.421 Auspicious Star

*skar bzangs*

སྐར་བཟངས།

—

Attendant of the buddha Śreṣṭha.

g.422 Auspicious World

*'jig rten bkra shis*

འཇིག་རྟེན་བྲག་ཤིས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jayanandin.

g.423 Austerities of Yogic Discipline

*brtul zhugs dka' thub*

བརྟུལ་ཞུགས་དཀའ་ལུབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mañicūḍa.

g.424 Authentic

*mtshan ldan*

མཚན་ལྡན།

—

Mother of the buddha Vibhaktajñāsvara.

g.425 Authentic Emergence from the Luminous Splendor of  
Buddhahood

*'od kyi gzi brjid sangs rgyas las yang dag par byung ba*

འོད་ཀྱི་གཟི་བརྗིད་སངས་རྒྱས་ལས་ཡང་དག་པར་བྱུང་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Tejorāja.

g.426 Authentic Mind

*yang dag sems*

ཡང་དག་སེམས།

—

Foremost in terms of insight among the followers of the buddha Guṇaratna.

g.427 Autumn Sun

*ston ka'i nyi ma*

སྟོན་ཀའི་ཉི་མ།

—

Buddha in the presence of whom the buddha Yaśas (686 according to the third enumeration) first gave rise to the mind of awakening.

g.428 Avabhāśadarśin

*snang ba gzigs*

སྤང་བ་གཟིགས།

*avabhāśadarśin*

The 887th buddha in the first list, 886th in the second list, and 877th in the third list.

g.429 Avalokiteśvara

*spyang ras gzigs kyi dbang phyug*

སྤྱན་རས་གཟིགས་ཀྱི་དབང་ཕྱུག

*avalokiteśvara*

One of the main bodhisattva disciples of the buddha Śākyamuni, praised for his compassion.

g.430 Avraṇa

*rma med pa*

མེལ་ལོ་ལོ་ལོ་ལོ་

*avaraṇa*

The 822nd buddha in the first list, 821st in the second list, and 811th in the third list.

g.431 Awakening

*byang chub*

བྱང་ལྷན་ལོ་

—

Attendant of the buddha Kusumaraśmi.

g.432 Awakening

*byang chub*

བྱང་ལྷན་ལོ་

—

Attendant of the buddha Dharmākara.

g.433 Awakening

*byang chub*

བྱང་ལྷན་ལོ་

—

Son of the buddha Dharaṇīśvara.

g.434 Awakening

*byang chub*

བྱང་ལྷན་ལོ་

—

Son of the buddha Kṛtārtha.

g.435 Awakening from Sleep

*shin tu gnyid sangs*

ཤིན་ཏུ་གཉིད་སངས་ལོ་

—

Foremost in terms of insight among the followers of the buddha Simhagati.

g.436 Awakening of the Worthy

*dgra bcom byang chub*

དག་བཅོམ་བྱང་ལྷན།

—

Buddha in the presence of whom the buddha Jagadmati (928 according to the third enumeration) first gave rise to the mind of awakening.

g.437 Awoken from Sleep

*gnyid sangs*

གཉིད་སངས།

—

Attendant of the buddha Jayanandin.

g.438 Bahudevaghūṣṭa

*lha mang dag gis snyan bsgrags pa*

ལྷ་མང་དག་གིས་སྟན་བསྐྱབས་པ།

*bahudevaghūṣṭa*

The 835th buddha in the first list, 834th in the second list, and 824th in the third list.

g.439 Bajira

*ba dzi ra*

བ་ཇི་ར།

—

Father of the buddha Mahāprabha.

g.440 Baladatta

*stobs byin*

སྟོབས་བྱིན།

*baladatta*

The 432nd buddha in the first list, 431st in the second list, and 425th in the third list.

g.441 Baladeva

*stobs lha*

སྟོབས་ལྷ།

*baladeva*

The 168th buddha in the first list, 167th in the second list, and 167th in the third list.

- g.442 **Balanandin**  
*stobs dgyes*  
 ལྷོ་བས་དབྱེས།  
*balanandin*  
 The 369th buddha in the first list, 368th in the second list, and 363rd in the third list.
- g.443 **Balanced Yogic Discipline**  
*brtul zhugs snyoms pa*  
 བརྟུལ་བྱུགས་སྣོམས་པ།  
 —  
 Buddha in the presence of whom the buddha Vararūpa (645 according to the third enumeration) first gave rise to the mind of awakening.
- g.444 **Balasena**  
*stobs sde*  
 ལྷོ་བས་སྡེ།  
*balasena*  
 The 52nd buddha in the first list, 52nd in the second list, and 53rd in the third list.
- g.445 **Balatejojñāna**  
*ye shes gzi brjid stobs*  
 ཡེ་ཤེས་གཟི་བརྗིད་སྣོམས།  
*balatejojñāna*  
 The 857th buddha in the first list, 856th in the second list, and 846th in the third list.
- g.446 **Banner of Awakening**  
*byang chub rgyal mtshan*  
 བྱང་ལྷུབ་རྒྱལ་མཚན།  
 —  
 Foremost in terms of insight among the followers of the buddha Buddhimati.
- g.447 **Banner of Delightful Renown**  
*yid 'ong grags pa'i rgyal mtshan*  
 ཡིད་འོང་གྲགས་པའི་རྒྱལ་མཚན།

—

Son of the buddha Caitraka.

g.448 Banner of Enduring Fame

*grags gnas rgyal mtshan*

གྲགས་གནས་རྒྱལ་མཚན།

—

Foremost in terms of insight among the followers of the buddha  
Dṛḍhāvīkrama.

g.449 Banner of Excellent Qualities

*yon tan rgyal mtshan*

ཡོན་ཏན་རྒྱལ་མཚན།

—

Son of the buddha Siṃhahanu.

g.450 Banner of Excellent Qualities

*yon tan rgyal mtshan*

ཡོན་ཏན་རྒྱལ་མཚན།

—

Mother of the buddha Indradhvaja.

g.451 Banner of Fame

*grags tog*

གྲགས་ཏོག།

—

Buddha in the presence of whom the buddha Dharmākara (150 according to  
the third enumeration) first gave rise to the mind of awakening.

g.452 Banner of Fame

*grags pa rgyal mtshan*

གྲགས་པ་རྒྱལ་མཚན།

—

Buddha in the presence of whom the buddha Amoghavikramin (182  
according to the third enumeration) first gave rise to the mind of awakening.

g.453 Banner of Fame

*snyan par grags pa'i rgyal mtshan*

སྟོན་པར་གྲགས་པའི་རྒྱལ་མཚན།

—

Birthplace of the buddha Mokṣavrata.

g.454 Banner of Great Renown

*grags chen rgyal mtshan*

གྲགས་ཚེན་རྒྱལ་མཚན།

—

Mother of the buddha Abhedyabuddhi.

g.455 Banner of Infinite Renown

*grags pa mtha' yas rgyal mtshan*

གྲགས་པ་མཐའ་ཡས་རྒྱལ་མཚན།

—

Birthplace of the buddha Pradānakīrti.

g.456 Banner of Insight

*shes rab rgyal mtshan*

ཤེས་རབ་རྒྱལ་མཚན།

—

Buddha in the presence of whom the buddha Siṃhadhvaja (272 according to the third enumeration) first gave rise to the mind of awakening.

g.457 Banner of Liberation

*thar pa'i rgyal mtshan*

ཐར་པའི་རྒྱལ་མཚན།

—

Foremost in terms of insight among the followers of the buddha Mahātejas.

g.458 Banner of Liberation

*thar pa'i rgyal mtshan*

ཐར་པའི་རྒྱལ་མཚན།

—

Father of the buddha Vigataśoka.

g.459 Banner of Liberation

*thar pa'i rgyal mtshan*

ཐར་པའི་རྒྱལ་མཚན།

—

Mother of the buddha Sudhana.

g.460 Banner of Merit

*bsod nams rgyal mtshan*

བསོད་ནམས་རྒྱལ་མཚན།

—

Birthplace of the buddha Dharmesvara.

g.461 Banner of Qualities

*yon tan rgyal mtshan*

ཡོན་ཏན་རྒྱལ་མཚན།

—

Foremost in terms of insight among the followers of the buddha Ratnacandra.

g.462 Banner of Renown

*grags pa'i rgyal mtshan*

གྲགས་པའི་རྒྱལ་མཚན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vidhijña.

g.463 Banner of Renown

*grags pa'i rgyal mtshan*

གྲགས་པའི་རྒྱལ་མཚན།

—

Foremost in terms of insight among the followers of the buddha Bodhyaṅgapuṣpa.

g.464 Banner of Rulers

*dbang po'i rgyal mtshan*

དབང་པོའི་རྒྱལ་མཚན།

—

Father of the buddha Vidyuddatta.

g.465 Banner of the Highest Lord



*tog gi dbang po'i rgyal mtshan*

ཏོག་གི་དབང་པོའི་རྒྱལ་མཚན།

—

Birthplace of the buddha Guṇendrakalpa.

g.466 Banner of the Insightful

*shes rab can rgyal mtshan*

ཤེས་རབ་ཅན་རྒྱལ་མཚན།

—

Father of the buddha Ūṛṇāvāt.

g.467 Banner of Training

*dul ba'i rgyal mtshan*

དུལ་བའི་རྒྱལ་མཚན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Apagatakleśa.

g.468 Bearer of Indomitable Colors

*zil gyis mi non pa'i mdog can*

ཟིལ་གྱིས་མི་ནོན་པའི་མདོག་ཅན།

—

Mother of the buddha Jyeṣṭhavādin.

g.469 Bearer of Meteors

*skar mda' 'dzin*

སྐར་མདའ་འཛིན།

—

Foremost in terms of insight among the followers of the buddha Anupama.

g.470 Bearer of the Armor of Splendor

*gzi brjid go bgos*

གཟི་བརྗིད་གོ་བཤོས།

—

Buddha in the presence of whom the buddha Tejorāja (636 according to the third enumeration) first gave rise to the mind of awakening.

g.471 Bearing Seeing

*blta bar bzod*

བལྟ་བར་བཟོད།

—

Buddha in the presence of whom the buddha Asaṅgakośa (577 according to the third enumeration) first gave rise to the mind of awakening.

g.472 Beautiful

*mdzes ldan*

མཛེས་ལྷན།

—

Attendant of the buddha Guṇārci.

g.473 Beautiful

*mdzes pa*

མཛེས་པ།

—

Son of the buddha Siṃhaketu.

g.474 Beautiful Acumen

*spobs pa mdzes*

སྤོབས་པ་མཛེས།

—

Father of the buddha Dharmakūṭa.

g.475 Beautiful and Delightful

*sdug cing dga'*

སྤུག་ཅིང་དགའ།

—

Birthplace of the buddha Laḍitavikrama.

g.476 Beautiful Array

*bkod pa kun tu mdzes*

བཀོད་པ་ཀུན་ཏུ་མཛེས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Brahmagāmin.

g.477 Beautiful Array

*bkod pa mdzes*

བཀོད་པ་མཛེས།

—

Buddha in the presence of whom the buddha Jñānākara (428 according to the third enumeration) first gave rise to the mind of awakening.

g.478 Beautiful Body

*lus mdzes*

ལུས་མཛེས།

—

Father of the buddha Siṃhaghoṣa.

g.479 Beautiful Brightness

*mdangs sdug*

མདངས་སྤུག།

—

Son of the buddha Anihata.

g.480 Beautiful Delight

*mdzes par dgyes*

མཛེས་པར་དགྲེས།

—

Buddha in the presence of whom the buddha Anihatavrata (349 according to the third enumeration) first gave rise to the mind of awakening.

g.481 Beautiful Eye

*mig sdug*

མིག་སྤུག།

—

Father of the buddha Oṣadhi.

g.482 Beautiful Eye

*mig sdug ma*

མིག་སྤུག་མ།

—

Mother of the buddha Pratibhānacakṣus.

g.483 Beautiful Eye

*mi sdug pa*

མི་སྐྱུག་པ།

—

Foremost in terms of insight among the followers of the buddha Suceṣṭa.

g.484 Beautiful Eye

*mig sdug pa*

མིག་སྐྱུག་པ།

—

Foremost in terms of insight among the followers of the buddha Maṇiviśuddha.

g.485 Beautiful Eyes

*yid 'ong mig*

ཡིད་འོང་མིག།

—

Mother of the buddha Netra.

g.486 Beautiful Fame of Wisdom

*ye shes grags mdzes*

ཡེ་ཤེས་གྲགས་མངོས།

—

Foremost in terms of insight among the followers of the buddha Śanaīrgāmin.

g.487 Beautiful in All Regards

*kun tu mdzes pa*

ཀུན་ཏུ་མངོས་པ།

—

Foremost in terms of insight among the followers of the buddha Padma.

g.488 Beautiful Intelligence

*yid 'ong blo gros*

ཡིད་འོང་བློ་གྲོས།

—

Mother of the buddha Oṣadhi.

- g.489 Beautiful Intelligence  
*blo gros mdzes*  
ལྷོ་གྲོ་ས་མཛེས།  
—  
Son of the buddha Aridama.
- g.490 Beautiful Jewel  
*rin chen mdzes pa*  
རིན་ཆེན་མཛེས་པ།  
—  
Birthplace of the buddha Pradīpa.
- g.491 Beautiful Joy  
*dga' sdug*  
དགའ་སྐྱུག  
—  
Son of the buddha Amarapriya.
- g.492 Beautiful Joy  
*dga' sdug*  
དགའ་སྐྱུག  
—  
Son of the buddha Lokaprabha.
- g.493 Beautiful Joy  
*dga' sdug*  
དགའ་སྐྱུག  
—  
Mother of the buddha Sthitamitra.
- g.494 Beautiful Joy  
*dga' sdug*  
དགའ་སྐྱུག  
—  
Attendant of the buddha Jñānakrama.
- g.495 Beautiful Joy

*mdzes dga'*

མཛེས་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Gunaçūḍa.

g.496 Beautiful Light

*'od mdzes pa*

འོད་མཛེས་པ།

—

Mother of the buddha Satyacara.

g.497 Beautiful Light

*mdzes pa 'od*

མཛེས་པ་འོད།

—

Foremost in terms of insight among the followers of the buddha Laḍitanetra.

g.498 Beautiful Light

*snang ba blta na sdug*

སྐྱང་བ་བལྟ་ན་སྤྱག།

—

Buddha in the presence of whom the buddha Raśmijāla (687 according to the  
third enumeration) first gave rise to the mind of awakening.

g.499 Beautiful Light Rays

*'od zer yid du 'ong ba*

འོད་ཟེར་ཡིད་དུ་འོང་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Ratnayaśas.

g.500 Beautiful Limbs

*yan lag mdzes pa*

ཡན་ལག་མཛེས་པ།

—

Buddha in the presence of whom the buddha Brahmaruta (734 according to the third enumeration) first gave rise to the mind of awakening.

g.501 Beautiful Limbs

*yan lag mdzes pa*

ཡན་ལག་མཛེས་པ།

—

Buddha in the presence of whom the buddha Gaganasvara (958 according to the third enumeration) first gave rise to the mind of awakening.

g.502 Beautiful Limbs

*yan lag mdzes*

ཡན་ལག་མཛེས་པ།

—

Buddha in the presence of whom the buddha Surabhigandha (139) first gave rise to the mind of awakening.

g.503 Beautiful Melody

*dbyangs snyan*

དབྱངས་སྒྲུབ།

—

Son of the buddha Mahāpradīpa.

g.504 Beautiful Melody

*dbyangs snyan*

དབྱངས་སྒྲུབ།

—

Son of the buddha Praśāntadoṣa.

g.505 Beautiful Melody

*dbyangs snyan*

དབྱངས་སྒྲུབ།

—

Attendant of the buddha Śūra.

g.506 Beautiful Melody

*dbyangs snyan*

དབྱངས་སྒྲུབ།

—

Foremost in terms of insight among the followers of the buddha Arhadyaśas.

g.507 Beautiful Melody

*dbyangs snyan pa*

དབྱངས་སྒྲུབ་པ།

—

Foremost in terms of insight among the followers of the buddha Daśavaśa.

g.508 Beautiful Melody

*dbyangs snyan pa*

དབྱངས་སྒྲུབ་པ།

—

Foremost in terms of insight among the followers of the buddha Garjitasvara.

g.509 Beautiful Melody

*dbyangs snyan ma*

དབྱངས་སྒྲུབ་མ།

—

Mother of the buddha Adīnaghoṣa.

g.510 Beautiful Melody

*dbyangs snyan*

དབྱངས་སྒྲུབ།

—

Father of the buddha Ghoṣadatta.

g.511 Beautiful Melody

*dbyangs snyan*

དབྱངས་སྒྲུབ།

—

Buddha in the presence of whom the buddha Brahmaghoṣa (43 according to the third enumeration) first gave rise to the mind of awakening.

g.512 Beautiful Melody

*dbyangs snyan*

དབྱངས་སྒྲུབ།



—

Buddha in the presence of whom the buddha Sūryaraśmi (533 according to the third enumeration) first gave rise to the mind of awakening.

g.513 Beautiful Melody

*mdzes pa'i dbyangs*

མཛེས་པའི་དབྱངས།

—

Buddha in the presence of whom the buddha Gaṇimuktirāja (892 according to the third enumeration) first gave rise to the mind of awakening.

g.514 Beautiful Melody

*dbyangs snyan*

དབྱངས་སྟོན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Brahmamuni.

g.515 Beautiful Melody

*dbyangs snyan pa*

དབྱངས་སྟོན་པ།

—

Birthplace of the buddha Mayūraruta.

g.516 Beautiful Mind

*yid 'ong sdug pa*

ཡིད་འོང་སྤྱད་པ།

—

Son of the buddha Aśoka.

g.517 Beautiful Mind

*yid 'ong sems*

ཡིད་འོང་སེམས།

—

Foremost in terms of insight among the followers of the buddha Indradhvaja.

g.518 Beautiful Mind

*mdzes sems*

མཛེས་སེམས།

—

Birthplace of the buddha Śuddhaprabha.

g.519 Beautiful Mode

*'gros mdzes pa*

འགྲོས་མཛེས་པ།

—

Foremost in terms of insight among the followers of the buddha Suvayas.

g.520 Beautiful Mode

*'gros mdzes pa*

འགྲོས་མཛེས་པ།

—

Foremost in terms of insight among the followers of the buddha Supuṣpa.

g.521 Beautiful Mode

*'gros mdzes*

འགྲོས་མཛེས།

—

Son of the buddha Sugaṇin.

g.522 Beautiful Mode

*'gros mdzes ma*

འགྲོས་མཛེས་མ།

—

Mother of the buddha Vikrama.

g.523 Beautiful Moon

*zla sdug*

ལྷི་སྤུག

—

Foremost in terms of insight among the followers of the buddha Arhaddeva.

g.524 Beautiful Moon

*zla sdug*

ལྷ་སྤྱན

—

Attendant of the buddha Prasanna.

g.525 Beautiful Movement

*mdzes 'gro*

མཛོལ་འགྲོ།

—

Foremost in terms of insight among the followers of the buddha Vimatijaha.

g.526 Beautiful Movement

*mdzes ldan 'gro*

མཛོལ་ལྷན་འགྲོ།

—

Birthplace of the buddha Gaṇin.

g.527 Beautiful Power

*mtshu rtsal mdzes pa*

མཐུ་རྩལ་མཛོལ་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vimatijaha.

g.528 Beautiful Power

*mtshu rtsal mdzes pa*

མཐུ་རྩལ་མཛོལ་པ།

—

Father of the buddha Daśaraśmi.

g.529 Beautiful Power

*mtshu rtsal mdzes*

མཐུ་རྩལ་མཛོལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Muktaprabha.

g.530 Beautiful to Behold

*blta na sdug*

བཏཱ་ན་སྤྱུག

—

Foremost in terms of insight among the followers of the buddha Prajñānavihāsaśvara.

g.531 Beautiful to Behold

*blta sdug*

བཏཱ་སྤྱུག

—

Son of the buddha Anavanata.

g.532 Beautiful to Behold

*blta sdug*

བཏཱ་སྤྱུག

—

Father of the buddha Candrodgata.

g.533 Beautiful to Behold

*blta na sdug*

བཏཱ་ན་སྤྱུག

—

Buddha in the presence of whom the buddha Śāntārtha (718 according to the third enumeration) first gave rise to the mind of awakening.

g.534 Beautiful to Behold

*blta na sdug*

བཏཱ་ན་སྤྱུག

—

Buddha in the presence of whom the buddha Prabhābala (800 according to the third enumeration) first gave rise to the mind of awakening.

g.535 Beautiful to Behold

*blta na mdzes*

བཏཱ་ན་མཛེས།

—

Birthplace of the buddha Kṛtavarman.

g.536 Beautiful to See

*blta na sdug*

བལྟ་ན་སྤྱུག

—

Birthplace of the buddha Anihata.

g.537 Beautiful to See

*blta na sdug pa*

བལྟ་ན་སྤྱུག་པ།

—

Birthplace of the buddha Sumanas.

g.538 Beautiful Tone

*gdangs snyan ma*

གདངས་སྤྱན་མ།

—

Mother of the buddha Ghoṣadatta.

g.539 Beautiful Tones

*sgra snyan pa dag brag*

སྒྲ་སྤྱན་པ་དག་བྲག

—

Birthplace of the buddha Brahmaghoṣa.

g.540 Beautiful Vision

*yid 'ong gzigs*

ཡིད་འོང་གཟིགས།

—

Buddha in the presence of whom the buddha Ketudhvaja (812 according to the third enumeration) first gave rise to the mind of awakening.

g.541 Beautiful Voice

*skad snyan ma*

སྐད་སྤྱན་མ།

—

Mother of the buddha Rativyūha.

g.542 Beautiful Voice

*skad snyan*

སྐད་སྒྲུབ།

—

Son of the buddha Garjitasvara.

g.543 Beautiful Voice

*skad snyan*

སྐད་སྒྲུབ།

—

Son of the buddha Brahmā.

g.544 Beautiful Voice

*skad snyan*

སྐད་སྒྲུབ།

—

Son of the buddha Adīnaghoṣa.

g.545 Beautiful Voice

*skad snyan*

སྐད་སྒྲུབ།

—

Attendant of the buddha Yajñasvara.

g.546 Beautiful Voice

*skad snyan*

སྐད་སྒྲུབ།

—

Foremost in terms of insight among the followers of the buddha  
Guṇasañcaya.

g.547 Beautiful Wish

*yid 'ong 'dod*

ཡིད་འོང་འདོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Mahāpriya.

- g.548 Beautiful World  
*'jig rten mdzes*  
འཇིག་རྟེན་མཛེས།  
—  
Birthplace of the buddha Śrī.
- g.549 Beautifully Adorned with Light  
*'od kyis legs par brgyan*  
འོད་གྱིས་ལེགས་པར་བརྒྱན།  
—  
Birthplace of the buddha Sukhābha.
- g.550 Beautifully Decorated  
*mdzes par spras*  
མཛེས་པར་སྤྲས།  
—  
Birthplace of the buddha Parvatendra.
- g.551 Beautifully Purified  
*mdzes par sbyangs*  
མཛེས་པར་སྦྱངས།  
—  
Birthplace of the buddha Kṛtāntadarśin.
- g.552 Beautifully Worshiped  
*mdzes par mchod*  
མཛེས་པར་མཚོད།  
—  
Birthplace of the buddha Praśāntagati.
- g.553 Beauty  
*gzugs ldan ma*  
གཟུགས་ལྡན་མ།  
—  
Mother of the buddha Padmākṣa.
- g.554 Beauty

*mdzes pa*

མཛེས་པ།

—

Son of the buddha Amitabuddhi.

g.555 Beauty

*mdzes pa*

མཛེས་པ།

—

Son of the buddha Jyeṣṭha.

g.556 Beauty

*mdzes pa*

མཛེས་པ།

—

Son of the buddha Śūra.

g.557 Beauty

*mdzes pa*

མཛེས་པ།

—

Attendant of the buddha Śreṣṭharūpa.

g.558 Beauty

*mdzes pa*

མཛེས་པ།

—

Son of the buddha Praśāntamala.

g.559 Beauty

*mdzes pa*

མཛེས་པ།

—

Father of the buddha Cāritratīrtha.

g.560 Beauty Accomplished

*mdzes grub*



མཛེས་གྲུབ།

—

Attendant of the buddha Jagattoṣaṇa.

g.561 Beauty in All Worlds

*'jig rten thams cad na mdzes pa*

འཛིག་རྟེན་ཐམས་ཅད་ན་མཛེས་པ།

—

Son of the buddha Devasūrya.

g.562 Beauty Joy

*mdzes dga' ma*

མཛེས་དགའ་མ།

—

Mother of the buddha Laḍitanetra.

g.563 Beauty of Yogic Discipline

*brtul zhugs mdzes*

བརྟུལ་ཞུགས་མཛེས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Siṃhadhvaja.

g.564 Beheld by Lions

*seng ges bltas pa*

སེང་གེས་བལྟས་པ།

—

Birthplace of the buddha Upakāragati.

g.565 Beheld by Love

*byams pas bltas*

བྱམས་པས་བལྟས།

—

Birthplace of the buddha Akṣobhya.

g.566 Beheld by the Astute

*mdzangs pas bltas*

མཛེངས་པས་བལྟས།

—

Birthplace of the buddha Matimat.

g.567 Beheld by the Noble

*'phags pas bltas*

འཕགས་པས་བལྟས།

—

Birthplace of the buddha Rṣīndra.

g.568 Beheld by the Noble

*'phags pas bltas*

འཕགས་པས་བལྟས།

—

Birthplace of the buddha Samadhyāyin.

g.569 Beholder of the Ends of Existence

*srid pa'i mtha' gzigs pa po*

སྲིད་པའི་མཐའ་གཟིགས་པ་པོ།

—

Buddha in the presence of whom the buddha Siṃhabala (469 according to the third enumeration) first gave rise to the mind of awakening.

g.570 Beholding Realization

*rtogs pa rnam par lta ba*

རྟོགས་པ་རྣམ་པར་ལྟ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bodhirāja.

g.571 Beholding the Truth

*bden pa rnam par lta ba*

བདེན་པ་རྣམ་པར་ལྟ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śreṣṭha.

g.572 Beholding the World

*'jig rten rnam par lta*

འཇིག་རྟེན་རྣམ་པར་ལྷན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Maṇuṣyacandra.

g.573 Being of Equipoise

*mnyam par bzhag pa'i bdag nyid*

མཉམ་པར་བཞག་པའི་བདག་ཉིད།

—

Buddha in the presence of whom the buddha Mahāraśmi (475 according to the third enumeration) first gave rise to the mind of awakening.

g.574 Being of Meditation

*bsgoms pa'i bdag nyid*

བསྐྱོམས་པའི་བདག་ཉིད།

—

Buddha in the presence of whom the buddha Citraraśmi (557 according to the third enumeration) first gave rise to the mind of awakening.

g.575 Being of Qualities

*yon tan bdag nyid*

ཡོན་ཏན་བདག་ཉིད།

—

Son of the buddha Surūpa.

g.576 Being of Spiritual Training

*rnal 'byor sems dpa'*

རྣལ་འབྱོར་སེམས་དཔའ།

—

Buddha in the presence of whom the buddha Candrapradīpa (565 according to the third enumeration) first gave rise to the mind of awakening.

g.577 Benefactor

*'phan byed*

འཕན་བྱེད།

—

Son of the buddha Nāgaprabhāsa.

g.578 Benefactor

*phan 'dogs*

ཕན་འདོགས།

—

Attendant of the buddha Puṣpaprabha.

g.579 Beneficial Meaning

*phan don*

ཕན་དོན།

—

Father of the buddha Siṃhabala.

g.580 Beneficial Mind

*phan pa'i blo*

ཕན་པའི་བློ།

—

Attendant of the buddha Sūrata.

g.581 Beneficial Mind

*phan ldan blo*

ཕན་ལྷན་བློ།

—

Attendant of the buddha Caitraka.

g.582 Beneficial Movement

*phan par 'gro*

ཕན་པར་འགྲོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puruṣadatta.

g.583 Beneficial Movement

*phan 'gro ma*

ཕན་འགྲོ་མ།

—

Mother of the buddha Siṃhagati.

g.584 Benefit Accomplished

*don byas*

དོན་བྱས།

—

Father of the buddha Jñānaśūra.

g.585 Benevolent

*phan 'dod*

ཕན་འདོད།

—

Attendant of the buddha Jñānapriya.

g.586 Benevolent Mind

*phan par sems*

ཕན་པར་སེམས།

—

Father of the buddha Prahāṇakhila.

g.587 Benevolent Mind

*phan par sems*

ཕན་པར་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Yaśadatta.

g.588 Benevolent Mind

*phan par sems*

ཕན་པར་སེམས།

—

Mother of the buddha Ratibala.

g.589 Benevolent Mind

*phan par sems*

ཕན་པར་སེམས།

—

Mother of the buddha Guṇavīrya.

g.590 Benevolent Mind

*phan par sems*

ཕན་པར་སེམས།

—

Attendant of the buddha Siṃhadhvaja.

g.591 Bent

*khum*

ལུམ།

—

Attendant of the buddha Śaśivaktra.

g.592 Beryl Essence

*bai dUr+ya'i snying po*

བེ་དུར་ལེ་སྙིང་པོ།

—

Foremost in terms of insight among the followers of the buddha Guṇaprabha.

g.593 Beryl Essence

*bai dUr+ya'i snying po*

བེ་དུར་ལེ་སྙིང་པོ།

—

Attendant of the buddha Rāhu.

g.594 Beryl Essence

*bai dUr+ya'i snying po*

བེ་དུར་ལེ་སྙིང་པོ།

—

Son of the buddha Anupamarāṣṭra.

g.595 Beryl Essence

*bai dUr+ya'i snying po*

བེ་དུར་ལེ་སྙིང་པོ།

—

Father of the buddha Ratnaruta.

g.596 Beryl Essence

*bai dUr+ya yi snying po*

བེ་རུ་ཅུ་ཡི་སྟིང་པོ།

—

Mother of the buddha Padmagarbha.

g.597 Beryl Light

*bai dUr+ya'i 'od*

བེ་རུ་ཅུ་འི་འོད།

—

Mother of the buddha Suvarṇottama.

g.598 Beryl Light

*bai dUr+ya'i 'od*

བེ་རུ་ཅུ་འི་འོད།

—

Birthplace of the thus-gone Raśmi

g.599 Best of Jewels

*rin po che'i mchog*

རིན་པོ་ཆེ་འི་མཚོག

—

Birthplace of the buddha Gaṇimuktirāja.

g.600 Best of Mountains

*ri rab*

རི་རབ།

—

Attendant of the buddha Ketuprabha.

g.601 Beyond Abiding

*gnas pa las 'das pa*

གནས་པ་ལས་འདས་པ།

—

Father of the buddha Padmahastin.

g.602 Beyond Doubt

*yid gnyis las 'das pa*

ཡིད་གཉིས་ལས་འདས་པ།

—

Buddha in the presence of whom the buddha Ratnābhacandra (731 according to the third enumeration) first gave rise to the mind of awakening.

g.603 Beyond the Mind

*blo 'das*

སློ་འདས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Smṛtīndra.

g.604 Beyond the World

*'jig rten 'das*

འཇིག་རྟེན་འདས།

—

Foremost in terms of insight among the followers of the buddha Pūritāṅga.

g.605 Beyond the World

*'jig rten las 'das pa*

འཇིག་རྟེན་ལས་འདས་པ།

—

Father of the buddha Mahāmitra.

g.606 Bhadra

*bzang po*

བཟང་པོ།

*bhadra*

Hearer present in the circle around Śākyamuni.

g.607 Bhadradatta

*bzang byin*

བཟང་བྱིན།

*bhadradatta*



The 326th buddha in the first list, 325th in the second list, and 320th in the third list.

g.608 Bhadrapāla

*bzang skyong*

བཟང་སྐྱོང་།

*bhadrapāla*

The 62nd buddha in the first list, 62nd in the second list, and 63rd in the third list.

g.609 Bhadrapāla

*bzang skyong*

བཟང་སྐྱོང་།

*bhadrapāla*

A bodhisattva present in the circle around Śākyamuni.

g.610 Bhadravaktra

*zhal bzangs*

ཞལ་བཟང་སྐ།

*bhadravaktra*

A buddha who is not listed in the first or second list but is 862nd in the third list.

g.611 Bhāgīratha

*skal shing rta*

སྐལ་ཤིང་རྟ།

*bhāgīratha*

The 950th buddha in the first list, 949th in the second list, and 940th in the third list.

g.612 Bhāgīrathi

*skal ldan shing rta*

སྐལ་ལྷན་ཤིང་རྟ།

*bhāgīrathi*

The 315th buddha in the first list, 314th in the second list, and 309th in the third list.

g.613 Bhāgīrathi

*skal ldan shing rta*

སྐལ་ལྷན་ཤིང་རྟེ།

*bhāgtrathi*

The 663rd buddha in the first list, 662nd in the second list, and 654th in the third list.

g.614 Bhānumat

*nyi ma lta bur gshegs pa*

ཉིམ་ལྷ་བུར་གཤེགས་པ།

*bhānumat*

The 810th buddha in the first list, 809th in the second list, and 798th in the third list.

g.615 Bharadvāja

*ba ra dwA dza*

བ་ར་དྲཱ་ཇ།

—

Foremost in terms of insight among the followers of the buddha Kāśyapa.

g.616 Bhāradvāja

*b+ha ra dwA dza*

བྷ་ར་དྲཱ་ཇ།

*bhāradvāja*

A brahmin who scolded the Buddha but subsequently became a monk.

g.617 Bharata

*bha ra ta*

བྷ་ར་ཏ།

*bharata*

Foremost in terms of insight among the followers of the buddha Jñānakrama.

g.618 Bhargavajra

*bhar ga rdo rje*

བྷ་ར་ག་རྡོ་རྗེ།

—

Buddha in the presence of whom the buddha Prajñākūṭa (538 according to the third enumeration) first gave rise to the mind of awakening.

g.619 Bhasmakrodha

*khro ba bcom*

ལྷོ་བ་བཙམ།

*bhasmakrodha*

The 653rd buddha in the first list, 652nd in the second list, and 644th in the third list.

g.620 Bhavāntadarśin

*srid mtha' gzig pa*

སྲིད་མཐའ་གཟིགས་པ།

*bhavāntadarśin*

The 127th buddha in the first list, 127th in the second list, and 128th in the third list.

g.621 Bhavāntadarśin

*srid mtha' gzig*

སྲིད་མཐའ་གཟིགས།

*bhavāntadarśin*

The 269th buddha in the first list, 268th in the second list, and 268th in the third list.

g.622 Bhavāntamaṇigandha

*srid mtha' nor bu'i spos*

སྲིད་མཐའ་ནོར་བུའི་སྲོས།

*bhavāntamaṇigandha*

The 347th buddha in the first list, 346th in the second list, and 341st in the third list.

g.623 Bhavapuṣpa

*srid me tog*

སྲིད་མེ་ཏོག།

*bhavapuṣpa*

The 982nd buddha in the first list, 981st in the second list, and 972nd in the third list.

g.624 Bhavatrṣṇāmalaprahīṇa

*srid pa'i sred pa dri ma spangs pa*

སྲིད་པའི་སྲིད་པ་ཇི་མ་སྤངས་པ།

*bhavatr̥ṣṇāmālaprahīṇa*

The 833rd buddha in the first list, 832nd in the second list, and 822nd in the third list.

g.625 Bhīṣaṇa

*'jigs mdzad*

འཇིགས་མཛད།

*bhīṣaṇa*

The 627th buddha in the first list, 626th in the second list, and 619th in the third list.

g.626 Birth of Happy Mind

*yid bde skyes*

ཡིད་བདེ་སྐྱེས།

—

Son of the buddha Asaṅga.

g.627 Blaze

*'bar ba*

འབར་བ།

—

Foremost in terms of insight among the followers of the buddha Velāmarāja.

g.628 Blazing Crest

*'bar ba' i tog*

འབར་བའི་རྩོག།

—

Buddha in the presence of whom the buddha Mañivajra (281 according to the third enumeration) first gave rise to the mind of awakening.

g.629 Blazing Intelligence

*blo gros 'bar ba*

སྣོ་སྣོས་འབར་བ།

—

Foremost in terms of insight among the followers of the buddha Anantavikrāmin

g.630 Blazing Intelligence

*blo 'bar*

བློ་འབར།

—

Buddha in the presence of whom the buddha Samāhitātman (651 according to the third enumeration) first gave rise to the mind of awakening.

g.631 Blazing Jewels

*rin po che 'bar ba*

རིན་པོ་ཆེ་འབར་བ།

—

Birthplace of the buddha Rāhu.

g.632 Blazing Light

*'od 'bar*

འོད་འབར།

—

Buddha in the presence of whom the buddha Amṛtadhārin (145) first gave rise to the mind of awakening.

g.633 Blazing Light

*'od zer 'bar*

འོད་ཟེར་འབར།

—

Buddha in the presence of whom the buddha Prabhākośa (617 according to the third enumeration) first gave rise to the mind of awakening.

g.634 Blazing Light

*'od 'bar*

འོད་འབར།

—

Buddha in the presence of whom the buddha Aśoka (663 according to the third enumeration) first gave rise to the mind of awakening.

g.635 Blazing Light

*'od 'bar*

འོད་འབར།

—

Buddha in the presence of whom the buddha Sukhacittin (813 according to the third enumeration) first gave rise to the mind of awakening.

g.636 Blazing Light

*'od 'bar*

འོད་འབར།

—

Buddha in the presence of whom the buddha Ratibala (908 according to the third enumeration) first gave rise to the mind of awakening.

g.637 Blazing Light

*'od ni 'bar ba*

འོད་ནི་འབར་བ།

—

Buddha in the presence of whom the buddha Kṣemaṃkara (967 according to the third enumeration) first gave rise to the mind of awakening.

g.638 Blazing Light Rays

*'od zer 'bar ba*

འོད་ཟེར་འབར་བ།

—

Buddha in the presence of whom the buddha Durjaya (604 according to the third enumeration) first gave rise to the mind of awakening.

g.639 Blazing Melody

*'bar ba'i dbyangs*

འབར་བའི་དབྱངས།

—

Buddha in the presence of whom the buddha Devarāja (690 according to the third enumeration) first gave rise to the mind of awakening.

g.640 Blazing Splendor

*gzi brjid 'bar ba*

གཟི་བརྗིད་འབར་བ།

—

Buddha in the presence of whom the buddha Baladatta (425 according to the third enumeration) first gave rise to the mind of awakening.

g.641 Blessing

*byin rlabs*

བྱིན་རླབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nakṣatrarāja.

g.642 Bliss Maker

*bde bar byed pa*

བདེ་བར་བྱེད་པ།

—

Mother of the buddha Guṇāgradhārin.

g.643 Bliss Ruler

*bde ba'i dbang po*

བདེ་བའི་དབང་པོ།

—

Father of the buddha Gaganasvara.

g.644 Blissful

*bde ldan ma*

བདེ་ལྡན་མ།

—

Mother of the buddha Brahmagoṣa.

g.645 Blissful

*bde ldan ma*

བདེ་ལྡན་མ།

—

Mother of the buddha Niyatabuddhi.

g.646 Blissful

*bde ba can*

བདེ་བ་ཅན།

—

Birthplace of the buddha Tīrthakara.

- g.647 Blissful  
*bde ba can*  
བདེ་བ་ཅན།  
—  
Birthplace of the buddha Sukhacittin.
- g.648 Blissful and Clear  
*bde gsal*  
བདེ་གསལ།  
—  
Birthplace of the buddha Vararuci.
- g.649 Blissful Homage  
*bde bar 'dud*  
བདེ་བར་འདུད།  
—  
Father of the buddha Amitatejas.
- g.650 Blissful Joy  
*bde dga'*  
བདེ་དགའ།  
—  
Son of the buddha Dharaṇīśvara.
- g.651 Blissful Joy  
*bde dga'*  
བདེ་དགའ།  
—  
Son of the buddha Guṇaprabhāsa.
- g.652 Blissful Joy  
*bde dga'*  
བདེ་དགའ།  
—  
Birthplace of the buddha Mahāprabha.
- g.653 Blissful Light



*bde ba'i 'od*

བདེ་བའི་འོད།

—

Buddha in the presence of whom the buddha Pratibhānacakṣus (728 according to the third enumeration) first gave rise to the mind of awakening.

g.654 Blissful Mind

*bde bar sems*

བདེ་བར་སེམས།

—

Mother of the buddha Amitayaśas.

g.655 Blissful Splendid Intelligence

*gzi brjid blo gros bde*

གཟི་བརྗིད་བློ་གྲོས་བདེ།

—

Attendant of the buddha Mokṣavrata.

g.656 Blissful Vision

*bde bar gzig*

བདེ་བར་གཟིགས།

—

Buddha in the presence of whom the buddha Puṇyabala (742 according to the third enumeration) first gave rise to the mind of awakening.

g.657 Blooming Flower

*me tog rgyas*

མེ་ཏོག་རྒྱས།

—

Son of the buddha Puṣpaketu.

g.658 Blooming Flower of Qualities

*yon tan me tog rgyas pa*

ཡོན་ཏན་མེ་ཏོག་རྒྱས་པ།

—

Foremost in terms of insight among the followers of the buddha Surūpa.

g.659 Blooming Flower of Splendor

*gzi brjid me tog rgyas pa*

གཟི་བརྗིད་མེ་ཏོག་རྒྱས་པ།

—

Buddha in the presence of whom the buddha Maṇiprabha (149) first gave rise to the mind of awakening.

g.660 Blooming Flower of Superknowledge through the Meteor of Insight

*shes rab skar mdas mngon par shes pa'i me tog kun tu rgyas pa*

ཤེས་རབ་སྐར་མདས་མདོན་པར་ཤེས་པའི་མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པ།

—

Father of the buddha Prajñādatta.

g.661 Blooming Flower of Wisdom

*ye shes me tog legs rgyas*

ཡེ་ཤེས་མེ་ཏོག་ལེགས་རྒྱས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Padmaraśmi.

g.662 Blooming Flower That Does Not Doubt the Light of Insight

*shes rab kyi snang ba rnam par gdon mi za ba'i me tog kun tu rgyas pa*

ཤེས་རབ་ཀྱི་སྐྱང་བ་རྣམ་པར་གདོན་མི་བའི་མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པ།

—

Attendant of the buddha Sulocana.

g.663 Blooming Flowers

*me tog legs rgyas*

མེ་ཏོག་ལེགས་རྒྱས།

—

Son of the buddha Ratnatejas.

g.664 Blooming Flowers

*me tog rgyas pa*

མེ་ཏོག་རྒྱས་པ།

—

Birthplace of the buddha Dṛḍhasaṃdhi.

g.665 Blooming Flowers of Excellent Qualities

*yon tan gyi me tog kha rgyas pa*

ཡོན་ཏན་གྱི་མེ་ཏོག་ལ་རྒྱས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kalyāṇacūḍa.

g.666 Blooming Flowers of Superknowledge

*mngon par shes pa'i me tog kun tu rgyas pa*

མངོན་པར་ཤེས་པའི་མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པ།

—

Foremost in terms of insight among the followers of the buddha Ṛṣideva.

g.667 Blooming Night

*mtshan mo rgyas*

མཚན་མོ་རྒྱས།

—

Birthplace of the buddha Guṇavisṛta.

g.668 Bodhana

*rtogs mdzad*

རྟོགས་མཛད།

*bodhana*

The 646th buddha in the first list, 645th in the second list, and 637th in the third list.

g.669 Bodhidhvaja

*byang chub rgyal mtshan*

བྱང་ལྡན་རྒྱལ་མཚན།

*bodhidhvaja*

The 904th buddha in the first list, 903rd in the second list, and 894th in the third list.

g.670 Bodhirāja

*byang chub rgyal po*

བྱང་ལྡན་རྒྱལ་པོ།

*bodhirāja*

The 574th buddha in the first list, 574th in the second list, and 567th in the third list.

g.671 Bodhyaṅgapuṣpa

*byang chub yan lag me to*

བྱང་ཚུབ་ཡན་ལག་མེ་ཉི།

*bodhyaṅgapuṣpa*

The 854th buddha in the first list, 853rd in the second list, and 843rd in the third list.

g.672 Bodily Array of Qualities

*yon tan bkod pa'i lus*

ཡོན་ཏན་བཀོད་པའི་ལུས།

—

Foremost in terms of insight among the followers of the buddha Ratnapāṇi.

g.673 Body of Brightness

*lus mdangs can*

ལུས་མདངས་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Suprabha.

g.674 Body of Clear View

*lta ba gsal ba'i lus*

ལྷ་བ་གསལ་བའི་ལུས།

—

Son of the buddha Saṃtoṣaṇa.

g.675 Body of Delight

*lus dga' ma*

ལུས་དགའ་མ།

—

Mother of the buddha Vimalaprabha.

g.676 Body of the Lion Lords and Thirty River Kings

*chu bo'i rgyal po sum cu seng ge'i bdag po lus*

ལྷ་མོའི་རྒྱལ་པོ་སུམ་ལྷ་མོའི་བདག་པོ་ལུས།

—

Attendant of the buddha Sukrama.

g.677 **Bold Destroyer of Attacks**

*phas kyi rgol ba rnam par 'jig pa la dpa' ba*

ཕས་ཀྱི་རྫོལ་བ་རྣམ་པར་འཇིག་པ་ལ་དཔའ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śuddhaprabha.

g.678 **Bold Understanding**

*dpa' rtogs*

དཔའ་རྟོགས།

—

A hunter.

g.679 **Both**

*gnyi ga*

གཉིག།

—

Attendant of the buddha Atibala.

g.680 **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” (*Sahāmpati*) and Great Brahmā (*Mahābrahmā*).

- g.681 **Brahmā**  
*tshangs pa*  
ཚངས་པ།  
*brahmā*  
The 56th buddha in the first list, 56th in the second list, and 57th in the third list.
- g.682 **Brahmā**  
*tshangs pa*  
ཚངས་པ།  
—  
Father of the buddha Brahmadata.
- g.683 **Brahmā**  
*tshangs pa lha*  
ཚངས་པ་ལྷ།  
—  
Son of the buddha Brahmaketu.
- g.684 **Brahmā**  
*tshangs pa*  
ཚངས་པ།  
*brahmā*  
The 554th buddha in the first list, 554th in the second list, and 547th in the third list.
- g.685 **Brahmā Crest**  
*tshangs pa'i tog*  
ཚངས་པའི་རྟོག།  
—  
Birthplace of the buddha Hutārci.
- g.686 **Brahmā Deity**  
*tshangs pa lha*  
ཚངས་པ་ལྷ།  
—

Foremost in terms of miraculous abilities among the followers of the buddha  
Guṇagarbha.

g.687 **Brahmā Excellence**

*tshangs bzangs*

ཚངས་བཟངས།

—

Son of the buddha Lokottīrṇa.

g.688 **Brahmā Friend**

*tshangs pa'i grogs*

ཚངས་པའི་གྲོགས།

—

Foremost in terms of insight among the followers of the buddha Brahmā.

g.689 **Brahmā Gift**

*tshangs byin*

ཚངས་བྱིན།

—

Son of the buddha Priyaṅgama.

g.690 **Brahmā Gift**

*tshangs byin ma*

ཚངས་བྱིན་མ།

—

Mother of the buddha Brahmavāsa.

g.691 **Brahmā Gift**

*tshangs byin*

ཚངས་བྱིན།

—

Son of the buddha Brahmaghoṣa.

g.692 **Brahmā Gift**

*tshangs sbyin*

ཚངས་སྐྱིན།

—

Son of the buddha Sukhābha.

g.693 **Brahmā Gift**

*tshangs byin*

ཚངས་བྱིན།

—

Attendant of the buddha Kṣemapriya.

g.694 **Brahmā Gift**

*tshangs byin*

ཚངས་བྱིན།

—

Father of the buddha Kāśyapa.

g.695 **Brahmā God**

*tshangs lha*

ཚངས་ལྷ།

—

Father of the buddha Nanda.

g.696 **Brahmā God**

*tshangs lha*

ཚངས་ལྷ།

—

Son of the buddha Prajñākūṭa.

g.697 **Brahmā in Joy and Delight**

*dga' zhing sdug la tshangs pa*

དགའ་ཞིང་སྤུག་ལ་ཚངས་པ།

—

Birthplace of the buddha Brahmā.

g.698 **Brahmā Joy**

*tshangs dga'*

ཚངས་དགའ།

—

Son of the buddha Bhadradata.



g.699 Brahmā Lady

*tshangs bdag ma*

ཚངས་བདག་མ།

—

Mother of the buddha Anupamaśrī.

g.700 Brahmā Lady

*tshangs bdag ma*

ཚངས་བདག་མ།

—

Mother of the buddha Maitreya.

g.701 Brahmā Light

*tshangs 'od*

ཚངས་འོད།

—

Mother of the buddha Lokottīrṇa.

g.702 Brahmā Light

*tshangs 'od*

ཚངས་འོད།

—

Father of the buddha Sāra.

g.703 Brahmā Light

*tshangs pa'i 'od*

ཚངས་པའི་འོད།

—

Buddha in the presence of whom the buddha Vigatabhaya (726 according to the third enumeration) first gave rise to the mind of awakening.

g.704 Brahmā Lord

*tshangs pa'i dbang po*

ཚངས་པའི་དབང་པོ།

—

Father of the buddha Brahmā.

g.705 Brahmā Lord Great Being

*tshangs dbang bdag nyid chen po*

ཚངས་དབང་བདག་ཉིད་ཆེན་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Brahmaghōṣa.

g.706 Brahmā Master

*tshangs pa'i bla ma*

ཚངས་པའི་བླ་མ།

—

Father of the buddha Brahmaghōṣa.

g.707 Brahmā Master

*tshangs bdag*

ཚངས་བདག་

—

Son of the buddha Guṇamālin.

g.708 Brahmā Melody

*tshangs pa'i dbyangs*

ཚངས་པའི་དབྱངས།

—

Mother of the buddha Amoghavikramin.

g.709 Brahmā Melody

*tshangs pa'i dbyangs*

ཚངས་པའི་དབྱངས།

—

Father of the buddha Sujāta.

g.710 Brahmā Melody

*tshangs dbyangs ma*

ཚངས་དབྱངས་མ།

—

Mother of the buddha Abhaya.

g.711 Brahmā Melody

*tshangs pa'i dbyangs*

ཚངས་པའི་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Mahāpraṇāda.

g.712 Brahmā Melody

*tshangs pa'i dbyangs*

ཚངས་པའི་དབྱངས།

—

Buddha in the presence of whom the buddha Muktiskandha (20 according to the third enumeration) first gave rise to the mind of awakening.

g.713 Brahmā Melody

*tshangs dbyangs*

ཚངས་དབྱངས།

—

Mother of the buddha Brahmagoṣa.

g.714 Brahmā Melody

*tshangs pa'i dbyangs*

ཚངས་པའི་དབྱངས།

—

Mother of the buddha Brahmā.

g.715 Brahmā Melody

*tshangs pa'i dbyangs*

ཚངས་པའི་དབྱངས།

—

Attendant of the buddha Prabhāsthitakalpa.

g.716 Brahmā Melody

*tshangs dbyangs*

ཚངས་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Brahmagāmin.

g.717 Brahmā Mind

*tshangs pa sems*

ཚངས་པ་སེམས།

—

Father of the buddha Dharmamati.

g.718 Brahmā Possessor

*tshangs ldan*

ཚངས་ལྷན།

—

Mother of the buddha Brahmaketu.

g.719 Brahmā Roar

*tshangs pa'i nga ro*

ཚངས་པའི་ངོ་རྒྱུ།

—

Attendant of the buddha Arthadarsin.

g.720 Brahmā Sahāmpati

*mi mjed dbag tshangs*

མི་མཇེད་དབག་ཚངས།

*brahmā sahāmpati*

The well-gone Amoghavikramin when Brahmā, lord of the Sahā world.

g.721 Brahmā Sound

*tshangs sgra*

ཚངས་སྒྲ།

—

Mother of the buddha Guṇendradeva.

g.722 Brahmā Stūpa

*tshangs pa'i mchod rten*

ཚངས་པའི་མཚོད་རྟེན།

—

Mother of the buddha Dharmabala.

g.723 Brahmā Stūpa

*mchod rten*

མཚོད་རྟེན།

—

Mother of the buddha Arthabuddhi.

g.724 Brahmā Superior

*tshangs pa 'phags*

ཚོངས་པ་འཕགས།

—

Foremost in terms of insight among the followers of the buddha Devarāja.

g.725 Brahmā Supreme

*tshangs mchog*

ཚོངས་མཚོག།

—

Mother of the buddha Vidumati.

g.726 Brahmā Sustenance

*tshangs lto*

ཚོངས་ལྷོ།

—

Father of the buddha Guṇendradeva.

g.727 Brahmā Victory

*tshangs rgyal*

ཚོངས་རྒྱལ།

—

Mother of the buddha Krakucchanda.

g.728 Brahmā View

*tshangs pa rnam par lta*

ཚོངས་པ་རྣམ་པར་ལྟ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Brahmaketu.

g.729 **Brahmā View**

*tshangs pa rnam par lta ba*

ཚངས་པ་རྣམ་པར་ལྟ་བུ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Brahmā.

g.730 **Brahmā Wheel**

*tshangs pa'i 'khor lo*

ཚངས་པའི་འཁོར་ལོ།

—

Son of the buddha Satyadeva.

g.731 **Brahmā Wish**

*tshangs 'dod*

ཚངས་འདོད།

—

Father of the buddha Arthakīrti.

g.732 **Brahmadatta**

*tshangs byin*

ཚངས་བྱིན།

*brahmadatta*

The 102nd buddha in the first list, 102nd in the second list, and 103rd in the  
third list.

g.733 **Brahmadeva**

*tshangs lha*

ཚངས་ལྷ།

*brahmadeva*

The 195th buddha in the first list, 194th in the second list, and 194th in the  
third list.

g.734 **Brahmagāmin**

*tshangs gshogs*

ཚངས་གཤེགས།

*brahmagāmin*

The 443rd buddha in the first list, 442nd in the second list, and 436th in the third list.

g.735 Brahmagāmin

*tshangs par gshogs*

ཚངས་པར་གཤེགས།

*brahmagāmin*

The 670th buddha in the first list, 669th in the second list, and 661st in the third list.

g.736 Brahmaghōṣa

*tshangs pa'i dbyangs*

ཚངས་པའི་དབྱངས།

*brahmaghōṣa*

The 42nd buddha in the first list, 42nd in the second list, and 43rd in the third list.

g.737 Brahmaghōṣa

*tshangs dbyangs*

ཚངས་དབྱངས།

*brahmaghōṣa*

The 548th buddha in the first list, 548th in the second list, and 541st in the third list.

g.738 Brahmaketu

*tshangs pa'i tog*

ཚངས་པའི་རྟོག།

*brahmaketu*

The 396th buddha in the first list, 395th in the second list, and 389th in the third list.

g.739 Brahmaketu

*tshangs pa'i tog*

ཚངས་པའི་རྟོག།

*brahmaketu*

The 504th buddha in the first list, 504th in the second list, and 497th in the third list.

g.740 Brahmamuni

*tshangs thub · tshangs pa thub*

ཚངས་ཐུབ། · ཚངས་པ་ཐུབ།

*brahmamuni*

The 453rd buddha in the first list, 452nd in the second list, and 446th in the third list.

g.741 Brahmarāja

*tshangs rgyal*

ཚངས་རྒྱལ།

*brahmarāja*

The 907th buddha in the first list, 906th in the second list, and 897th in the third list.

g.742 Brahmaruta

*tshangs pa'i dbyangs*

ཚངས་པའི་དབྱངས།

*brahmaruta*

The 745th buddha in the first list, 744th in the second list, and 734th in the third list.

g.743 Brahmaruta

*tshangs dbyangs*

ཚངས་དབྱངས།

*brahmaruta*

The 921st buddha in the first list, 920th in the second list, and 911th in the third list.

g.744 Brahmasvara

*tshangs pa'i dbyangs*

ཚངས་པའི་དབྱངས།

*brahmasvara*

The 328th buddha in the first list, 327th in the second list, and 322nd in the third list.



- g.745 **Brahmavāsa**  
*tshangs par gnas*  
 ཚངས་པར་གནས།  
*brahmavāsa*  
 The 429th buddha in the first list, 428th in the second list, and 422nd in the third list.
- g.746 **Brahmavasū**  
*tshangs dbyig*  
 ཚངས་དབྱིག།  
*brahmavasū*  
 The 681st buddha in the first list, 680th in the second list, and 672nd in the third list.
- g.747 **Brahmin**  
*bram ze*  
 བྲམ་ཟེ།  
 —  
 Son of the buddha Vratānidhi.
- g.748 **Brahmin Velāma**  
*bram ze be la ma*  
 བྲམ་ཟེ་བེ་ལ་མ།  
*brāhmaṇa velāma*  
 Appears in various Buddhist stories from the Pali canon onward as a previous incarnation of the Buddha who was renowned for the great acts of charity and generosity he performed despite the unworthiness of his recipients.
- g.749 **Braided**  
*gtsug phud 'phyang ba*  
 གཙུག་ཕུད་འཕྱང་བ།  
 —  
 Attendant of the buddha Lokottīra.
- g.750 **Branches of Joy**  
*yan lag dga'*

ཡན་ལག་དགའ།

—

Mother of the buddha Vidyutprabha.

g.751 Bridge

*zam pa*

ཟམ་པ།

—

Son of the buddha Yaśodatta.

g.752 Bridge

*zam pa*

ཟམ་པ།

—

Buddha in the presence of whom the buddha Arajas (855 according to the third enumeration) first gave rise to the mind of awakening.

g.753 Bright

*mdangs yod*

མདངས་ཡོད།

—

Father of the buddha Nirjvara.

g.754 Bright Blue

*sngo sangs*

སྟོ་སངས།

—

Son of the buddha Gaṇiprabha.

g.755 Bright Countenance Like the Stainless Moon of the Essence of  
Glorious Splendor

*zhal gsal zla ba dri ma med pa'i dpal gyi snying po gzi brjid*

ཞལ་གསལ་ལྷོ་བ་རྨི་མ་མེད་པའི་དཔལ་གྱི་སྟིང་པོ་གཟི་བརྗིད།

—

A buddha of the past.

g.756 Bright Jewels

*rin po che sna tshogs*

རིན་པོ་ཆེ་སྐྱ་ཚོགས།

—

Birthplace of the buddha Nāgadatta.

g.757 Bright Joy

*mdangs dga'*

མདངས་དགའ།

—

Mother of the buddha Mahauṣadhi.

g.758 Bright Lamp

*sgron ma'i mdangs*

སྒྲོན་མའི་མདངས།

—

Birthplace of the buddha Rāhugupta.

g.759 Bright Light

*mdangs 'od*

མདངས་འོད།

—

Buddha in the presence of whom the buddha Pratimaṇḍita (148) first gave rise to the mind of awakening.

g.760 Bright Light

*mdangs 'od*

མདངས་འོད།

—

Buddha in the presence of whom the buddha Dhyānarata (273 according to the third enumeration) first gave rise to the mind of awakening.

g.761 Bright Light

*mdangs 'od*

མདངས་འོད།

—

Buddha in the presence of whom the buddha Sutīrtha (724 according to the third enumeration) first gave rise to the mind of awakening.

g.762 Bright Light

*mdangs kyi 'od*

མདངས་ཀྱི་འོད།

—

Birthplace of the buddha Lokapriya.

g.763 Bright Merit

*bsod nams rab gsal*

བསོད་ནམས་རབ་གསལ།

—

Birthplace of the buddha Sucintitārtha.

g.764 Bright Movement

*mdangs kyis 'gro*

མདངས་ཀྱིས་འགྲོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sthitamitra.

g.765 Bright Movement

*mdangs 'gro*

མདངས་འགྲོ།

—

Birthplace of the buddha Mahendra.

g.766 Bright Sight

*mdangs mthong*

མདངས་མཐོང།

—

Birthplace of the buddha Dharmaprabhāsa.

g.767 Bright Strength

*mdangs stobs*

མདངས་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Vasudeva.

g.768 Bright Strength

*mdangs stobs*

མདངས་སྟོབས།

—

Father of the buddha Anihata.

g.769 Bright Strength

*mdangs stobs*

མདངས་སྟོབས།

—

Son of the buddha Manoratha.

g.770 Bright Strength

*mdangs stobs*

མདངས་སྟོབས།

—

Buddha in the presence of whom the buddha Yaśoratna (431 according to the third enumeration) first gave rise to the mind of awakening.

g.771 Bright Strength

*mdangs stobs skye ba*

མདངས་སྟོབས་སྐྱེ་བ།

—

Buddha in the presence of whom the buddha Jñānarāśi (522 according to the third enumeration) first gave rise to the mind of awakening.

g.772 Bright Strength

*mdangs kyi stobs*

མདངས་ཀྱི་སྟོབས།

—

Buddha in the presence of whom the buddha Vidvat (670 according to the third enumeration) first gave rise to the mind of awakening.

g.773 Brightness Attained

*mdangs thob*

མདངས་ཐོབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Sundarapārśva.

g.774 **Brightness Attained**

*mdangs thob*

མདངས་ཐོབ།

—

Birthplace of the buddha Siṃhadhvaja.

g.775 **Brilliant Discipline**

*tshul khrims gsal*

ཚུལ་ཁྲིམས་གསལ།

—

Buddha in the presence of whom the buddha Sucīṇabuddhi (171 according  
to the third enumeration) first gave rise to the mind of awakening.

g.776 **Buddha Intelligence**

*sangs rgyas blo gros*

སངས་རྒྱས་བློ་གྲོས།

—

Mother of the buddha Siṃhacandra.

g.777 **Buddha Melody**

*sangs rgyas dbyangs*

སངས་རྒྱས་དབྱངས།

—

Mother of the buddha Mokṣadhvaja.

g.778 **Buddha of Great Array**

*bkod chen sangs rgyas*

བཀོད་ཆེན་སངས་རྒྱས།

—

Buddha in the presence of whom the buddha Kṣemottamarāja (369  
according to the third enumeration) first gave rise to the mind of awakening.

g.779 **Buddhimati**

*byang chub blo gros*

བྱང་ལྔའ་བློ་གྲོས།

*buddhimati*

The 750th buddha in the first list, 749th in the second list, and 739th in the third list.

g.780 Building the Array of Qualities

*yon tan bkod pa po*

ཡོན་ཏན་བཀོད་པ་པོ།

—

Buddha in the presence of whom the buddha Atulapratibhānarāja (974 according to the third enumeration) first gave rise to the mind of awakening.

g.781 Burning Incense

*spos sreg*

སྤོས་སྲེག།

—

Buddha in the presence of whom the buddha Kṛtārtha (970 according to the third enumeration) first gave rise to the mind of awakening.

g.782 Caitraka

*rmad byung*

རྩད་བྱུང།

*caitraka*

The 895th buddha in the first list, 894th in the second list, and 885th in the third list.

g.783 Cakradhara

*'khor lo 'dzin*

འཁོར་ལོ་འཛིན།

*cakradhara*

The 960th buddha in the first list, 959th in the second list, and 950th in the third list.

g.784 Calf of Delightful Sight

*mthong dga' be'u*

མཐོང་དག་འབྱུ།

—

Foremost in terms of insight among the followers of the buddha Guṇasāgara.

g.785 Call of Gentle Melody

*nga ro 'jam pa'i dbyangs*

ངརོ་འཇམ་པའི་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dṛḍhāvīkrama.

g.786 Call of Joy

*dga' ba'i nga ro*

དགའ་བའི་ངརོ།

—

Mother of the buddha Sūsthita.

g.787 calm abiding

*zhi gnas*

ཞི་གནས།

*śamatha*

One of the two primary forms of meditation in Buddhism, the other being special insight.

g.788 Campa

*tsam pa*

ཙམ་པ།

—

Birthplace of the buddha Vīryadatta.

g.789 Campaka

*tsam pa ka*

ཙམ་པ་ཀ།

*campaka*

The 458th buddha in the first list, 457th in the second list, and 451st in the third list.

g.790 Campaka

*tsam pa ka*

ཙམ་པ་ཀ།



—

Foremost in terms of miraculous abilities among the followers of the buddha  
Jñānapriya.

g.791 Campaka

*tsam ka*

ཙམ་ཀ

—

Son of the buddha Śailendrarāja.

g.792 Campaka

*tsam pa ka*

ཙམ་པ་ཀ

—

Attendant of the buddha Lokajyeṣṭha.

g.793 Campaka

*tsam ka*

ཙམ་ཀ

—

Attendant of the buddha Marutpūjita.

g.794 Campaka

*tsam ka*

ཙམ་ཀ

—

Son of the buddha Sukhita.

g.795 Campaka Eye

*tsam pa'i mig*

ཙམ་པའི་མིག

—

Father of the buddha Candra.

g.796 Campaka Glory

*tsam pa'i dpal*

ཙམ་པའི་དཔལ།

—

Foremost in terms of insight among the followers of the buddha Aridama.

g.797 Campaka Lady

*tsam pa bdag*

ཙམ་པ་བདག

—

Mother of the buddha Maṇicūḍa.

g.798 Campaka Lamp

*tsam pa'i sgron ma*

ཙམ་པའི་སྒྲོན་མ།

—

Buddha in the presence of whom the buddha Guṇavīrya (935 according to the third enumeration) first gave rise to the mind of awakening.

g.799 Candana

*tsan dan*

ཙན་དན།

*candana*

The 671st buddha in the first list, 670th in the second list, and 662nd in the third list.

g.800 Candra

*zla ba*

ལྷེ་བ།

*candra*

A prince.

g.801 Candra

*zla ba*

ལྷེ་བ།

*candra*

The 22nd buddha in the first list, 22nd in the second list, and 23rd in the third list.

g.802 Candra

*zla ba*

ཇམ་བཤེན་

*candra*

The 216th buddha in the first list, 215th in the second list, and 215th in the third list.

g.803 Candra

*zla ba*

ཇམ་བཤེན་

*candra*

The 270th buddha in the first list, 269th in the second list, and 269th in the third list.

g.804 Candra

*zla ba*

ཇམ་བཤེན་

*candra*

The 327th buddha in the first list, 326th in the second list, and 321st in the third list.

g.805 Candra

*zla ba*

ཇམ་བཤེན་

*candra*

The 360th buddha in the first list, 359th in the second list, and 354th in the third list.

g.806 Candra

*zla ba*

ཇམ་བཤེན་

*candra*

The 741st buddha in the first list, 740th in the second list, and 730th in the third list.

g.807 Candra

*zla ba*

ཇམ་བཤེན་

*candra*

Former name of the buddha Nāgaprabhāsa (162 according to the third enumeration).

g.808 Candrānana

*zla ba'i zhal*

ཟླ་བའི་ཇམ།

*candrānana*

The 774th buddha in the first list, 773rd in the second list, and 763rd in the third list.

g.809 Candraprabha

*zla 'od*

ཟླ་འོད།

*candraprabha*

The 488th buddha in the first list, 487th in the second list, and 481st in the third list.

g.810 Candraprabha

*zla 'od*

ཟླ་འོད།

*candraprabha*

A bodhisattva who gave away his eyes to satisfy a bird.

g.811 Candrapradīpa

*zla sgron*

ཟླ་སྒོན།

*candrapradīpa*

The 572nd buddha in the first list, 572nd in the second list, and 565th in the third list.

g.812 Candrārka

*nyi zla*

ཉི་ཟླ།

*candrārka*

The 121st buddha in the first list, 121st in the second list, and 122nd in the third list.

g.813 Candrārka

*nyi zla*

ཉི་ལྷེ།

*candrārka*

The 253rd buddha in the first list, 252nd in the second list, and 252nd in the third list.

g.814 Candrodgata

*zla ltar shar*

ལྷེ་ལྷ་རྩེ་ཤར།

*candrodgata*

The 844th buddha in the first list, 843rd in the second list, and 833rd in the third list.

g.815 Capable

*thub pa*

ཐུབ་པ།

—

Attendant of the buddha Vibodhana.

g.816 Capable Gathering

*tshogs thub*

ཚོགས་ཐུབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Abhaya.

g.817 Capable Light

*dbang 'od*

དབང་འོད།

—

Son of the buddha Baladeva.

g.818 Capable of the Impossible

*mi thub thub*

མི་ཐུབ་ཐུབ།

—

Mother of the buddha Vajrasaṃhata.

g.819 Capable Strength

*stobs thub*

སྟོབས་ཐུབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gandhahastin.

g.820 Capable Tamer

*thub thul*

ཐུབ་ཐུལ།

—

Father of the buddha Anupamavādin.

g.821 Captain

*ded dpon*

དེད་དཔོན།

—

Buddha in the presence of whom the buddha Brahmaghoṣa (541 according to the third enumeration) first gave rise to the mind of awakening.

g.822 Caraṇabhrāja

*zhabs mdzes*

ཞབས་མཛེས།

*caraṇabhrāja*

The 940th buddha in the first list, 939th in the second list, and 930th in the third list. The correspondence between the Tibetan and Sanskrit is tentative; see Skilling and Saerji 2018: p. 235 n. 269.

g.823 Caraṇaprasanna

*spyod gsal*

སྟོད་གསལ།

*caraṇaprasanna*

The 875th buddha in the first list, 874th in the second list, and 865th in the third list.

g.824 Carefree Movement

*dpag med 'gro*

དཔག་མེད་འགྲོ།

—

Attendant of the buddha Velāma.

g.825 Cāitraka

*spyod par ldan*

སྟོད་པར་ལྷན།

*cāitraka*

The 892nd buddha in the first list, 891st in the second list, and 882nd in the third list.

g.826 Cāitratīrtha

*spyod pa'i stegs*

སྟོད་པའི་སྟེགས།

*cāitratīrtha*

The 834th buddha in the first list, 833rd in the second list, and 823rd in the third list.

g.827 Cārulocana

*spyan mdzes*

སྟན་མཛེས།

*cārulocana*

The 522nd buddha in the first list, 522nd in the second list, and 515th in the third list.

g.828 Causal Strength

*rgyu yi stobs*

རྒྱ་ཡི་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Nāgaprabhāsa.

g.829 Causing Realization

*rtogs byed ma*

རྟོགས་བྱེད་མ།

—

Mother of the buddha Bodhirāja.

g.830 Center of the Land of Excellence

*yul bzangs dbus*

ཡུལ་བཟངས་དབྱུགས།

—

Birthplace of the buddha Saṃpannakīrti.

g.831 Certain Accomplishment

*byas pa nges*

བྱས་པ་ངེས།

—

Mother of the buddha Kṛtāntadarśin.

g.832 Certain Awakening

*byang chub nges pa*

བྱང་ལྷུབ་ངེས་པ།

—

Birthplace of the buddha Abhedyabuddhi.

g.833 Certain Brightness

*nges pa'i mdangs*

ངེས་པའི་མདངས།

—

Birthplace of the buddha Sumati.

g.834 Certain Dharma

*chos nges*

ཚོས་ངེས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dundubhimeghasvara.

g.835 Certain Firmness

*nges brtan*

ངེས་བརྟན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sārathi.



g.836 Certain Form

*nges pa'i gzugs*

ངེས་པའི་གཟུགས།

—

Buddha in the presence of whom the buddha Jyotiṣka (564 according to the third enumeration) first gave rise to the mind of awakening.

g.837 Certain Gift

*nges byin*

ངེས་བྱིན།

—

Attendant of the buddha Vigatabhaya.

g.838 Certain Insight

*shes rab nam par nges pa*

ཤེས་རབ་རྣམ་པར་ངེས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dṛḍhadharma.

g.839 Certain Intelligence

*nam par nges pa'i blo gros*

རྣམ་པར་ངེས་པའི་བློ་གྲོས།

—

Foremost in terms of insight among the followers of the buddha Muni.

g.840 Certain Lotus

*pad ma nges*

པདྨ་ངེས།

—

Birthplace of the buddha Amitayaśas.

g.841 Certain Love

*nges byams ma*

ངེས་བྱམས་མ།

—

Mother of the buddha Kṛtavarman.

g.842 Certain Mind

*nges par sems*

ངེས་པར་སེམས།

—

Buddha in the presence of whom the buddha Manujacandra (146) first gave rise to the mind of awakening.

g.843 Certain Mind of Complete Vision

*yongs mthong blo nges*

ཡོངས་མཐོང་རྫོགས་ངེས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃharaśmi.

g.844 Certain Qualities

*yon tan nges*

ཡོན་ཏན་ངེས།

—

Foremost in terms of insight among the followers of the buddha Mahauṣadhi.

g.845 Certain Rest

*nges par gnas*

ངེས་པར་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ūṇāvāt.

g.846 Certain Sight

*nges mthong*

ངེས་མཐོང་།

—

Son of the buddha Vigatabhaya.

g.847 Certain Wisdom

*ye shes nges*

ཡེ་ཤེས་ངེས།

—

Attendant of the buddha Anindita.

g.848 Certain Wisdom

*ye shes rnam par nges*

ཡེ་ཤེས་རྣམ་པར་ངེས།

—

Birthplace of the buddha Suvrata.

g.849 Certain Worship

*mchod par nges*

མཚོད་པར་ངེས།

—

Birthplace of the buddha Viniścitamati.

g.850 Certainly Fierce

*drag shul nges*

དྲག་ཤུལ་ངེས།

—

Birthplace of the buddha Siṃharaśmi.

g.851 Certainty

*rnam nges*

རྣམ་ངེས།

—

Son of the buddha Ugratejas.

g.852 Certainty

*nges pa*

ངེས་པ།

—

Son of the buddha Suceṣṭa.

g.853 Certainty

*rnam par nges*

རྣམ་པར་ངེས།

—

Birthplace of the buddha Dharmakīrti.

g.854 Certainty of the Mind

*blo'i rnam par nges pa*

སྒྲིའི་རྣམ་པར་ངེས་པ།

—

Foremost in terms of insight among the followers of the buddha  
Ābhāsaraśmi.

g.855 Cessation Attained

*'gog pa thob*

འགོག་པ་ཐོབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Ketu.

g.856 Cessation of All Transmigration

*'gro ba thams cad mi 'byung bar gyur pa*

འགྲོ་བ་ཐམས་ཅད་མི་འབྱུང་བར་གྱུར་པ།

—

Son of the buddha Sthitagandha.

g.857 Cetana

*tshe ta na*

ཚེ་ཏ་ན།

—

Birthplace of the buddha Kāśyapa.

g.858 Chandika

*'dun pa can*

འདུན་པ་ཅན།

*chandika*

Attendant of Prince Siddhārtha.

g.859 Chariot Leading Ruler

*shing rta 'dren pa'i dbang po*

ཤིང་རྟ་འདྲེན་པའི་དབང་པོ།

—

Father of the buddha Rāhusūryagarbha.

g.860 Chariot of Fortune

*skal ldan shing rta*

སྐལ་ལྷན་ཤིང་རྟ།

—

Son of the buddha Ketumat.

g.861 Chariot of Joy

*shing rta dga'*

ཤིང་རྟ་དགའ།

—

Son of the buddha Supraṇaṣṭamoha.

g.862 Chariot of Splendor

*shing rta gzi brjid*

ཤིང་རྟ་གཟི་བརྗིད།

—

Birthplace of the buddha Susthita.

g.863 Chariot of the Fortunate

*skal ldan shing rta*

སྐལ་ལྷན་ཤིང་རྟ།

—

Mother of the buddha Rāhudeva.

g.864 Chariot of the Fortunate

*skal ldan shing rta*

སྐལ་ལྷན་ཤིང་རྟ།

—

Buddha in the presence of whom the buddha Samudradatta (496 according to the third enumeration) first gave rise to the mind of awakening.

g.865 Chariot of the Fortunate

*skal ldan shing rta*

སྐལ་ལྷན་ཤིང་རྟ།

—

Son of the buddha Jñānaśrī.

g.866 Chariot Ruler

*shing rta dbang po*

ཤིང་རྟ་དབང་པོ།

—

Father of the buddha Kathendra.

g.867 Chedana

*gcod mdzad*

གཙོད་མཛད།

*chedana*

The 538th buddha in the first list, 538th in the second list, and 531st in the third list.

g.868 Child

*brang skyes*

བྲང་སྐྱེས།

—

Attendant of the buddha Lokapriya.

g.869 Child of Happiness

*bde gnas phrug gu sdug*

བདེ་གནས་ཕྱུག་གུ་སྐྱུག་

—

Foremost in terms of miraculous abilities among the followers of the buddha Bahudevaghūṣṭa.

g.870 Child of Qualities

*yon tan bu*

ཡོན་ཏན་བུ།

—

Mother of the buddha Kuśalaprabha.

g.871 Child of the Royal Sage

*rgyal po'i drang srong phrug gu*

ཀྱུལ་པོའི་དྲང་སྲོང་སྤྲུག་གྱུ

—

Birthplace of the buddha Kṣatriya.

g.872 Child of the Splendid Scattering of Doubts

*yid gnyis rnam par 'thor ba'i gzi brjid phrug gu*

ཡིད་གཉིས་རྣམ་པར་འཕྲོར་བའི་གཟི་བརྗིད་སྤྲུག་གྱུ

—

Father of the buddha Amoghagāmin.

g.873 Child of the Wealth God

*nor lha'i bu*

ནོར་ལྷའི་བུ།

—

Foremost in terms of insight among the followers of the buddha Vararuci.

g.874 Child of the Wealth God

*nor lha'i bu*

ནོར་ལྷའི་བུ།

—

Mother of the buddha Marudyaśas.

g.875 Child of the Wealth God

*nor lha'i bu*

ནོར་ལྷའི་བུ།

—

Son of the buddha Bhavapuṣpa.

g.876 Circular Movement

*dkyil 'khor 'gro*

དཀྱིལ་འཁོར་འགྲོ།

—

Mother of the buddha Siṃhagati.

g.877 Cīrṇabuddhi

*blo sbyangs*

བློ་སྤྲུངས།

*cīrṇabuddhi*

The 547th buddha in the first list, 547th in the second list, and 540th in the third list.

g.878 Cīrṇabuddhi

*blo sbyangs*

ལྷོ་སྤངས།

*cīrṇabuddhi*

The 638th buddha in the first list, 637th in the second list, and 630th in the third list.

g.879 Cīrṇaprabha

*'od spyod*

འོད་སྤྱོད།

*cīrṇaprabha*

The 957th buddha in the first list, 956th in the second list, and 947th in the third list.

g.880 Citraraśmi

*'od zer sna tshogs*

འོད་ཟེར་སྐྱ་ཚོགས།

*citraraśmi*

The 564th buddha in the first list, 564th in the second list, and 557th in the third list.

g.881 Clarity Free from Dullness

*gsal ba gti mug med pa*

གསལ་བ་གཉི་མུག་མེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kṛtāntadarśin.

g.882 Clarity Free from Dullness

*gsal ba gti mug med pa*

གསལ་བ་གཉི་མུག་མེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhadradata.



g.883 Clarity of Friendship

*mdza' yi gsal*

མཛེའ་ཡི་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mañicandra.

g.884 Clarity of Supreme Renown

*grags mchog gsal ba*

གྲགས་མཚོག་གསལ་བ།

—

Foremost in terms of insight among the followers of the buddha Pradānakīrti.

g.885 Class Possessor

*rigs ldan*

རིགས་ལྡན།

—

Attendant of the buddha Somacchattra.

g.886 Clear

*gsal can*

གསལ་ཅན།

—

Father of the buddha Prasannabuddhi.

g.887 Clear Abiding

*gsal bar gnas*

གསལ་བར་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṃgava.

g.888 Clear Abiding

*gsal bar gnas*

གསལ་བར་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Satyaketu.

g.889 Clear Conduct

*spyod pa gsal*

སྤྱོད་པ་གསལ།

—

Buddha in the presence of whom the buddha Anantatejas (667 according to the third enumeration) first gave rise to the mind of awakening.

g.890 Clear Delight

*rab dgyes gsal ba*

རབ་དགེས་གསལ་བ།

—

Buddha in the presence of whom the buddha Puṇyamati (941 according to the third enumeration) first gave rise to the mind of awakening.

g.891 Clear Dharma

*chos gsal*

ཚོས་གསལ།

—

Birthplace of the buddha Arthamati.

g.892 Clear Direction

*phyogs gsal*

ཕྱོགས་གསལ།

—

Buddha in the presence of whom the buddha Jyotiṣka (124 according to the third enumeration) first gave rise to the mind of awakening.

g.893 Clear Expertise

*mkhas pa gsal*

མཁས་པ་གསལ།

—

Birthplace of the buddha Prajñāpuṣpa.

g.894 Clear Fame

*snyan par grags pa gsal ba*

སྙན་པར་གྲགས་པ་གསལ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Prasanna.

g.895 Clear Fame

*grags pa gsal ba po*

གྲགས་པ་གསལ་བ་པོ།

—

Buddha in the presence of whom the buddha Padmaśrī (491 according to the third enumeration) first gave rise to the mind of awakening.

g.896 Clear Focal Point

*dmigs pa gsal*

དམིགས་པ་གསལ།

—

Attendant of the buddha Netra.

g.897 Clear Fragrance

*spos gsal*

སྤྲོས་གསལ།

—

Birthplace of the buddha Gandhahastin.

g.898 Clear Gathering

*tshogs gsal*

ཚོགས་གསལ།

—

Foremost in terms of insight among the followers of the buddha Sucittayaśas.

g.899 Clear Gift of Wealth

*nor sbyin gsal*

ནོར་སྤྱིན་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Girīndrakalpa.

g.900 Clear Infinite Fame

*grags pa mtha' yas gsal*

གྲགས་པ་མཐའ་ཡས་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jitaśatru.

g.901 Clear Insight

*shes rab gsal*

ཤེས་རབ་གསལ།

—

Attendant of the buddha Laḍitakṣetra.

g.902 Clear Insight

*shes rab gsal*

ཤེས་རབ་གསལ།

—

Birthplace of the buddha Matimat.

g.903 Clear Intelligence

*blo gros gsal ba*

བློ་གྲོས་གསལ་བ།

—

Son of the buddha Rāhubhadra.

g.904 Clear Intelligence

*blo gros gsal*

བློ་གྲོས་གསལ།

—

Foremost in terms of insight among the followers of the buddha Priyaṅgama.

g.905 Clear Intelligence

*blo gsal*

བློ་གསལ།

—

Buddha in the presence of whom the buddha Kusumadeva (105 according to the third enumeration) first gave rise to the mind of awakening.

g.906 Clear Intelligence

*blo gros gsal ba*

ལྷོ་གྲོས་གསལ་བ།

—

Buddha in the presence of whom the buddha Mahāpraṇāda (914 according to the third enumeration) first gave rise to the mind of awakening.

g.907 Clear Intelligence

*blo gros gsal*

ལྷོ་གྲོས་གསལ།

—

Mother of the buddha Ratnavyūha.

g.908 Clear Intelligence and Merit

*blo gros bsod nams gsal*

ལྷོ་གྲོས་བསོད་ནམས་གསལ།

—

Father of the buddha Śrī.

g.909 Clear Intelligence of Vast Vision

*mthong chen blo gros gsal*

མཐོང་ཆེན་ལྷོ་གྲོས་གསལ།

—

Attendant of the buddha Cāitraka.

g.910 Clear Jewels

*rin chen gsal*

རིན་ཆེན་གསལ།

—

Birthplace of the buddha Maṇiviśuddha.

g.911 Clear Joy

*dga' ba gsal*

དགའ་བ་གསལ།

—

Birthplace of the buddha Udadhi.

g.912 Clear Joy

*dga' ba gsal*

དགའ་བ་གསལ།

—

Birthplace of the buddha Vegajaha.

g.913 Clear Knowledge of the Heard

*thos rig rab gsal*

ཐོས་རིག་རབ་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇārci.

g.914 Clear Learning

*mkhas pa gsal*

མཁས་པ་གསལ།

—

Buddha in the presence of whom the buddha Chedana (531 according to the third enumeration) first gave rise to the mind of awakening.

g.915 Clear Learning

*mkhas pa gsal*

མཁས་པ་གསལ།

—

Buddha in the presence of whom the buddha Maṇḍita (552 according to the third enumeration) first gave rise to the mind of awakening.

g.916 Clear Liberation

*rnam grol gsal*

རྣམ་གྲོལ་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kṛtārtha.

g.917 Clear Marks

*mtshan gsal*

མཚན་གསལ།

—

Buddha in the presence of whom the buddha Jagattoṣaṇa (819 according to the third enumeration) first gave rise to the mind of awakening.

g.918 Clear Melody

*dbyangs gsal*

དབྱངས་གསལ།

—

Buddha in the presence of whom the buddha Puṇyaraśmi (595 according to the third enumeration) first gave rise to the mind of awakening.

g.919 Clear Melody

*gsal ba'i dbyangs*

གསལ་བའི་དབྱངས།

—

Buddha in the presence of whom the buddha Supriya (879 according to the third enumeration) first gave rise to the mind of awakening.

g.920 Clear Mind

*blo gsal*

བློ་གསལ།

—

Attendant of the buddha Pradīpa.

g.921 Clear Mind

*sems gsal*

སེམས་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pradīpa.

g.922 Clear Mind

*sems gsal*

སེམས་གསལ།

—

Father of the buddha Brahmavāsa.

g.923 Clear Mind

*blo gsal*

ལྷོ་གསལ།

—

Mother of the buddha Guṇaprabha.

g.924 Clear Mind

*sems gsal*

སེམས་གསལ།

—

Attendant of the buddha Dharmavikrāmin.

g.925 Clear Mind

*sems gsal ma*

སེམས་གསལ་མ།

—

Mother of the buddha Śāśin.

g.926 Clear Mind

*blo gsal*

ལྷོ་གསལ།

—

Buddha in the presence of whom the buddha Vasudeva (225 according to the third enumeration) first gave rise to the mind of awakening.

g.927 Clear Mind

*blo gsal*

ལྷོ་གསལ།

—

Buddha in the presence of whom the buddha Jñānaśūra (558 according to the third enumeration) first gave rise to the mind of awakening.

g.928 Clear Mindfulness

*dran pa gsal*

བྲན་པ་གསལ།

—

Attendant of the buddha Apagatakleśa.



g.929 Clear Position

*phyogs gsal ba*

ཕྱོགས་གསལ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sumati.

g.930 Clear Possession of Gatherings

*tshogs ldan gsal ba*

ཚོགས་ལྷན་གསལ་བ།

—

Birthplace of the buddha Sugaṇin.

g.931 Clear Qualities

*yon tan gsal*

ཡོན་ཏན་གསལ།

—

Mother of the buddha Anupamavādin.

g.932 Clear Roar

*nga ro gsal*

ངར་གསལ།

—

Buddha in the presence of whom the buddha Siṃhadhvaja (66 according to the third enumeration) first gave rise to the mind of awakening.

g.933 Clear Sage

*drang srong gsal*

དང་སྲོང་གསལ།

—

Buddha in the presence of whom the buddha Satyaruta (423 according to the third enumeration) first gave rise to the mind of awakening.

g.934 Clear Seeing

*gsal ldan mthong*

གསལ་ལྷན་མཐོང་།

—

Mother of the buddha Laḍitakrama.

g.935 Clear Speech

*smra ba gsal*

སླ་བ་གསལ།

—

Foremost in terms of insight among the followers of the buddha Prasannabuddhi.

g.936 Clear Strength

*stobs gsal*

སློབ་ས་གསལ།

—

Buddha in the presence of whom the buddha Vimalarāja (500 according to the third enumeration) first gave rise to the mind of awakening.

g.937 Clear Supremacy

*rab mchog gsal*

རབ་མཚོག་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mānajaha.

g.938 Clear Teacher

*ston pa gsal*

སློན་པ་གསལ།

—

Foremost in terms of insight among the followers of the buddha Kalyāṇacūḍa.

g.939 Clear Teacher

*ston pa gsal*

སློན་པ་གསལ།

—

Son of the buddha Amṛtaprabha.

g.940 Clear Teacher

*ston pa gsal*

སྟོན་པ་གསལ།

—

Attendant of the buddha Bhānumat.

g.941 Clear Teacher

*ston pa gsal*

སྟོན་པ་གསལ།

—

Buddha in the presence of whom the buddha Ugratejas (318 according to the third enumeration) first gave rise to the mind of awakening.

g.942 Clear Teacher Mind

*ston gsal*

སྟོན་གསལ།

—

Foremost in terms of insight among the followers of the buddha Guṇacūḍa.

g.943 Clear Teaching

*smra ba gsal*

སྐྱབ་གསལ།

—

Birthplace of the buddha Arthavādin.

g.944 Clear Truth

*bden pa gsal*

བདེན་པ་གསལ།

—

Birthplace of the buddha Laḍitagāmin.

g.945 Clear View

*lta ba gsal*

ལྟ་བ་གསལ།

—

Father of the buddha Asaṅga.

g.946 Clear View

*lta ba gsal*

ལྷ་བ་གསལ།

—

Son of the buddha Dharmakūṭa.

g.947 Clear View

*lta ba gsal*

ལྷ་བ་གསལ།

—

Foremost in terms of insight among the followers of the buddha Bhāgīrathi.

g.948 Clear Vision

*gzigs pa gsal*

གཟིགས་པ་གསལ།

—

Buddha in the presence of whom the buddha Guṇagarbha (430 according to the third enumeration) first gave rise to the mind of awakening.

g.949 Clear Vision

*gzigs pa gsal*

གཟིགས་པ་གསལ།

—

Buddha in the presence of whom the buddha Bhānumat (798 according to the third enumeration) first gave rise to the mind of awakening.

g.950 Clear Wealth

*'byor pa gsal*

འབྲུ་པ་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vegajaha.

g.951 Clear Wealth Gift

*nor sbyin gsal*

ནོར་སྤྱིན་གསལ།

—

Father of the buddha Muktaprabha.

g.952 Clear Wisdom

*ye shes gsal*

ཡེ་ཤེས་གསལ།

—

Foremost in terms of insight among the followers of the buddha Siṃharaśmi.

g.953 Clear Wisdom

*ye shes gsal*

ཡེ་ཤེས་གསལ།

—

Son of the buddha Jñānaprāpta.

g.954 Clear Worthy One

*dgra bcom gsal*

དགའ་བཅོམ་གསལ།

—

Attendant of the buddha Arhatkīrti.

g.955 Close Attention

*nyer sems*

ཉེར་སེམས།

—

Attendant of the buddha Prahāṇakhila.

g.956 Close Force

*nye sde*

ཉེ་སྡེ།

—

Foremost in terms of insight among the followers of the buddha Vikrāntagāmin.

g.957 Cloud

*sprin*

སྒྲིན།

—

Son of the buddha Velāmarāja.

g.958 Cloud Bearer

*sprin ldan ma*

སྤྲིན་ལྗན་མ།

—

Mother of the buddha Pramodyakīrti.

g.959 Cloud Bearer

*sprin ldan ma*

སྤྲིན་ལྗན་མ།

—

Mother of the buddha Manujacandra.

g.960 Cloud Bearer

*sprin ldan*

སྤྲིན་ལྗན།

—

Attendant of the buddha Supraṇaṣṭamoha.

g.961 Cloud Bearer

*sprin ldan*

སྤྲིན་ལྗན།

—

Son of the buddha Sāra.

g.962 Cloud Bearer

*sprin ldan*

སྤྲིན་ལྗན།

—

Attendant of the buddha Prajñāgati.

g.963 Cloud Bearer

*sprin ldan*

སྤྲིན་ལྗན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃha.

g.964 Cloud Melody

*sprin gyi dbyangs*

སློན་གྱི་དབྱངས།

—

Buddha in the presence of whom the buddha Jyotiṣmat (875 according to the third enumeration) first gave rise to the mind of awakening.

g.965 Cloud Melody

*sprin gyi dbyangs*

སློན་གྱི་དབྱངས།

—

Buddha in the presence of whom the buddha Sucīrṇavipāka (878 according to the third enumeration) first gave rise to the mind of awakening.

g.966 Clouds of Joy

*dga' ba'i sprin*

དགའ་བའི་སློན།

—

Birthplace of the buddha Vibodhana.

g.967 Cluster of Forms

*gzugs brtsegs pa*

གཟུགས་བརྗེགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kṛtavarman.

g.968 Cluster of Parasols

*gdugs sde*

གདུགས་སྡེ།

—

Buddha in the presence of whom the buddha Abhyudgataśrī (159 according to the third enumeration) first gave rise to the mind of awakening.

g.969 Colors of Acumen

*spobs pa'i mdog*

སློབས་པའི་མདོག།

—

Birthplace of the buddha Pratibhānavarṇa.

g.970 Colors of the Splendor That Cannot Become Flawed Yet Defeats  
the Hordes of the Māras

*skyon gyis zil gyis mi non zhing bdud kyi dpung rab tu phung bar byed pa'i gzi brjid  
kyi kha dog*

སྐྱོན་གྱིས་ཟིལ་གྱིས་མི་ནོན་ཞིང་བདུད་ཀྱི་དཔུང་རབ་ཏུ་ཕུང་བར་བྱེད་པའི་གཟི་བརྗིད་ཀྱི་ཁ་དོག

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Akṣobhyavarṇa.

g.971 Comet of Dharma Light

*chos kyi mar me skar mda'*

ཚོས་ཀྱི་མར་མེ་སྐར་མདའ།

—

Son of the buddha Smṛtindra.

g.972 Compassionate Concern

*bsam pa snying rje can*

བསམ་པ་སྣྡིང་རྗེ་ཅན།

—

Foremost in terms of insight among the followers of the buddha Brahmaketu.

g.973 Compelling Array

*yid du 'thad pa*

ཡིད་དུ་'འཐད་པ།

—

Birthplace of the buddha Manojñavākya.

g.974 Compelling Melody

*yid 'ong dbyangs*

ཡིད་འོང་དབྱངས།

—

Buddha in the presence of whom the buddha Gaṇiprabha (116 according to  
the third enumeration) first gave rise to the mind of awakening.

g.975 Compelling Melody

*yid 'ong dbyangs*



ཡིད་འོང་དབྱངས།

—

Buddha in the presence of whom the buddha Pratibhānarāṣṭra (768 according to the third enumeration) first gave rise to the mind of awakening.

g.976 Compelling Melody

*yid du 'ong ba'i dbyangs*

ཡིད་དུ་འོང་བའི་དབྱངས།

—

Buddha in the presence of whom the buddha Dharmeśvara (910 according to the third enumeration) first gave rise to the mind of awakening.

g.977 Compelling Splendor

*gzi brjid yid du 'thad*

གཟི་བརྗིད་ཡིད་དུ་འབྱུང་།

—

Birthplace of the buddha Sukhita.

g.978 Compelling Vision

*yid 'thad gzigs*

ཡིད་འབྱུང་གཟིགས།

—

Buddha in the presence of whom the buddha Muni (8 according to the third enumeration) first gave rise to the mind of awakening.

g.979 Compiled Acumen

*spobs pa brtsegs pa*

སློབས་པ་བརྗེགས་པ།

—

Foremost in terms of insight among the followers of the buddha Arthasiddhi.

g.980 Compiled Merit

*bsod nams brtsegs pa*

བསོད་ནམས་བརྗེགས་པ།

—

Buddha in the presence of whom the buddha Dharmakūṭa (625 according to the third enumeration) first gave rise to the mind of awakening.

- g.981 Complete  
*gang po*  
གང་པོ།  
—  
Attendant of the buddha Śānta.
- g.982 Complete Awakening  
*shin tu byang chub*  
ཤིན་ཏུ་བྱང་ཆུབ།  
—  
Father of the buddha Jagadmati.
- g.983 Complete Liberation  
*shin tu thar pa*  
ཤིན་ཏུ་ཐར་པ།  
—  
Attendant of the buddha Mahauṣadhi.
- g.984 Complete Power  
*mthu rtsal tshang ba*  
མཐུ་རྩལ་ཚང་བ།  
—  
Foremost in terms of miraculous abilities among the followers of the buddha Anupamarāṣṭra.
- g.985 Concealed Divinity  
*lha sbed*  
ལྷ་སྐེད།  
—  
Son of the buddha Āryastuta.
- g.986 Concealed Faculties  
*dbang po sbas*  
དབང་པོ་སྐྱེས།  
—  
Foremost in terms of insight among the followers of the buddha Jyotiṣka.

g.987 Concealed God of the Land

*yul 'khor lha sbed*

ཡུལ་འཁོར་ལྷ་སྟེང་།

—

Foremost in terms of insight among the followers of the buddha Cāritraka.

g.988 Concealed Infinity

*mtha' yas sbed*

མཐའ་ཡས་སྟེང་།

—

Father of the buddha Āryastuta.

g.989 Concealed Jewel Splendor

*rin chen gzi brjid kun tu sbed*

རིན་ཆེན་གཟི་བརྗིད་ཀུན་ཏུ་སྟེང་།

—

Father of the buddha Māraṅkṣayaṅkara.

g.990 Concealer

*sbed pa po*

སྟེང་པ་པོ།

—

Son of the buddha Susthita.

g.991 concentration

*bsam gtan*

བསམ་གཏན།

*dhyāna*

Meditative states, often associated with the modes of existence within the form realm.

g.992 Concentration

*yid 'dzin*

ཡིད་འཛིན།

—

Son of the buddha Simḥagati.

g.993 Concern for the World

*'jig rten sems*

འཇིག་རྟེན་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Priyābha.

g.994 Conduct

*spyod pa*

སློབ་པ།

—

Foremost in terms of insight among the followers of the buddha Mati.

g.995 Conduct

*spyod pa*

སློབ་པ།

—

Foremost in terms of insight among the followers of the buddha Jñānin.

g.996 Conduct Free from Delusion

*spyod pa ma 'khrul*

སློབ་པ་མ་འཁྲུལ།

—

Mother of the buddha Madaprahīṇa.

g.997 Conquering the Enemy

*pha rol gyi tshogs 'joms pa*

ཕ་རོལ་གྱི་ཚོགས་འཛོམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Maṇivajra.

g.998 Conquering the Waves

*rlabs 'joms*

རླབས་འཛོམས།

—

Buddha in the presence of whom the buddha Praśāntamala (777 according to the third enumeration) first gave rise to the mind of awakening.

g.999 Conqueror

*rgyal*

ཀུལ།

—

Son of the buddha Nakṣatrarāja.

g.1000 Conqueror

*rgyal ba*

ཀུལ་བ།

—

Father of the buddha Vairocana.

g.1001 Conqueror

*rgyal*

ཀུལ།

—

Attendant of the buddha Vigatabhaya.

g.1002 Conqueror

*rgyal*

ཀུལ།

—

Attendant of the buddha Ratnakīrti.

g.1003 Conqueror

*rgyal ba*

ཀུལ་བ།

—

Son of the buddha Vibhrājacchattrā.

g.1004 Conqueror

*rgyal ba*

ཀུལ་བ།

—

Attendant of the buddha Ratnadeva.

g.1005 Conqueror

*rab tu 'joms*

རབ་ཏུ་འཛོམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Siṃhapakṣa.

g.1006 Conqueror

*rgyal ba*

རྒྱལ་བ།

—

Attendant of the buddha Atyuccagāmin.

g.1007 Conqueror

*rgyal ba*

རྒྱལ་བ།

—

Attendant of the buddha Janendra.

g.1008 Conqueror of the Craving of Existence

*srid pa'i sred pa 'joms pa*

སྲིད་པའི་སྲེད་པ་འཛོམས་པ།

—

Foremost in terms of insight among the followers of the buddha  
Gaṇimuktirāja.

g.1009 Conqueror of the Māras

*bdud zil gnon pa*

བདུད་ཟིལ་གཞོན་པ།

—

Buddha in the presence of whom the buddha Gaṇimukha (232 according to  
the third enumeration) first gave rise to the mind of awakening.

g.1010 Conscientious

*ngo tsha shes*

ངོ་ཚ་ཤེས།

—

Father of the buddha Puṣpaketu.

g.1011 Conscientious

*ngo tsha shes*

ངོ་ཚ་ཤེས།

—

Attendant of the buddha Dharmaprabhāsa.

g.1012 Conscientious

*ngo tsha shes*

ངོ་ཚ་ཤེས།

—

Father of the buddha Jyotiṣka.

g.1013 Considering Forms

*gzugs la rnam par lta ba*

གཟུགས་ལ་རྣམ་པར་ལྟ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śreṣṭharūpa.

g.1014 Constant Joy

*rtaḡ par dga'*

རྟག་པར་དགའ།

—

Birthplace of the buddha Uttīrṇaśoka.

g.1015 Constant Joy

*rtaḡ tu dga'*

རྟག་ཏུ་དགའ།

—

Birthplace of the buddha Lokottīrṇa.

g.1016 Constant Joy

*rtaḡ tu dga'*

རྟག་ཏུ་དགའ།

—

Birthplace of the buddha Cīṛṇaprabha.

g.1017 Constant Light

*'od ni rtag pa*

འོད་ནི་རྟག་པ།

—

Birthplace of the buddha Ugraprabha.

g.1018 Constant Light

*'od rtag*

འོད་རྟག་

—

Birthplace of the buddha Vidyutketu.

g.1019 Constant Light

*'od rtag pa*

འོད་རྟག་པ།

—

Birthplace of the buddha Suraśmi.

g.1020 Constant Miracles

*rtag tu rnam par 'phrul*

རྟག་ཏུ་རྣམ་པར་འཕྲུལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amitābha.

g.1021 Constant Seeing

*rtag pa mthong*

རྟག་པ་མཐོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mañiviśuddha.

g.1022 Constant Shooting Stars

*kun tu skar mda'*



ཀུན་ཏུ་སྐར་མདའ།

—

Birthplace of the buddha Satyaruta.

g.1023 Constant Sight

*rtaḡ tu mthong*

རྟག་ཏུ་མཐོང།

—

Birthplace of the buddha Vidyutketu.

g.1024 Constant View

*rtaḡ tu blta ba*

རྟག་ཏུ་བཟླ་བ།

—

Birthplace of the buddha Guṇaskandha.

g.1025 Consuming Faith in Awakening

*byang chub la dad pa'i mid pa*

བྱང་ཆུབ་ལ་དད་པ་འི་མིད་པ།

—

Father of the buddha Siddhi.

g.1026 contaminant

*zag pa*

ཟག་པ།

*āsrava*

*Definition from the 84000 Glossary of Terms:*

Literally, “to flow” or “to ooze.” Mental defilements or contaminations that “flow out” toward the objects of cyclic existence, binding us to them.

Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayanti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra*, *srid pa'i rtse mo*) is the highest point within saṃsāra, while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana*, *skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

g.1027 Continent Traveler

*gling 'gro*

སྒྲིང་འགོ།

—

Attendant of the buddha Nāganandin.

g.1028 Continuous Excellent Intention

*phyir zhing legs par sems pa*

ཕྱིར་ཞིང་ལེགས་པར་སེམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jaya.

g.1029 Continuum of Joy

*dga' ba'i rgyud*

དགའ་བའི་རྒྱུད།

—

Birthplace of the buddha Siṃhaketu.

g.1030 Controller

*dbang sgyur ma*

དབང་སྐྱུར་མ།

—

Mother of the buddha Mahātejas.

g.1031 correct abandonments

*yang dag par spong ba*

ཡང་དག་པར་སྦྱོང་བ།

*samyakprahāṇa*

Relinquishing negative acts in the present and the future and enhancing positive acts in the present and the future.

g.1032 correct knowledge

*so so yang dag par rig pa*

སོ་སོ་ཡང་དག་པར་རིག་པ།

*pratisaṃvid*

Correct knowledge of meaning, Dharma, language, and eloquence.

g.1033 Countenance

*bzhin ldan*

བཞིན་ལྡན།

—

Foremost in terms of insight among the followers of the buddha Maṇuṣyacandra.

g.1034 Courageous Strength

*dpa' stobs*

དཔའ་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Siṃhasena.

g.1035 Crane Call

*khruṅg khruṅg nga ro*

ཁྱུང་ཁྱུང་ངོ།

—

Foremost in terms of insight among the followers of the buddha Gaṇin.

g.1036 Craving the Supreme

*mchog sred*

མཚོག་སྲེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Padmakōśa.

g.1037 Created and Brightly Adorned with Wisdom

*ye shes kyis rnam par sprul zhing gsal ba rab tu brgyan pa*

ཡེ་ཤེས་ཀྱིས་རྣམ་པར་སྐྱུལ་ཞིང་གསལ་བ་རབ་དུ་བརྒྱན་པ།

—

Birthplace of the buddha Jñānaprāpta.

g.1038 Created by Gods

*lha yis sprul*

ལྷ་ཡིས་སྐྱུལ།

—

Birthplace of the buddha Atyuccagāmin.

g.1039 Creator

*skrun mdzad*

སྐྱུན་མཛད།

—

The 465th buddha in the first list, 464th in the second list, and 458th in the third list. See also [n.147](#).

g.1040 Crest

*tog*

ཏོག

—

Foremost in terms of insight among the followers of the buddha Guṇārci.

g.1041 Crest

*tog*

ཏོག

—

Foremost in terms of insight among the followers of the buddha Saṃpannakīrti.

g.1042 Crest

*tog*

ཏོག

—

Attendant of the buddha Maṇiprabha.

g.1043 Crest

*tog*

ཏོག

—

Attendant of the buddha Siṃhaghoṣa.

g.1044 Crest

*tog*

ཏོག

—

Attendant of the buddha Siṃhasena.

g.1045 Crest

*tog*

ཏོག

—

Attendant of the buddha Padmakośa.

g.1046 Crest

*tog*

ཏོག

—

Father of the buddha Vidhijña.

g.1047 Crest

*tog*

ཏོག

—

Buddha in the presence of whom the buddha Jñānaruta (754 according to the third enumeration) first gave rise to the mind of awakening.

g.1048 Crest Banner

*tog gi rgyal mtshan*

ཏོག་གི་རྒྱལ་མཚན།

—

Father of the buddha Prabhākara.

g.1049 Crest Banner

*tog gi rgyal mtshan*

ཏོག་གི་རྒྱལ་མཚན།

—

Mother of the buddha Satyaketu.

g.1050 Crest Banner

*tog gi rgyal mtshan*

ཏོག་གི་རྒྱལ་མཚན།

—

Father of the buddha Vimuktaketu.

g.1051 Crest Banner

*tog gi rgyal mtshan*

ཏོག་གི་རྒྱལ་མཚན།

—

Foremost in terms of insight among the followers of the buddha Prabhākośa.

g.1052 Crest Banner

*tog gi rgyal mtshan*

ཏོག་གི་རྒྱལ་མཚན།

—

Son of the buddha Vimuktacūḍa.

g.1053 Crest Banner

*tog gi rgyal mtshan*

ཏོག་གི་རྒྱལ་མཚན།

—

Foremost in terms of insight among the followers of the buddha Sughoṣa.

g.1054 Crest Banner

*tog gi rgyal mtshan*

ཏོག་གི་རྒྱལ་མཚན།

—

Birthplace of the buddha Vimuktaketu.

g.1055 Crest Banner of Heaps of Merit

*bsod nams kyi phung po tog gi rgyal mtshan*

བསོད་ནམས་ཀྱི་ཕུང་པོ་ཏོག་གི་རྒྱལ་མཚན།

—

Attendant of the buddha Ojastejas.

g.1056 Crest Banner of Merit

*bsod nams tog gi rgyal mtshan*

བསོད་ནམས་ཏོག་གི་རྒྱལ་མཚན།

—

Birthplace of the buddha Dharmabala.

g.1057 Crest Follower

*tog 'brangs*

ཏོག་འབྲངས།

—

Mother of the buddha Keturāṣṭra.

g.1058 Crest Lamp

*sgron ma'i tog*

སྒྲོན་མའི་ཏོག།

—

Birthplace of the buddha Puṇyapradīpa.

g.1059 Crest Light

*tog gi 'od*

ཏོག་གི་འོད།

—

Mother of the buddha Candrārka.

g.1060 Crest Light

*tog gi 'od*

ཏོག་གི་འོད།

—

Mother of the buddha Sucīṃabuddhi.

g.1061 Crest Light

*tog gi 'od*

ཏོག་གི་འོད།

—

Buddha in the presence of whom the buddha Guṇabala (705 according to the third enumeration) first gave rise to the mind of awakening.

g.1062 Crest Light

*tog gi 'od*

ཏོག་གི་འོད།

—

Buddha in the presence of whom the buddha Śuddhasāgara (816 according to the third enumeration) first gave rise to the mind of awakening.

g.1063 Crest Light

*tog gi 'od*

ཏོག་གི་འོད།

—

Father of the buddha Sarvatejas

g.1064 Crest of Clarity

*gsal ba'i tog*

གསལ་བའི་ཏོག།

—

Birthplace of the buddha Satyaketu.

g.1065 Crest of Equanimous Eyes

*mig snyoms tog*

མིག་སྟོམས་ཏོག།

—

Foremost in terms of insight among the followers of the buddha Sumedhas.

g.1066 Crest of Excellence

*bzang po'i tog*

བཟང་པོའི་ཏོག།

—

Foremost in terms of insight among the followers of the buddha Amitāyus.

g.1067 Crest of Excellence

*bzang po'i tog*

བཟང་པོའི་ཏོག།

—

Foremost in terms of insight among the followers of the buddha Anindita.

g.1068 Crest of Excellence

*tog bzang*

ཏོག་བཟང།

—



Father of the buddha Mahāraśmi.

g.1069 Crest of Excellence

*bzang po'i tog*

བཟང་པོའི་རྟོག

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Asaṅga.

g.1070 Crest of Faith in Noble Beings

*'phags pa la dad pa'i tog*

འཕགས་པ་ལ་དད་པའི་རྟོག

—

Foremost in terms of insight among the followers of the buddha  
Madaprahīṇa.

g.1071 Crest of Fame

*grags pa'i tog*

གྲགས་པའི་རྟོག

—

Foremost in terms of insight among the followers of the buddha Uttīṛṇaśoka.

g.1072 Crest of Fame

*grags tog ma*

གྲགས་རྟོག་མ།

—

Mother of the buddha Kṛtārtha.

g.1073 Crest of Fame

*grags pa'i tog*

གྲགས་པའི་རྟོག

—

Buddha in the presence of whom the buddha Padmapārśva (278 according to  
the third enumeration) first gave rise to the mind of awakening.

g.1074 Crest of Famed Worship

*mchod grags tog*

མཚོད་གྲགས་རྟོག

—

Son of the buddha Śilaprabha.

g.1075 Crest of Glory

*dpal gyi tog*

དཔལ་གྱི་རྟོག

—

Buddha in the presence of whom the buddha Prabhākara (205 according to the third enumeration) first gave rise to the mind of awakening.

g.1076 Crest of Great Rule

*dbang chen tog*

དབང་ཆེན་རྟོག

—

Foremost in terms of insight among the followers of the buddha Indra.

g.1077 Crest of Humanity

*mi yi tog*

མི་ཡི་རྟོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Kanakaparvata.

g.1078 Crest of Humanity

*skye bo phal po che'i tog*

སྐྱེ་བོ་པལ་པོ་ཆེའི་རྟོག

—

Foremost in terms of insight among the followers of the buddha Ūṇāvata.

g.1079 Crest of Infinite Lands

*yul 'khor mtha' yas tog*

ཡུལ་འཁོར་མཐའ་ཡས་རྟོག

—

Birthplace of the buddha Keturāṣṭra.

g.1080 Crest of Intelligence

*blo gros tog*

ལྷོ་གྲོས་རྟོག

—

Mother of the buddha Druma.

g.1081 Crest of Intelligence

*blo gros tog*

ལྷོ་གྲོས་རྟོག

—

Mother of the buddha Mahāraśmi.

g.1082 Crest of Intelligence

*blo gros tog*

ལྷོ་གྲོས་རྟོག

—

Birthplace of the buddha Ratnābhacandra.

g.1083 Crest of Joy in Liberation

*thar pa la dga' ba'i tog*

ཐར་པ་ལ་དགའ་བའི་རྟོག

—

Attendant of the buddha Viśvadeva.

g.1084 Crest of Light

*tog gi 'od*

རྟོག་གི་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmeśvara.

g.1085 Crest of Light

*tog gi 'od*

རྟོག་གི་འོད།

—

Mother of the buddha Arciṣmat.

g.1086 Crest of Luminous Qualities

*gtsug gi yon tan 'od*

གཙུག་གི་ཡོན་ཏན་འོད།

—

Birthplace of the buddha Simhagati.

g.1087 Crest of Masters

*dbang po'i tog*

དབང་པོའི་རྟོག

—

Father of the buddha Vidyutketu.

g.1088 Crest of Merit

*bsod nams tog*

བསོད་ནམས་རྟོག

—

Mother of the buddha Guṇaratna.

g.1089 Crest of Merit

*bsod nams tog*

བསོད་ནམས་རྟོག

—

Father of the buddha Ketudhvaja.

g.1090 Crest of Meritorious Intelligence

*blo gros bsod nams tog*

བློ་གྲོས་བསོད་ནམས་རྟོག

—

Mother of the buddha Mānajaha.

g.1091 Crest of Nectar Essence

*bdud rtsi'i bcud kyi tog*

བདུད་རྩིའི་བཅུད་ཀྱི་རྟོག

—

Foremost in terms of insight among the followers of the buddha Dhārmika.

g.1092 Crest of Power

*tog mthu*

རྟོག་མཐུ།

—

Foremost in terms of insight among the followers of the buddha  
Guṇagarbha.

g.1093 Crest of Purity

*rnam par dag pa'i tog*

རྣམ་པར་དག་པའི་ཉེག

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Subuddhi.

g.1094 Crest of Qualities

*yon tan tog*

ཡོན་ཏན་ཉེག

—

Father of the buddha Guṇaratna.

g.1095 Crest of Qualities

*yon tan tog*

ཡོན་ཏན་ཉེག

—

Buddha in the presence of whom the buddha Sūryaprabha (476 according to  
the third enumeration) first gave rise to the mind of awakening.

g.1096 Crest of Radiant Light

*'od 'phro tog*

འོད་འཕྲོ་ཉེག

—

Birthplace of the buddha Viśvadeva.

g.1097 Crest of Supreme Excellence

*bzang mchog tog*

བཟང་མཚོག་ཉེག

—

Son of the buddha Vaiḍūryagarbha.

g.1098 Crest of Supreme Excellence

*bzang mchog tog*

བཟང་མཚན་ཏོག

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Siṃhasvara.

g.1099 Crest of Supreme Light

*tog mchog 'od*

ཏོག་མཚན་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Mayūraruta.

g.1100 Crest of the Banner of the Qualities of Infinite Eloquence

*spobs pa mtha' yas pa'i yon tan tog gi rgyal mtshan*

སྐྱབས་པ་མཐའ་ཡས་པའི་ཡོན་ཏན་ཏོག་གི་རྒྱལ་མཚན།

—

A Dharma teacher.

g.1101 Crest of the Child of the Wealth God

*nor lha'i bu tog*

ནོར་ལྷའི་བུ་ཏོག

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Prabhākośa.

g.1102 Crest of the Child of the Wealth God

*nor lha'i bu tog*

ནོར་ལྷའི་བུ་ཏོག

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Atulapratibhānarāja.

g.1103 Crest of the Gathering of Qualities

*yon tan tshogs kyi tog*

ཡོན་ཏན་ཚོགས་གྱི་ཏོག

—

Foremost in terms of insight among the followers of the buddha  
Kuśalaprabha.

g.1104 Crest of the Precious Dharma

*chos rin po che'i tog*

ཚོས་རིན་པོ་ཆེའི་རྟོག་

—

Son of the buddha Dharmadatta.

g.1105 Crest of the Riches of Merit

*bsod nams 'byor pa'i tog*

བསོད་ནམས་འབྱོར་པའི་རྟོག་

—

Father of the buddha Kṣatriya.

g.1106 Crest of Truth

*bden pa'i tog*

བདེན་པའི་རྟོག་

—

Birthplace of the buddha Satyarāśi.

g.1107 Crest of Universal Light

*kun tu gsal ba tog*

ཀུན་ཏུ་གསལ་བའི་རྟོག་

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Sārodgata.

g.1108 Crest of Wisdom

*ye shes tog*

ཡེ་ཤེས་རྟོག་

—

Buddha in the presence of whom the buddha Prajñākūṭa (87 according to the  
third enumeration) first gave rise to the mind of awakening.

g.1109 Crest Ornament of Eloquence

*spobs pa'i tog*

སྤོབས་པའི་རྟོག་

—

A buddha of the past.

g.1110 Crest Possessor

*tog ldan*

ཏོག་ལྷན།

—

Attendant of the buddha Utpala.

g.1111 Crest Possessor

*tog ldan*

ཏོག་ལྷན།

—

Son of the buddha Siṃhaviḥkrāmin.

g.1112 Crest Possessor

*tog ldan*

ཏོག་ལྷན།

—

Son of the buddha Matimat.

g.1113 Crest Roar

*tog gi nga ro*

ཏོག་གི་ངོ་རྒོལ།

—

Father of the buddha Keturāṣṭra.

g.1114 Crested Ruler Banner

*dbang po'i rgyal mtshan tog*

དབང་པོའི་རྒྱལ་མཚན་ཏོག།

—

Foremost in terms of insight among the followers of the buddha Deveśvara.

g.1115 Crossing the Swamp

*'dam las brgal*

འདམ་ལས་བརྒྱལ།

—



Foremost in terms of insight among the followers of the buddha  
Gandhahastin.

g.1116 Crossing the Swamp

*'dam las rgal ba*

འདམ་ལས་རྒྱལ་བ།

—

Buddha in the presence of whom the buddha Amitasvara (712 according to  
the third enumeration) first gave rise to the mind of awakening.

g.1117 Crown Intelligence

*grong khyer tog gi blo gros*

གོང་ལྷོ་ཏོག་གི་བློ་གྲོས།

—

Birthplace of the buddha Maitreya.

g.1118 Crown Jewel

*gtsug na nor bu*

གཙུག་ན་ནོར་བུ།

—

Attendant of the buddha Nārāyaṇa.

g.1119 Crown Jewel

*gtsug na nor bu*

གཙུག་ན་ནོར་བུ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Ratnakīrti.

g.1120 Crown Jewel

*gtsug na rin po che*

གཙུག་ན་རིན་པོ་ཆེ།

—

Son of the buddha Durjaya.

g.1121 Crown Jewel

*gtsug na rin po che*

གཙུག་ན་རིན་པོ་ཆེ།

—

Son of the buddha Kāñcanaprabha.

g.1122 Crown of Delight

*gtsug phud dgyes*

གཙུག་ཕུད་དགེས།

—

Buddha in the presence of whom the buddha Priyaprasanna (991 according to the third enumeration) first gave rise to the mind of awakening.

g.1123 Crown of Joy

*dga' ba'i tog*

དགའ་བའི་ཏོག།

—

Son of the buddha Śrīdeva.

g.1124 Crown Vajra

*gtsug gi rdo rje*

གཙུག་གི་རྡོ་རྗེ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Brahmā.

g.1125 Crusher

*'joms byed*

འཇོམས་བྱེད།

—

Son of the buddha Sumati.

g.1126 Crusher of Attacks

*phas kyi rgol ba 'joms pa*

ཕས་ཀྱི་རྫོལ་བ་འཇོམས་པ།

—

Foremost in terms of insight among the followers of the buddha Jayanandin.

g.1127 Crusher of Doubts

*the tshom 'joms*

ཐོ་ཚོམ་འཛོམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Tiṣya.

g.1128 Crusher of Existence

*srid pa 'joms*

སྲིད་པ་འཛོམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Tejasprabha.

g.1129 Crusher of Non-Buddhist Outsiders

*pha rol mu stegs 'joms*

ཕ་རོལ་མུ་སྟེགས་འཛོམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Anindita.

g.1130 Cry of Bliss

*dga' ba'i nga ro*

དགའ་བའི་ངོ་

—

Mother of the buddha Siṃha.

g.1131 Crystal

*do shal*

དོ་ཤལ།

—

Attendant of the buddha Pūrṇamati.

g.1132 Cūḍa

*gtsug phud*

གཙུག་ཕུད།

*cūḍa*

The 1003rd buddha in the first list, 1002nd in the second list, and 993rd in the  
third list.

g.1133 Cultivating Profound Realization

*dgongs pa zab bsgoms*

དགོངས་པ་ཟབ་བསྐྱོམས།

—

Buddha in the presence of whom the buddha Ratnayaśas (969 according to the third enumeration) first gave rise to the mind of awakening.

g.1134 Cultivating the Scriptures

*gzhung la rnam par bsgoms pa*

གཞུང་ལ་རྣམ་པར་བསྐྱོམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Abhijñāketu.

g.1135 Cultivator

*sgom byed*

སྐྱོམ་བྱེད།

—

Son of the buddha Vidyutprabha.

g.1136 Cutting through Doubt

*the tsom gcod*

ཐེ་ཙོམ་གཙོད།

—

Foremost in terms of insight among the followers of the buddha Vigatabhaya.

g.1137 Cutting through Existence

*srid pa gcod byed*

སྲིད་པ་གཙོད་བྱེད།

—

Foremost in terms of insight among the followers of the buddha Rāhula.

g.1138 Cutting through the Net

*dra ba gcod byed pa*

དྲ་བ་གཙོད་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Guṇagaṇa.

g.1139 Damajyeṣṭha

*'joms pa'i mchog*

འཇོམས་པའི་མཚོག

*damajyeṣṭha*

The 845th buddha in the first list, 844th in the second list, and 834th in the third list.

g.1140 Dānaprabha

*sbyin 'od*

སྤྱིན་འོད།

*dānaprabha*

The 340th buddha in the first list, 339th in the second list, and 334th in the third list.

g.1141 Daśaraśmi

*'od zer bcu pa*

འོད་ཟེར་བཅུ་པ།

*daśaraśmi*

The 288th buddha in the first list, 287th in the second list, and 287th in the third list.

g.1142 Daśavaśa

*shugs bcu*

ཤུགས་བཅུ།

*daśavaśa*

The 368th buddha in the first list, 367th in the second list, and 362nd in the third list.

g.1143 Deathless

*'chi ba med*

འཚིབ་མེད།

—

Birthplace of the buddha Anavanata.

g.1144 Decisive Attainment

*nges par thob*

ངེས་པར་ཐོབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Siṃhahasta.

g.1145 Decisive Joy

*nges par dga'*

ངེས་པར་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Baladatta.

g.1146 dedication

*yongs su bsngo ba*

ཡོངས་སུ་བསྐྱོབ།

*pariṇāma · pariṇāmana · pariṇāmanā*

Although the Sanskrit term *pariṇāmanā* is often translated as “dedication” (as in the practice of dedicating merit), the term has the basic meaning of “transforming,” “developing,” “making ripen.” This conception, then, reflects the Buddhist understanding that the act of dedication involves mentally or ritually directing the merit (*puṇya*) produced from virtuous activity toward a specific goal, be it worldly or transworldly. In this text, we can observe that the idea of dedication is closely linked with the idea of karmic ripening or maturation (*vipaka*). It is also noteworthy that dedication can be wrongly practiced, as when the text speaks of six perfections that are dedicated through wrong view (2.116).

g.1147 Deer Eye

*ri dags mig*

རི་དགས་མིག།

—

Mother of the buddha Siṃha.

g.1148 Deer Gait

*ri dags 'gros*

རི་དགས་འགྲོས།

—

Father of the buddha Nāganandin.

g.1149 Deer Holder

*ri dags 'dzin*

རི་དགས་འཛིན།

—

Father of the buddha Siṃhaketu.

g.1150 Deer Lady

*ri dags ma*

རི་དགས་མ།

—

Mother of the buddha Chedana.

g.1151 Defeater of Attacks

*rgol ba tshar gcod*

རྒོལ་བ་ཚར་གཅོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnaskandha.

g.1152 Defeater of Attacks

*rgol ba phung byed*

རྒོལ་བ་ཕུང་བྱེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sumati.

g.1153 Defeater of Attacks

*rgol ba 'joms*

རྒོལ་བ་འཛོམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śrī.

g.1154 Defeater of Attacks

*rgol ba tshar gcod*

རྒོལ་བ་ཚར་གཅོད།

—

Foremost in terms of insight among the followers of the buddha Sarvārthadarśin.

g.1155 Defeater of Attacks

*rgol ba tshar gcod*

རྫོལ་བ་ཚར་གཅོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nārāyaṇa.

g.1156 Defeater of Attacks

*rgol ba tshar gcod pa*

རྫོལ་བ་ཚར་གཅོད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śrotriya.

g.1157 Defeater of Others

*gzhan 'joms pa*

གཞན་འཇོམས་པ།

—

Foremost in terms of insight among the followers of the buddha Pratimaṇḍita.

g.1158 Defeater of the Enemy

*dgra 'joms pa*

དགྲ་འཇོམས་པ།

—

Foremost in terms of insight among the followers of the buddha Brahmaruta.

g.1159 Defeater of the Māras

*bdud rnams phung bar byed pa*

བདུད་རྣམས་ཕུང་བར་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Udāragarbha.



g.1160 Defeater of the Māras

*bdud rab 'joms*

བདུད་རབ་འཛོམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇatejas.

g.1161 Defeating the Enemy

*dgra bcom ldan*

དགའ་བཙོམ་ལྷན།

—

Buddha in the presence of whom the buddha Sudhana (962 according to the third enumeration) first gave rise to the mind of awakening.

g.1162 defilement

*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.1163 Definite Qualities

*yon tan nges pa*

ཡོན་ཏན་ངེས་པ།

—

Birthplace of the buddha Suviniścitartha.

g.1164 Definitive Fame

*nges par grags pa*

ངེས་པར་གྲགས་པ།

—

Mother of the buddha Ratnaprabhāsa.

g.1165 Definitive Fame

*rnam par nges par grags pa*

རྣམ་པར་ངེས་པར་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sūryapriya.

g.1166 Definitive Meaning

*nges pa'i don*

ངེས་པའི་དོན།

—

Birthplace of the buddha Siṃhahasta.

g.1167 Definitive Splendor

*gzi brjid rnam par nges pa*

གཟི་བརྗིད་རྣམ་པར་ངེས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Saṃgīti.

g.1168 Definitively Excellent Merit

*bsod nams legs nges*

བསོད་ནམས་ལེགས་ངེས།

—

Son of the buddha Ṛddhiketu.

g.1169 Deity

*lha*

ལྷ།

—

Attendant of the buddha Saṃjaya.

g.1170 Deity

*lha*

ལྷ།

—

Attendant of the buddha Uttīrṇaśoka.

g.1171 Deity

*lha*

ལྷ།

—

Son of the buddha Marudadhipa.

g.1172 Deity

*lha*

ལྷ།

—

Son of the buddha Devarāja.

g.1173 Deity

*lha*

ལྷ།

—

Attendant of the buddha Devarāja.

g.1174 Deity of the World

*'jig rten lha*

འཇིག་རྟེན་ལྷ།

—

Mother of the buddha Kāñcanaprabha.

g.1175 Delight in Going

*gshegs par dgyes*

གཤེགས་པར་དགུམ།

—

Buddha in the presence of whom the buddha Jñānaprāpta (680 according to the third enumeration) first gave rise to the mind of awakening.

g.1176 Delight in Learning

*mkhas pa dgyes*

མཁས་པ་དགེས།

—

Buddha in the presence of whom the buddha Suviniścitartha (460 according to the third enumeration) first gave rise to the mind of awakening.

g.1177 Delighter

*dga' byed*

དགའ་བྱེད།

—

Attendant of the buddha Anantaratikīrti.

g.1178 Delightful

*mgu ba can*

མགུ་བ་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vimala.

g.1179 Delightful

*yid 'ong*

ཡིད་འོང།

—

Attendant of the buddha Siṃhagati.

g.1180 Delightful

*sdu gu*

སྤུ་གུ

—

Son of the buddha Śreṣṭharūpa.

g.1181 Delightful

*yid 'ong*

ཡིད་འོང།

—

Mother of the buddha Gautama.

g.1182 Delightful

*yid 'ong*

ཡིད་འོང།

—

Father of the buddha Siṃhamati.

g.1183 Delightful

*yid 'ong*

ཡིད་འོང།

—

Son of the buddha Maṅgalin.

g.1184 Delightful

*nyams dga'*

ཉམས་དགའ།

—

Birthplace of the buddha Amitābha.

g.1185 Delightful

*nyams dga' ba*

ཉམས་དགའ་བ།

—

Birthplace of the buddha Sudatta.

g.1186 Delightful Abiding

*bde bar gnas*

བདེ་བར་གནས།

—

Foremost in terms of insight among the followers of the buddha Sthitamitra.

g.1187 Delightful and Beautiful to See

*nyams dga' mig tu sdug*

ཉམས་དགའ་མིག་ཏུ་སྤྲུག།

—

Birthplace of the buddha Cārulocana.

g.1188 Delightful Array

*bkod pa yid du 'ong ba*

བཀོད་པ་ཡིད་དུ་འོང་བ།

—

Birthplace of the buddha Ojaṅgama.

g.1189 Delightful Array

*bkod pa yid du 'ong ba*

བཀོད་པ་ཡིད་དུ་འོང་བ།

—

Birthplace of the buddha Mayūra.

g.1190 Delightful Array

*bkod pa yid du 'ong ba*

བཀོད་པ་ཡིད་དུ་འོང་བ།

—

Birthplace of the buddha Kalyāṇacūḍa.

g.1191 Delightful Attention

*yid 'ong sems pa*

ཡིད་འོང་སེམས་པ།

—

Foremost in terms of insight among the followers of the buddha Śūra.

g.1192 Delightful Companion

*'grogs bde*

འགྲོགས་བདེ།

—

Foremost in terms of insight among the followers of the buddha Yaśadatta.

g.1193 Delightful Countenance

*bzhin sdug*

བཞིན་སྤུག

—

Attendant of the buddha Ratnābhacandra.

g.1194 Delightful Eye

*mig sdug*

མིག་སྤུག

—

Foremost in terms of insight among the followers of the buddha Svaracodaka.

g.1195 Delightful Faith

*dga' ba dad*

དགའ་བ་དད།

—

Birthplace of the buddha Jñānapriya.

g.1196 Delightful Fame

*yid 'ong grags pa*

ཡིད་འོང་གྲགས་པ།

—

Father of the buddha Mokṣavrata.

g.1197 Delightful Fame

*yid 'ong grags*

ཡིད་འོང་གྲགས།

—

Buddha in the presence of whom the buddha Guṇadhvaja (40 according to the third enumeration) first gave rise to the mind of awakening.

g.1198 Delightful Flower

*yid 'ong me tog*

ཡིད་འོང་མེ་རྟོག

—

Mother of the buddha Viśvadeva.

g.1199 Delightful Fragrance

*yid 'ong spos*

ཡིད་འོང་སྤོས།

—

Mother of the buddha Gandhahastin.

g.1200 Delightful Fragrance

*yid 'ong spos*

ཡིད་འོང་སྤྲོས།

—

Mother of the buddha Dṛḍhavrata.

g.1201 Delightful Fragrance

*spos ngad zhim po*

སྤྲོས་ངད་ཞིམ་པོ།

—

Buddha in the presence of whom the buddha Ugrasena (517 according to the third enumeration) first gave rise to the mind of awakening.

g.1202 Delightful Gift

*yid 'ong byin*

ཡིད་འོང་བྱིན།

—

Son of the buddha Sūrata.

g.1203 Delightful Gift

*yid 'ong byin*

ཡིད་འོང་བྱིན།

—

Mother of the buddha Manoratha.

g.1204 Delightful Gift

*yid du 'ong byin*

ཡིད་དུ་འོང་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ojobala.

g.1205 Delightful Intelligence

*yid 'ong blo gros*

ཡིད་འོང་སྒྲོ་གྲོས།

—

Mother of the buddha Anihata.



g.1206 Delightful Joy

*snyan par dgyes*

སྤྱན་པར་དགྲེས།

—

Buddha in the presence of whom the buddha Siṃhapakṣa (303 according to the third enumeration) first gave rise to the mind of awakening.

g.1207 Delightful Joy

*dga' sdug*

དགའ་སྤྱད།

—

Birthplace of the buddha Dṛḍhavīrya.

g.1208 Delightful Joy

*dga' sdug*

དགའ་སྤྱད།

—

Birthplace of the buddha Guṇamālin.

g.1209 Delightful Joy

*dga' sdug*

དགའ་སྤྱད།

—

Birthplace of the buddha Niyatabuddhi.

g.1210 Delightful Joy

*yid 'ong dga'*

ཡིད་འོང་དགའ།

—

Birthplace of the buddha Kṣemapriya.

g.1211 Delightful Land

*yul sdug*

ཡུལ་སྤྱད།

—

Son of the buddha Sumedhas.

g.1212 Delightful Light

*yid du 'ong ba'i 'od*

ཡིད་དུ་འོང་བའི་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhavāntadarśin.

g.1213 Delightful Light

*yid du 'ong ba'i 'od*

ཡིད་དུ་འོང་བའི་འོད།

—

Mother of the buddha Rāhu.

g.1214 Delightful Melody

*yid 'ong dbyangs*

ཡིད་འོང་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Kusumadatta.

g.1215 Delightful Melody

*gdangs snyan*

གདངས་སྟོན།

—

Attendant of the buddha Aridama.

g.1216 Delightful Melody

*gdangs snyan*

གདངས་སྟོན།

—

Attendant of the buddha Candra.

g.1217 Delightful Melody

*yid du 'ong ba'i dbyangs*

ཡིད་དུ་འོང་བའི་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Daśaraśmi.

g.1218 Delightful Melody

*yid du 'ong ba'i dbyangs*

ཡིད་དུ་འོང་བའི་དབྱངས།

—

Attendant of the buddha Nandeśvara.

g.1219 Delightful Melody

*yid du 'ong ba'i dbyangs*

ཡིད་དུ་འོང་བའི་དབྱངས།

—

Mother of the buddha Gaṇiprabhāsa.

g.1220 Delightful Melody

*yid du 'ong ba'i dbyangs*

ཡིད་དུ་འོང་བའི་དབྱངས།

—

Buddha in the presence of whom the buddha Girīndrakalpa (624 according to the third enumeration) first gave rise to the mind of awakening.

g.1221 Delightful Melody

*yid du 'ong ba'i dbyangs*

ཡིད་དུ་འོང་བའི་དབྱངས།

—

Mother of the buddha Vajra.

g.1222 Delightful Melody

*yid 'ong dbyangs*

ཡིད་འོང་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Durjaya.

g.1223 Delightful Melody

*dbyangs snyan*

དབྱངས་སྟོན།

—

Father of the buddha Mañjughoṣa.

g.1224 Delightful Melody

*dbyangs snyan*

དབྱངས་སྟོན།

—

Father of the buddha Amitasvara.

g.1225 Delightful Melody

*dbyangs snyan*

དབྱངས་སྟོན།

—

Son of the buddha Sūryānana.

g.1226 Delightful Melody

*dbyangs snyan pa*

དབྱངས་སྟོན་པ།

—

Foremost in terms of insight among the followers of the buddha Askhalita-  
buddhi.

g.1227 Delightful Melody

*yid du 'ong ba'i dbyangs*

ཡིད་དུ་འོང་བའི་དབྱངས།

—

Birthplace of the buddha Anantayaśas.

g.1228 Delightful Melody

*yid du 'ong ba'i dbyangs*

ཡིད་དུ་འོང་བའི་དབྱངས།

—

Birthplace of the buddha Mañjughoṣa.

g.1229 Delightful Melody

*yid du 'ong ba'i dbyangs*

ཡིད་དུ་འོང་བའི་དབྱངས།

—

Birthplace of the buddha Svaracodaka.

g.1230 Delightful Mind

*yid 'ong sems*

ཡིད་འོང་སེམས།

—

Mother of the buddha Siṃhadvaja.

g.1231 Delightful Mind

*yid 'ong sems*

ཡིད་འོང་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vidyutketu.

g.1232 Delightful Mind

*yid 'ong sems*

ཡིད་འོང་སེམས།

—

Buddha in the presence of whom the buddha Dṛḍhavrata (95 according to the third enumeration) first gave rise to the mind of awakening.

g.1233 Delightful Moon

*zla sdug*

ལྷ་ལྷུག།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śailendrarāja.

g.1234 Delightful Moon

*zla sdug*

ལྷ་ལྷུག།

—

Son of the buddha Sthitārthajñānin.

g.1235 Delightful Moon

*zla sdug*

ལྷ་ལྷུག།

—

Son of the buddha Vigatamala.

g.1236 Delightful Moon

*zla sdug*

ལྷ་ལྷུག

—

Son of the buddha Ratnacandra.

g.1237 Delightful Moon

*zla sdug*

ལྷ་ལྷུག

—

Son of the buddha Ūṛṇa.

g.1238 Delightful Moon

*yid 'ong zla ba*

ཡིད་འོང་ལྷ་བ།

—

Buddha in the presence of whom the buddha Śodhita (891 according to the third enumeration) first gave rise to the mind of awakening.

g.1239 Delightful Movement

*bde bar 'gro*

བདེ་བར་འགོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vikrīḍita.

g.1240 Delightful Peace

*rab tu zhi bar nyams dga' ba*

རབ་ཏུ་ཞི་བར་ཉམས་དགའ་བ།

—

Birthplace of the buddha Śāntimati.

g.1241 Delightful Peace

*zhi ba nyams dga' ba*

ཞི་བ་ཉམས་དགའ་བ།

—

Birthplace of the buddha Dhyānarata.

g.1242 Delightful Presence

*yid du 'ong bar gnas pa*

ཡིད་དུ་འོང་བར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Asita.

g.1243 Delightful Radiance

*yid 'ong gsal*

ཡིད་འོང་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Arthavādin.

g.1244 Delightful Radiance

*'od zer yid du 'ong ba*

འོད་ཟེར་ཡིད་དུ་འོང་བ།

—

Birthplace of the buddha Supriya.

g.1245 Delightful Roar

*nga ro snyan*

ངར་རློན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pratimaṅḍita.

g.1246 Delightful Roar

*yid du 'ong ba'i nga ro*

ཡིད་དུ་འོང་བའི་ངར།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amoghavikramin.

g.1247 Delightful Roar

*yid du 'ong ba'i nga ro*

ཡིད་དུ་འོང་བའི་ངོ་

—

Mother of the buddha Siddhārtha.

g.1248 Delightful Roar

*yid du 'ong ba'i nga ro*

ཡིད་དུ་འོང་བའི་ངོ་

—

Attendant of the buddha Ūṛṇāvata.

g.1249 Delightful Roar

*yid du 'ong ba'i nga ro*

ཡིད་དུ་འོང་བའི་ངོ་

—

Son of the buddha Anindita.

g.1250 Delightful Roar

*nga ro snyan*

ངོ་སྒྲུབ།

—

Foremost in terms of insight among the followers of the buddha Rāhudeva.

g.1251 Delightful Roar

*nga ro snyan*

ངོ་སྒྲུབ།

—

Mother of the buddha Daśavaśa.

g.1252 Delightful Sage

*drang srong sdug pa*

དང་སྲོང་སྐྱུག་པ།

—

Son of the buddha Jñānābhibhū.

g.1253 Delightful Sight

*sdug mthong*



སྤྱུག་མཐོང་།

—

Father of the buddha Kusumaraśmi.

g.1254 Delightful Sight

*mithong dga'*

མཐོང་དགའ།

—

Foremost in terms of insight among the followers of the buddha Ananta-pratibhānaketu.

g.1255 Delightful Sight

*mithong na dga'*

མཐོང་ན་དགའ།

—

Birthplace of the buddha Hitaiṣin.

g.1256 Delightful Sight

*mithong na dga'*

མཐོང་ན་དགའ།

—

Birthplace of the buddha Velāmarāja.

g.1257 Delightful Sight

*yid 'ong mithong*

ཡིད་འོང་མཐོང་།

—

Birthplace of the buddha Ojobala.

g.1258 Delightful Speech

*snyan par smra*

སྤྱན་པར་སྒྲ།

—

Mother of the buddha Sudarśana.

g.1259 Delightful Speech

*snyan par smra*

སྟན་པར་སྣུ།

—

Son of the buddha Ratnaprabha.

g.1260 Delightful Speech

*snyan par smra*

སྟན་པར་སྣུ།

—

Foremost in terms of insight among the followers of the buddha Manoratha.

g.1261 Delightful Splendor

*yid 'ong gzi brjid*

ཡིད་འོང་གཟི་བརྗིད།

—

Mother of the buddha Avabhāsadarśin.

g.1262 Delightful Splendor

*yid 'ong gzi brjid*

ཡིད་འོང་གཟི་བརྗིད།

—

Father of the buddha Priyābha.

g.1263 Delightful Splendor

*yid 'ong gzi brjid*

ཡིད་འོང་གཟི་བརྗིད།

—

Foremost in terms of insight among the followers of the buddha Jagadīśvara.

g.1264 Delightful Splendor

*yid 'ong gzi brjid*

ཡིད་འོང་གཟི་བརྗིད།

—

Buddha in the presence of whom the buddha Suprabha (25 according to the third enumeration) first gave rise to the mind of awakening.

g.1265 Delightful Splendor

*yid 'ong gzi brjid*

ཡིད་འོང་གཟི་བརྗིད།

—

Buddha in the presence of whom the buddha Mālādhārin (29 according to the third enumeration) first gave rise to the mind of awakening.

g.1266 Delightful Splendor

*gzi brjid yid du 'ong ba*

གཟི་བརྗིད་ཡིད་དུ་འོང་བ།

—

Birthplace of the buddha Vigataśoka.

g.1267 Delightful to Behold

*blta na sdug*

བཏུ་ན་སྤྲུག།

—

Foremost in terms of insight among the followers of the buddha Hutārci.

g.1268 Delightful to Behold

*blta na sdug pa*

བཏུ་ན་སྤྲུག་པ།

—

Attendant of the buddha Jñānarāja.

g.1269 Delightful to Behold

*blta na yid du 'ong ba*

བཏུ་ན་ཡིད་དུ་འོང་བ།

—

Birthplace of the buddha Mahita.

g.1270 Delightful to Behold

*lta na sdug*

ཏུ་ན་སྤྲུག།

—

Birthplace of the buddha Laḍitanetra.

g.1271 Delightful to Behold

*mthong na dga' bar byed*

མཐོང་ན་དགའ་བར་བྱེད།

—

Birthplace of the buddha Uccaratna.

g.1272 Delightful to Hear

*snyan par dga'*

སྙན་པར་དགའ།

—

Son of the buddha Satyaketu.

g.1273 Delightful to Hear

*snyan par dga'*

སྙན་པར་དགའ།

—

Mother of the buddha Puṇya.

g.1274 Delightful to See

*mthong na yid 'ong*

མཐོང་ན་ཡིད་འོང།

—

Mother of the buddha Campaka.

g.1275 Delightful to See

*mthong na dga'*

མཐོང་ན་དགའ།

—

Buddha in the presence of whom the buddha Ratnaketu (203 according to the third enumeration) first gave rise to the mind of awakening.

g.1276 Delightful to See

*lta dga'*

ལྟ་དགའ།

—

Father of the buddha Puṇya.

g.1277 Delightful to the Eye

*mig tu sdug*

མིག་ཏུ་སྣུག

—

Birthplace of the buddha Netra.

g.1278 Delightful Tone

*sgra snyan pa*

སྣུ་སྣུན་པ།

—

Foremost in terms of insight among the followers of the buddha Anantarati-kīrti.

g.1279 Delightful Tones

*gdangs snyan*

གདངས་སྣུན།

—

Mother of the buddha Mañjughoṣa.

g.1280 Delightful Tones

*gdangs snyan pa*

གདངས་སྣུན་པ།

—

Foremost in terms of insight among the followers of the buddha Amitasvara.

g.1281 Delightful Tones

*gdangs snyan pa*

གདངས་སྣུན་པ།

—

Mother of the buddha Dundubhimeghasvara.

g.1282 Delightful Veneration

*bde bar 'dud*

བདེ་བར་འདུད།

—

Buddha in the presence of whom the buddha Samṛddha (219 according to the third enumeration) first gave rise to the mind of awakening.

g.1283 Delightful View

*sdug par rnam par lta*

སྤྱག་པར་རྣམ་པར་ལྟ།

—

Birthplace of the buddha Ojodhārin.

g.1284 Delightful Vision

*dgyes par gzigs*

དགེས་པར་གཟིགས།

—

Buddha in the presence of whom the buddha Dṛḍhavrata (444 according to the third enumeration) first gave rise to the mind of awakening.

g.1285 Delightful Voice

*skad snyan*

སྐད་སྟོན།

—

Son of the buddha Daśavaśa.

g.1286 Delightful Words

*tshig snyan*

ཚིག་སྟོན།

—

Foremost in terms of insight among the followers of the buddha Pradīpa.

g.1287 Delightful Words

*tshig snyan*

ཚིག་སྟོན།

—

Son of the buddha Sudatta.

g.1288 Delighting in All

*thams cad dgyes pa po*

ཐམས་ཅད་དགེས་པ་པོ།

—

Buddha in the presence of whom the buddha Rāhula (526 according to the third enumeration) first gave rise to the mind of awakening.

g.1289 Delighting in Awakening

*byang chub dgyes*

བྱང་ཆུབ་དགེས།

—

Buddha in the presence of whom the buddha Praśāntagati (359 according to the third enumeration) first gave rise to the mind of awakening.

g.1290 Delighting in Benefiting

*phan par dgyes*

ཕན་པར་དགེས།

—

Buddha in the presence of whom the buddha Praśānta (850 according to the third enumeration) first gave rise to the mind of awakening.

g.1291 Delighting in Buddhahood

*sangs rgyas dgyes*

སངས་རྒྱས་དགེས།

—

Buddha in the presence of whom the buddha Janendrakalpa (524 according to the third enumeration) first gave rise to the mind of awakening.

g.1292 Delighting in Calm Abiding

*zhi gnas dga'*

ཞི་གནས་དགའ།

—

Attendant of the buddha Brahmamuni.

g.1293 Delighting in Discipline

*tshul khrims dgyes*

ཚུལ་ཁྲིམས་དགེས།

—

Buddha in the presence of whom the buddha Guṇadharmā (486 according to the third enumeration) first gave rise to the mind of awakening.

g.1294 Delighting in Excellence

*bzang la dga'*

བཟང་ལ་དགའ།

—

Birthplace of the buddha Raśmirāja.

g.1295 Delighting in Flowers

*me tog dag la dga' ba'i rang bzhin*

མེ་ཏོག་དག་ལ་དགའ་བའི་རང་བཞིན།

—

Birthplace of the buddha Puṣpaku.

g.1296 Delighting in Freedom from Sorrow

*mya ngan med dga'*

མྱ་ངན་མེད་དགའ།

—

Buddha in the presence of whom the buddha Nikhiladarśin (199 according to the third enumeration) first gave rise to the mind of awakening.

g.1297 Delighting in Generosity

*sbyin la dga'*

སྤྱིན་ལ་དགའ།

—

Mother of the buddha Śailendrarāja.

g.1298 Delighting in Knowledge

*rig dga'*

རིག་དགའ།

—

Son of the buddha Ratnārci.

g.1299 Delighting in Less

*dgyes chung*

དགྱེས་ཚུང།

—

Buddha in the presence of whom the buddha Tīrthakara (312 according to the third enumeration) first gave rise to the mind of awakening.

g.1300 Delighting in Liberation

*thar dgyes*



ཐར་དགེས།

—

Buddha in the presence of whom the buddha Sañjayin (49 according to the third enumeration) first gave rise to the mind of awakening.

g.1301 Delighting in Liberation

*thar pa dgyes*

ཐར་པ་དགེས།

—

Buddha in the presence of whom the buddha Brahmagāmin (436 according to the third enumeration) first gave rise to the mind of awakening.

g.1302 Delighting in Liberation

*thar pa dgyes*

ཐར་པ་དགེས།

—

Buddha in the presence of whom the buddha Ṛddhiketu (899 according to the third enumeration) first gave rise to the mind of awakening.

g.1303 Delighting in Merit

*bsod nams dgyes*

བསོད་ནམས་དགེས།

—

Buddha in the presence of whom the buddha Guṇavisṛta (373 according to the third enumeration) first gave rise to the mind of awakening.

g.1304 Delighting in Pleasing the Noble

*'phags dgyes dga'*

འཕགས་དགེས་དགའ།

—

Foremost in terms of insight among the followers of the buddha Raśmi.

g.1305 Delighting in Qualities

*yon tan dga'*

ཡོན་ཏན་དགའ།

—

Mother of the buddha Guṇakūṭa.

g.1306 Delighting in Reasoning

*rigs par dga' ba*

རིགས་པར་དགའ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gaṇiprabha.

g.1307 Delighting in Ritual

*cho ga dga'*

ཚོག་དགའ།

—

Attendant of the buddha Raśmi.

g.1308 Delighting in Teaching

*ston par dgyes*

སྟོན་པར་དགེས།

—

Buddha in the presence of whom the buddha Candra (215 according to the third enumeration) first gave rise to the mind of awakening.

g.1309 Delighting in Teaching

*ston par dgyes*

སྟོན་པར་དགེས།

—

Buddha in the presence of whom the buddha Mahādatta (246 according to the third enumeration) first gave rise to the mind of awakening.

g.1310 Delighting in Teaching

*ston par dgyes*

སྟོན་པར་དགེས།

—

Buddha in the presence of whom the buddha Tejasrabha (394 according to the third enumeration) first gave rise to the mind of awakening.

g.1311 Delighting in the Meaning

*don la dga'*

དོན་ལ་དགའ།

—

Mother of the buddha Lokāntara.

g.1312 Delighting in the Meaning

*don la dgyes*

དོན་ལ་དགེས།

—

Buddha in the presence of whom the buddha Padmagarbha (666 according to the third enumeration) first gave rise to the mind of awakening.

g.1313 Delighting in the Objects

*yul la dga' ba*

ཡུལ་ལ་དགའ་བ།

—

Mother of the buddha Dānaprabha.

g.1314 Delighting in the Truth

*bden pa dgyes*

བདེན་པ་དགེས།

—

Buddha in the presence of whom the buddha Gandhatejas (641 according to the third enumeration) first gave rise to the mind of awakening.

g.1315 Delighting in Treasure

*dbyig la dgyes pa*

དབྱིག་ལ་དགེས་པ།

—

Buddha in the presence of whom the buddha Puṣpaketu (427 according to the third enumeration) first gave rise to the mind of awakening.

g.1316 Delighting in Truth

*bden dga'*

བདེན་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Daśaraśmi.

g.1317 Delighting in Victory

*rgyal bar dga'*

རྒྱལ་བར་དགའ།

—

Son of the buddha Amitalocana.

g.1318 Delighting in Victory

*rgyal bar dgyes*

རྒྱལ་བར་དགྲེས།

—

Buddha in the presence of whom the buddha Mañicaraṇa (416 according to the third enumeration) first gave rise to the mind of awakening.

g.1319 Delighting in Words

*tshig la mngon par dga' ba can*

ཚིག་ལ་མངོན་པར་དགའ་བ་ཅན།

—

Birthplace of the buddha Śaśin.

g.1320 Delighting Men and Women

*skyes pa bud med dga' ba*

སྐྱེས་པ་བླུན་མེད་དགའ་བ།

—

Foremost in terms of insight among the followers of the buddha Praśāntagati.

g.1321 Delighting People

*skye bo dga' ba*

སྐྱེ་བོ་དགའ་བ།

—

Son of the buddha Lokaprabha.

g.1322 Delighting People

*skye bo dga'*

སྐྱེ་བོ་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mañiprabha.

g.1323 Delighting People

*skye bo dga'*

སྐྱེ་བོ་དགའ།

—

Son of the buddha Vibodhana.

g.1324 Delighting People

*skye bo dga'*

སྐྱེ་བོ་དགའ།

—

Birthplace of the buddha Śrīgarbha.

g.1325 Delighting People

*skye bo dga' ba*

སྐྱེ་བོ་དགའ་བ།

—

Birthplace of the buddha Janendra.

g.1326 Delighting the Noble

*'phags pa dgyes*

འཕགས་པ་དགྲེས།

—

Foremost in terms of insight among the followers of the buddha Saṃjaya.

g.1327 Delighting the Noble

*'phags pa dgyes*

འཕགས་པ་དགྲེས།

—

Attendant of the buddha Puruṣadatta.

g.1328 Delighting the Noble

*'phags dgyes byed*

འཕགས་དགྲེས་བྱེད།

—

Mother of the buddha Sudatta.

g.1329 Delighting the Noble

*'phags dgyes*

འཕགས་དགེས།

—

Attendant of the buddha Guṇendradeva.

g.1330 Delighting the Worthy Ones

*dgra bcom dgyes*

དག་བཅོམ་དགེས།

—

Buddha in the presence of whom the buddha Sthitavegajñāna (781 according to the third enumeration) first gave rise to the mind of awakening.

g.1331 deliverance

*nges par 'byung ba*

ངེས་པར་འགྱུར་བ།

*niḥsaraṇa · niryāṇa*

Deliverance or emancipation from cyclic existence. When used as a transitive verb, it has the sense of leaving behind or escaping cyclic existence.

g.1332 Demigod

*lha min*

ལྷ་མིན།

—

Son of the buddha Uttīrṃśoka.

g.1333 Demigod

*lha min*

ལྷ་མིན།

—

Son of the buddha Prasanna.

g.1334 dependent origination

*rten cing 'brel par 'byung ba · rten 'brel*

རྟེན་ཅིང་འབྲེལ་པར་འགྱུར་བ། · རྟེན་འབྲེལ།

*pratītyasamutpāda*

The principle of dependent origination asserts that nothing exists independently of other factors, the reason being that things and events come into existence only by dependence on the aggregation of multiple causes and conditions. In general, the processes of cyclic existence, through which the external world and the sentient beings within it revolve in a continuous cycle of suffering, propelled by the propensities of past actions and their interaction with afflicted mental states, originate dependent on the sequential unfolding of twelve links, commencing with fundamental ignorance and ending with birth, aging, and death (see *The Transcendent Perfection of Wisdom in Ten Thousand Lines*, 1.18–1.19). It is only through deliberate reversal of these twelve links that one can succeed in bringing the cycle to an end. See also [24.10](#).

g.1335 Deśāmūḍha

*phyogs ma bsad*

ཕྱགས་མ་བསྐྱད།

*deśāmūḍha*

The 789th buddha in the first list, 788th in the second list, and 778th in the third list.

g.1336 Desired by Gods

*lha 'dod*

ལྷ་འདོད།

—

Buddha in the presence of whom the buddha Anunnata (771 according to the third enumeration) first gave rise to the mind of awakening.

g.1337 Destroyer of Anger

*khro 'joms*

ཁྲོ་འཇོམས།

—

Buddha in the presence of whom the buddha Jitaśatru (828 according to the third enumeration) first gave rise to the mind of awakening.

g.1338 Destroyer of Attacks

*rgol ba rab 'joms*

རྟོལ་བ་རབ་འཇོམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gaṇimukha.

g.1339 Destroyer of Attacks

*rgol ba rab tu 'joms pa*

རྒོལ་བ་རབ་ཏུ་འཛོམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Saṃjaya.

g.1340 Destroyer of Attacks

*rgol ba rnam par 'joms pa*

རྒོལ་བ་རྣམ་པར་འཛོམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Merudhvaja.

g.1341 Destroyer of Attacks

*rgol ba rab 'joms*

རྒོལ་བ་རབ་འཛོམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anihata.

g.1342 Destroyer of Doubt

*the tshom rnam par 'jig pa*

ཐེ་ཚོམ་རྣམ་པར་འཛིག་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Yaśottara.

g.1343 Destroyer of Doubt

*yid gnyis 'joms*

ཡིད་གཉིས་འཛོམས།

—

Buddha in the presence of whom the buddha Vairocana (21 according to the third enumeration) first gave rise to the mind of awakening.



g.1344 Destroyer of Doubt

*yid gnyis 'joms*

ཡིད་གཉིས་འཇོམས།

—

Buddha in the presence of whom the buddha Aśoka (26 according to the third enumeration) first gave rise to the mind of awakening.

g.1345 Destroyer of the Māras

*bdud rnams rnam par 'jig pa*

བདུད་རྣམས་རྣམ་པར་འཇིག་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amitasvara.

g.1346 Destroyer of the Māras

*bdud rnams rnam par 'jig pa*

བདུད་རྣམས་རྣམ་པར་འཇིག་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vigatamohārthacintin.

g.1347 Detached

*chags med*

ཆགས་མེད།

—

Father of the buddha Asaṅgakośa.

g.1348 Detached

*chags pa med pa*

ཆགས་པ་མེད་པ།

—

Attendant of the buddha Vajrasaṃhata.

g.1349 Detached

*chags med*

ཆགས་མེད།

—

Attendant of the buddha Priyacakṣurvaktra.

g.1350 Detached

*chags med*

ཆགས་མེད།

—

Father of the buddha Priyacandra.

g.1351 Detached

*chags med*

ཆགས་མེད།

—

Attendant of the buddha Prasanna.

g.1352 Detached Abiding

*chags pa med par gnas pa*

ཆགས་པ་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gagana.

g.1353 Detached Mind

*ma chags sems*

མ་ཆགས་སེམས།

—

Foremost in terms of insight among the followers of the buddha Prabhāsthitalkalpa.

g.1354 Detached Mind

*chags pa med pa'i sems*

ཆགས་པ་མེད་པའི་སེམས།

—

Father of the buddha Mokṣatejas.

g.1355 Detached Relinquishment of Concepts

*chags med rtog spong*

ཆགས་མེད་རྟོག་སྲོང་།

—

Foremost in terms of insight among the followers of the buddha  
Dharmeśvara.

g.1356 Deva

*lha*

ལྷ།

*deva*

The 969th buddha in the first list, 968th in the second list, and 959th in the third list.

g.1357 Devaputra

*lha'i bu*

ལྷའི་བུ།

*devaputra*

A brahmin.

g.1358 Devarāja

*lha rgyal*

ལྷ་རྒྱལ།

*devarāja*

The 701st buddha in the first list, 700th in the second list, and 690th in the third list.

g.1359 Devarāja

*lha rgyal*

ལྷ་རྒྱལ།

*devarāja*

The 970th buddha in the first list, 969th in the second list, and 960th in the third list.

g.1360 Devaraśmi

*lha'i 'od*

ལྷའི་འོད།

*devaraśmi*

The 677th buddha in the first list, 676th in the second list, and 668th in the third list.

g.1361 Devaruta

*lha yi sgra*

ལྷ་ཡི་སྒྲ།

*devaruta*

The 860th buddha in the first list, 859th in the second list, and 849th in the third list.

g.1362 Devasūrya

*lha'i nyi ma*

ལྷ་འི་ཉི་མ།

*devasūrya*

The 658th buddha in the first list, 657th in the second list, and 649th in the third list.

g.1363 Deveśvara

*lha dbang*

ལྷ་དབང།

*deveśvara*

The 717th buddha in the first list, 716th in the second list, and 706th in the third list.

g.1364 Dexterous Being

*rtsal bdag*

རྩལ་བདག།

—

Foremost in terms of insight among the followers of the buddha Subuddhi.

g.1365 Dhanapāla

*nor skyong*

ནོར་སྐྱོང།

*dhanapāla*

An elephant.

g.1366 dhāraṇī

*gzungs*

གཟུངས།

*dhāraṇī · dhāraṇā*

This term has several meanings. Often it refers to a ritual incantation that typically encapsulates the meaning of a longer text. In this sense it is considered to assist in the retention of the text and imbue the one who recites it with a variety of desired powers. At other times this term carries the meaning of “holding” or “retaining,” and so it is frequently used in reference to memory and learning. In the context of this text, the term carries both of these meanings. Finally, this term can also be applied as a classificatory term to Buddhist scriptures that contain one or more such dhāraṇīs.

g.1367 Dharaṇīdhara

*sa 'dzin*

ས་འཛིན།

*dharaṇīdhara*

The 388th buddha in the first list, 387th in the second list, and 381st in the third list.

g.1368 Dharaṇīśvara

*sa yi dbang phyug*

ས་ཡི་དབང་ཕྱུག

*dharaṇīśvara*

The 196th buddha in the first list, 195th in the second list, and 195th in the third list.

g.1369 Dharaṇīśvara

*sa dbang phyug*

ས་དབང་ཕྱུག

*dharaṇīśvara*

The 911th buddha in the first list, 910th in the second list, and 901st in the third list.

g.1370 Dharma

*chos*

ཚོས།

—

Attendant of the buddha Vidyutprabha.

g.1371 Dharma

*chos*

ཚོས།

—

Attendant of the buddha Kanakaparvata.

g.1372 Dharma

*chos*

ཚོས།

—

Father of the buddha Nāgakrama.

g.1373 Dharma

*chos*

ཚོས།

—

Attendant of the buddha Siṃhapakṣa.

g.1374 Dharma

*chos*

ཚོས།

—

Buddha in the presence of whom the buddha Candra (269 according to the third enumeration) first gave rise to the mind of awakening.

g.1375 Dharma Acumen

*chos spobs*

ཚོས་སྒྲོབས།

—

Son of the buddha Guṇaprabha.

g.1376 Dharma Adherence

*chos gnas*

ཚོས་གནས།

—

Mother of the buddha Amitalocana.

g.1377 Dharma Array

*chos kyi bkod pa*

ཚོས་ཀྱི་བཀོད་པ།

—

Attendant of the buddha Mañivyūha.

g.1378 Dharma Array

*chos kyi bkod pa*

ཚོས་ཀྱི་བཀོད་པ།

—

Birthplace of the buddha Anantavikrāmin.

g.1379 Dharma Ascertainment

*chos la rnam par nges pa*

ཚོས་ལ་རྣམ་པར་ངེས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ugrasena.

g.1380 Dharma Banner

*chos kyi rgyal mtshan*

ཚོས་ཀྱི་རྒྱལ་མཚན།

—

Father of the buddha Simhadhvaja.

g.1381 Dharma Banner

*chos kyi rgyal mtshan*

ཚོས་ཀྱི་རྒྱལ་མཚན།

—

Son of the buddha Sārodgata.

g.1382 Dharma Banner

*chos kyi rgyal mtshan*

ཚོས་ཀྱི་རྒྱལ་མཚན།

—

Foremost in terms of insight among the followers of the buddha Adbhutayaśas.

g.1383 Dharma Banner

*chos kyi rgyal mtshan*

ཚོས་ཀྱི་རྒྱལ་མཚན།

—

Birthplace of the buddha Vegadhārin.

g.1384 Dharma Banner

*chos kyi rgyal mtshan*

ཚོས་ཀྱི་རྒྱལ་མཚན།

—

Birthplace of the buddha Dharmapradīpākṣa.

g.1385 Dharma Deity

*chos kyi lha*

ཚོས་ཀྱི་ལྷ།

—

Buddha in the presence of whom the buddha Toṣaṇa (452 according to the third enumeration) first gave rise to the mind of awakening.

g.1386 Dharma Display

*chos kyis rnam par rol pa*

ཚོས་ཀྱིས་རྣམ་པར་རོལ་པ།

—

Foremost in terms of insight among the followers of the buddha Jñānābhibhū.

g.1387 Dharma Divinity

*chos kyi lha*

ཚོས་ཀྱི་ལྷ།

—

Father of the buddha Praśāntagāmin.

g.1388 Dharma Excellence

*chos bzang*

ཚོས་བཟང།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jaya.



g.1389 Dharma Excellence

*chos bzang*

ཚོས་བཟང་།

—

Son of the buddha Merudhvaja.

g.1390 Dharma Excellence

*chos bzang*

ཚོས་བཟང་།

—

Mother of the buddha Arhaddeva.

g.1391 Dharma Excellence

*chos bzang*

ཚོས་བཟང་།

—

Son of the buddha Sudarśana.

g.1392 Dharma Fame

*chos kyi grags pa*

ཚོས་ཀྱི་གྲགས་པ།

—

Attendant of the buddha Prajñākūṭa.

g.1393 Dharma Fame

*chos grags*

ཚོས་གྲགས་པ།

—

Foremost in terms of insight among the followers of the buddha Mokṣatejas.

g.1394 Dharma Flower

*chos kyi me tog*

ཚོས་ཀྱི་མེ་ཏོག་།

—

Mother of the buddha Bodhyaṅgapuṣpa.

g.1395 Dharma Flower

*chos kyi me tog*

ཚོས་ཀྱི་མེ་ཏོག་

—

Buddha in the presence of whom the buddha Rāhu (697 according to the third enumeration) first gave rise to the mind of awakening.

g.1396 Dharma Flower

*chos kyi me tog*

ཚོས་ཀྱི་མེ་ཏོག་

—

Buddha in the presence of whom the buddha Sumedhas (714 according to the third enumeration) first gave rise to the mind of awakening.

g.1397 Dharma Flower

*chos kyi me tog*

ཚོས་ཀྱི་མེ་ཏོག་

—

Buddha in the presence of whom the buddha Guṇatejoraśmi (758 according to the third enumeration) first gave rise to the mind of awakening.

g.1398 Dharma Gift

*chos sbyin*

ཚོས་སྤྱིན།

—

Attendant of the buddha Vijitāvin.

g.1399 Dharma Gift

*chos sbyin*

ཚོས་སྤྱིན།

—

Son of the buddha Candra.

g.1400 Dharma Glory

*chos dpal*

ཚོས་དཔལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Aṅgaja.

g.1401 Dharma Glory

*chos dpal*

ཚོས་དཔལ།

—

Son of the buddha Jñānavara.

g.1402 Dharma God

*chos lha*

ཚོས་ལྷ།

—

Father of the buddha Śāntimati.

g.1403 Dharma Illumination

*chos snang byed*

ཚོས་སྣང་བྱེད།

—

Birthplace of the buddha Meghadhvaja.

g.1404 Dharma Intelligence

*chos kyi blo gros*

ཚོས་ཀྱི་བློ་གྲོས།

—

Mother of the buddha Priyaketu.

g.1405 Dharma Intelligence

*chos kyi blo gros*

ཚོས་ཀྱི་བློ་གྲོས།

—

Buddha in the presence of whom the buddha Caraṇaprasanna (865  
according to the third enumeration) first gave rise to the mind of awakening.

g.1406 Dharma Intelligence

*chos kyi blo gros ma*

ཚོས་ཀྱི་བློ་གྲོས་མ།

—

Mother of the buddha Varuṇa.

g.1407 Dharma Intelligence

*chos kyi blo gros*

ཚོས་ཀྱི་བློ་གྲོས།

—

Mother of the buddha Vimala.

g.1408 Dharma Intelligence

*chos kyi blo gros ma*

ཚོས་ཀྱི་བློ་གྲོས་མ།

—

Mother of the buddha Arciṣmat.

g.1409 Dharma Intelligence of the Mind of Excellent Thoughts

*legs par bsams pa sems pa chos kyi blo gros ma*

ལེགས་པར་བསམས་པ་སེམས་པ་ཚོས་ཀྱི་བློ་གྲོས་མ།

—

Mother of the buddha Dharmadatta.

g.1410 Dharma Joy

*chos dga'*

ཚོས་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Siṃhaghoṣa.

g.1411 Dharma Joy

*chos dga'*

ཚོས་དགའ།

—

Attendant of the buddha Dhyānarata.

g.1412 Dharma Joy

*chos dga'*

ཚོས་དགའ།

—

Attendant of the buddha Jñānavara.

g.1413 Dharma Lamp

*chos kyi sgron ma*

ཚོས་ཀྱི་སྒྲོན་མ།

—

Foremost in terms of insight among the followers of the buddha Girikūtaketu.

g.1414 Dharma Lamp

*chos kyi sgron ma*

ཚོས་ཀྱི་སྒྲོན་མ།

—

Son of the buddha Śuddhaprabha.

g.1415 Dharma Lamp

*chos kyi sgron*

ཚོས་ཀྱི་སྒྲོན།

—

Buddha in the presence of whom the buddha Harṣadatta (152 according to the third enumeration) first gave rise to the mind of awakening.

g.1416 Dharma Lamp

*chos kyi sgron ma*

ཚོས་ཀྱི་སྒྲོན་མ།

—

Buddha in the presence of whom the buddha Ṛṣideva (400 according to the third enumeration) first gave rise to the mind of awakening.

g.1417 Dharma Leader

*chos gtso*

ཚོས་གཙོ།

—

Attendant of the buddha Priyaṅgama.

g.1418 Dharma Light

*chos 'od*

ཚོས་འོད།

—

Foremost in terms of insight among the followers of the buddha Padma.

g.1419 Dharma Light

*chos 'od*

ཚོས་འོད།

—

Foremost in terms of insight among the followers of the buddha Atiyaśas.

g.1420 Dharma Light

*chos kyi 'od*

ཚོས་ཀྱི་འོད།

—

Mother of the buddha Dharaṇīśvara.

g.1421 Dharma Light

*chos 'od*

ཚོས་འོད།

—

Son of the buddha Ratnakrama.

g.1422 Dharma Light

*chos kyi 'od*

ཚོས་ཀྱི་འོད།

—

Foremost in terms of insight among the followers of the buddha Maṅgalin.

g.1423 Dharma Light

*chos kyi 'od*

ཚོས་ཀྱི་འོད།

—

Buddha in the presence of whom the buddha Pratimaṅḍitalocana (170 according to the third enumeration) first gave rise to the mind of awakening.

g.1424 Dharma Light

*chos kyi 'od*

ཚོས་ཀྱི་འོད།

—

Birthplace of the buddha Mahāraśmi.

g.1425 Dharma Master

*chos kyi dbang phyug*

ཚོས་ཀྱི་དབང་ཕྱུག

—

Mother of the buddha Vigatabhaya.

g.1426 Dharma Master

*chos kyi dbang phyug*

ཚོས་ཀྱི་དབང་ཕྱུག

—

Attendant of the buddha Merukūṭa.

g.1427 Dharma Melody

*chos dbyangs*

ཚོས་དབྱངས།

—

Attendant of the buddha Satyarāśi.

g.1428 Dharma Meteor

*chos kyi skar mda'*

ཚོས་ཀྱི་སྐར་མདའ།

—

Father of the buddha Deśāmūḍha.

g.1429 Dharma Mind

*chos sems*

ཚོས་སེམས།

—

Attendant of the buddha Samṛddha.

g.1430 Dharma Mind

*chos kyi blo*

ཚོས་ཀྱི་བློ།

—

Son of the buddha Indradhvaja.

g.1431 Dharma Mind

*chos sems*

ཚོས་སེམས།

—

Foremost in terms of insight among the followers of the buddha Ratnavyūha.

g.1432 Dharma Miracle

*chos kyi cho 'phrul*

ཚོས་ཀྱི་ཚོ་འཕྲུལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Merukūṭa.

g.1433 Dharma Mode

*chos kyi 'gros*

ཚོས་ཀྱི་འགྲོས།

—

Foremost in terms of insight among the followers of the buddha Jaya.

g.1434 Dharma Mountain

*chos brtsegs*

ཚོས་བརྟེན།

—

Foremost in terms of insight among the followers of the buddha Marudyaśas.

g.1435 Dharma Mountain

*chos kyi phung po*

ཚོས་ཀྱི་ཕུང་པོ།

—

Birthplace of the buddha Jñānarāśi.

g.1436 Dharma Parasol

*chos kyi gdugs*



ཚཱ་ཀྱི་གདུགས།

—

Buddha in the presence of whom the buddha Saṃjaya (502 according to the third enumeration) first gave rise to the mind of awakening.

g.1437 Dharma Perception

*chos mthong*

ཚཱ་མཐོང།

—

Foremost in terms of insight among the followers of the buddha Pratimaṇḍitalocana.

g.1438 Dharma Perception

*chos mthong*

ཚཱ་མཐོང།

—

Foremost in terms of insight among the followers of the buddha Aśoka.

g.1439 Dharma Power

*chos stobs*

ཚཱ་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Kusuma.

g.1440 Dharma Protector

*chos srung*

ཚཱ་སྲུང།

—

Attendant of the buddha Balasena.

g.1441 Dharma Speaker

*chos sgrogs*

ཚཱ་སྟོགས།

—

Son of the buddha Dṛḍhakrama.

g.1442 Dharma Speaker

*chos smra*

ཚས་སྐྱལ།

—

Son of the buddha Vigatatamas.

g.1443 Dharma Splendor

*chos kyi gzi brjid*

ཚས་ཀྱི་གཟི་བརྗིད།

—

Buddha in the presence of whom the buddha Samṛddha (468 according to the third enumeration) first gave rise to the mind of awakening.

g.1444 Dharma Strength

*chos kyi stobs*

ཚས་ཀྱི་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Vibodhana.

g.1445 Dharma Strength

*chos stobs*

ཚས་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṇya.

g.1446 Dharma Supremacy

*chos kyi mchog ma*

ཚས་ཀྱི་མཚོགས།

—

Foremost in terms of insight among the followers of the buddha Puṃgava.

g.1447 Dharma Teaching

*chos kyi bstan pa*

ཚས་ཀྱི་བསྟན་པ།

—

Birthplace of the buddha Dharmacandra.

g.1448 Dharma Treasury

*chos kyi mdzod*

ཚོས་ཀྱི་མཛོད།

—

Attendant of the buddha Anihata.

g.1449 Dharma View

*chos kyis blta*

ཚོས་ཀྱིས་བཟླ།

—

Foremost in terms of insight among the followers of the buddha Samantadarśin.

g.1450 Dharma View

*chos kyi lta*

ཚོས་ཀྱི་ལྷ།

—

Birthplace of the buddha Madhurasvararāja.

g.1451 Dharma Wish

*chos 'dod*

ཚོས་འདོད།

—

Foremost in terms of insight among the followers of the buddha Siṃhahanu.

g.1452 Dharma Wish

*chos 'dod*

ཚོས་འདོད།

—

Son of the buddha Mañicandra.

g.1453 Dharmabala

*chos kyi stobs*

ཚོས་ཀྱི་སྣོབ་ས།

*dharmabala*

The 797th buddha in the first list, 796th in the second list, and 786th in the third list.

g.1454 Dharmacandra

*chos zla*

ཚས་ཟླ།

*dharmacandra*

The 963rd buddha in the first list, 962nd in the second list, and 953rd in the third list.

g.1455 Dharmacchattra

*chos gdugs*

ཚས་གདུགས།

*dharmacchattra*

The 617th buddha in the first list, 616th in the second list, and 609th in the third list.

g.1456 Dharmachanda

*chos 'dod*

ཚས་འདོད།

*dharmachanda*

A prince.

g.1457 Dharmadatta

*chos sbyin*

ཚས་སྤྱིན།

*dharmadatta*

The 693rd buddha in the first list, 692nd in the second list, and 683rd in the third list.

g.1458 Dharmadhvaja

*chos kyi rgyal mtshan*

ཚས་ཀྱི་རྒྱལ་མཚན།

*dharmadhvaja*

The 764th buddha in the first list, 763rd in the second list, and 753rd in the third list.

g.1459 Dharmākara

*chos kyi 'byung gnas*

ཚས་ཀྱི་འབྱུང་གནས།

*dharmākara*

The 151st buddha in the first list, 151st in the second list, and 150th in the third list.

g.1460 Dharmakīrti

*chos grags*

ཚོས་གྲགས།

*dharmakīrti*

The 339th buddha in the first list, 338th in the second list, and 333rd in the third list.

g.1461 Dharmakośa

*chos mdzod*

ཚོས་མཛོད།

*dharmakośa*

The 541st buddha in the first list, 541st in the second list, and 534th in the third list.

g.1462 Dharmakūṭa

*chos brtsegs*

ཚོས་བརྟེན།

*dharmakūṭa*

The 633rd buddha in the first list, 632nd in the second list, and 625th in the third list.

g.1463 Dharmamati

*chos kyi blo gros*

ཚོས་ཀྱི་བློ་གྲོས།

*dharmamati*

The 413th buddha in the first list, 412th in the second list, and 406th in the third list.

g.1464 Dharmaprabhāsa

*chos kyi 'od*

ཚོས་ཀྱི་འོད།

*dharmaprabhāsa*

The 199th buddha in the first list, 198th in the second list, and 198th in the third list.

g.1465 Dharmapradīpacchatra

*chos sgron gdugs*

ཚོས་སྒོན་གདུགས།

*dharmapradīpacchatra*

A buddha who is not listed in the first or second list but is 979th in the third list.

g.1466 Dharmapradīpākṣa

*chos sgron spyan*

ཚོས་སྒོན་སྤྱན།

*dharmapradīpākṣa*

The 993rd buddha in the first list, 992nd in the second list, and 984th in the third list.

g.1467 Dharmavikrāmin

*chos kyi mthu rtsal*

ཚོས་ཀྱི་མཐུ་རྩལ།

*dharmavikrāmin*

The 642nd buddha in the first list, 641st in the second list, and 633rd in the third list.

g.1468 Dharmeśvara

*chos kyi dbang phyug*

ཚོས་ཀྱི་དབང་ཕྱུག

*dharmeśvara*

The 106th buddha in the first list, 106th in the second list, and 107th in the third list.

g.1469 Dharmeśvara

*chos kyi dbang phyug*

ཚོས་ཀྱི་དབང་ཕྱུག

*dharmeśvara*

The 400th buddha in the first list, 399th in the second list, and 393rd in the third list.

g.1470 Dharmeśvara

*chos dbang phyug*

ཚཱ་དབང་ཕྱུག

*dharmeśvara*

The 877th buddha in the first list, 876th in the second list, and 867th in the third list.

g.1471 Dharmeśvara

*chos kyi dbang phyug*

ཚཱ་གྱི་དབང་ཕྱུག

*dharmeśvara*

The 920th buddha in the first list, 919th in the second list, and 910th in the third list.

g.1472 Dhārmika

*chos ldan*

ཚཱ་ལྷན།

*dhārmika*

The 67th buddha in the first list, 67th in the second list, and 68th in the third list.

g.1473 Dhārmika

*chos ldan*

ཚཱ་ལྷན།

*dhārmika*

The 666th buddha in the first list, 665th in the second list, and 657th in the third list.

g.1474 Dhyānarata

*bsam gtan dgyes*

བསམ་གཏན་དགྱེས།

*dhyānarata*

The 274th buddha in the first list, 273rd in the second list, and 273rd in the third list.

g.1475 Diligence Attainer

*brtson 'grus thob*

བརྩོན་འགྲུས་ཐོབ།

—

Attendant of the buddha Puṣpadatta.

g.1476 Diligence Gift

*brtson 'grus byin*

བརྩོན་འགྲུས་བྱིན།

—

Attendant of the buddha Ratna.

g.1477 Diligence Gift

*brtson 'grus byin*

བརྩོན་འགྲུས་བྱིན།

—

Father of the buddha Mahābāhu.

g.1478 Diligent Strength

*stobs brtson*

སྟོབས་བརྩོན།

—

Foremost in terms of insight among the followers of the buddha Rāhudeva.

g.1479 Dīpaṅkara

*mar me mdzad*

མར་མེ་མཛད།

*dīpaṅkara*

A buddha of the past.

g.1480 Dīptatejas

*gzi brjid 'bar*

གཟི་བརྗིད་འབར།

*dīptatejas*

The 886th buddha in the first list, 885th in the second list, and 876th in the third list.

g.1481 Directed Mind

*phyogs sems ma*

ཕྱོགས་སེམས་མ།

—



Mother of the buddha Arhadyaśas.

g.1482 Discarding the Wilderness

*tshal 'dor*

ཚལ་འདོར།

—

Son of the buddha Aśokarāṣṭra.

g.1483 Discerning All Qualities

*yon tan thams cad rnam par 'byed pa*

ཡོན་ཏན་ཐམས་ཅད་རྣམ་པར་འབྱེད་པ།

—

Foremost in terms of insight among the followers of the buddha Ratnaskandha.

g.1484 Discerning Collocations

*bsdu ba rnam 'byed*

བསྐྱུ་བ་རྣམ་འབྱེད།

—

Buddha in the presence of whom the buddha Dharmapradīpacchatra (979 according to the third enumeration) first gave rise to the mind of awakening.

g.1485 Discerning Mind

*blo rnam 'byed*

སྣོ་རྣམ་འབྱེད།

—

Buddha in the presence of whom the buddha Pramodyakīrti (132) first gave rise to the mind of awakening.

g.1486 Discerning Mind

*rnam par 'byed blo*

རྣམ་པར་འབྱེད་སྣོ།

—

Buddha in the presence of whom the buddha Bhavapuṣpa (972 according to the third enumeration) first gave rise to the mind of awakening.

g.1487 Discerning Mind

*rnam par 'byed blo*

རྣམ་པར་འབྱེད་མོ།

—

Foremost in terms of insight among the followers of the buddha Prabhākara.

g.1488 Discerning the Meaning

*don dpyod*

དོན་དཔྱོད།

—

Father of the buddha Pūjya.

g.1489 Discernment

*yid kyis dpyod*

ཡིད་ཀྱིས་དཔྱོད།

—

Foremost in terms of insight among the followers of the buddha Puṣpadatta.

g.1490 Discernment

*sems brtags*

སེམས་བརྟགས།

—

Attendant of the buddha Ugratejas.

g.1491 Discipline of Liberation

*thar pa'i brtul zhugs*

ཐར་པའི་བརྟུལ་ལྷུགས།

—

Mother of the buddha Matimat.

g.1492 Discovering and Attaining Calm Abiding

*zhi gnas rnyed cing thob pa*

ཞི་གནས་རྟེན་ཅིང་ཐོབ་པ།

—

Father of the buddha Samāhitātman.

g.1493 Disentangled Mode

*'gros mi 'khyil*

འགོས་མི་འབྲིལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vajrasaṃhata.

g.1494 Dispeller of All Flaws

*skyon rnams rab tu sel*

སྐྱོན་རྣམས་རབ་ཏུ་སེལ།

—

Birthplace of the buddha Adoṣa.

g.1495 Dispeller of Attacks

*rgol ba bsal*

རྫོལ་བ་བསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānakrama.

g.1496 Dispeller of Defilements

*nyon mongs bsal*

ཉོན་མོངས་བསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnasvaraghoṣa.

g.1497 Dispeller of Doubt

*yid gnyis sel mdzad*

ཡིད་གཉིས་སེལ་མཛད།

—

Buddha in the presence of whom the buddha Vimatijaha (226 according to the third enumeration) first gave rise to the mind of awakening.

g.1498 Dispeller of Dullness

*gti mug rnam par sel ba*

གཏི་མུག་རྣམ་པར་སེལ་བ།

—

Foremost in terms of insight among the followers of the buddha Vairocana.

g.1499 Dispeller of Dullness

*gti mug sel*

གཏི་མུག་སེལ།

—

Foremost in terms of insight among the followers of the buddha  
Dharaṇīśvara.

g.1500 Dispeller of Existence

*srid pa sel*

སྲིད་པ་སེལ།

—

Foremost in terms of insight among the followers of the buddha  
Ratnaprabha.

g.1501 Dispeller of Flaws

*skyon sel pa*

སྐྱོན་སེལ་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Sujāta.

g.1502 Dispeller of Pain

*mya ngan sel*

མྱ་ངན་སེལ།

—

Foremost in terms of insight among the followers of the buddha  
Kusumanetra.

g.1503 Dispeller of Suffering

*mya ngan sel*

མྱ་ངན་སེལ།

—

Foremost in terms of insight among the followers of the buddha  
Nikhiladarśin.

g.1504 Dispeller of Suffering

*sdug bsngal sel*

སྤུག་བསྐྱེད་སེལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Satyakathin.

g.1505 Dispeller of Suffering

*mya ngan sel*

ལྷ་ངན་སེལ།

—

Attendant of the buddha Simhagati.

g.1506 Dispeller of the Darkness of Suffering

*mya ngan mun pa sel ba*

ལྷ་ངན་སེལ་པ་སེལ་བ།

—

Buddha in the presence of whom the buddha Priyaṅgama (929 according to the third enumeration) first gave rise to the mind of awakening.

g.1507 Dispelling Suffering and Attaining Undauntedness

*mya ngan sel ba bag tsha ba med pa thob pa*

ལྷ་ངན་སེལ་བ་བག་ཚིབ་མེད་པ་ཐོབ་པ།

—

Foremost in terms of insight among the followers of the buddha Smṛtiprabha.

g.1508 Display of Merit

*bsod nams rnam 'phrul*

བསོད་ནམས་རྣམ་འཕྲུལ།

—

Birthplace of the buddha Ratnatejas.

g.1509 Displayer of All Forms of Acumen

*spobs pa thams cad ston pa*

སྣོབས་པ་ཐམས་ཅད་སྟོན་པ།

—

Mother of the buddha Jñānin.

g.1510 Displaying an Array of a Hundred Thousand Qualities

*yon tan 'bum phrag bkod par snang ba*

ཡོན་ཏན་འབྱུང་ཕྱག་བཀོད་པར་སྣང་བ།

—

Birthplace of the buddha Sulocana.

g.1511 Dissimilar Eyes

*mig mi 'thun pa*

མིག་མི་འབྱུན་པ།

—

Son of the buddha Siṃhacandra.

g.1512 Distinct Fame

*grags pa ma 'dres pa*

གྲགས་པ་མ་འདྲེས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃhapārsva.

g.1513 Distinctive Attainment

*khyad par thob*

ལྷན་པར་ཐོབ།

—

Mother of the buddha Anuddhata.

g.1514 Distinguished

*khyad par 'phags*

ལྷན་པར་འཕགས།

—

Father of the buddha Niyatabuddhi.

g.1515 Distinguished

*khyad par 'phags*

ལྷན་པར་འཕགས།

—

Father of the buddha Dharmaprabhāsa.

g.1516 Distinguished

*khyad par 'phags*

ལྷན་པར་འཕགས།

—

Foremost in terms of insight among the followers of the buddha Durjaya.

g.1517 Distinguished

*khyad 'phags*

ལྷན་འཕགས།

—

Attendant of the buddha Yaśomitra.

g.1518 Distinguished

*khyad 'phags*

ལྷན་འཕགས།

—

Attendant of the buddha Vidyuddatta.

g.1519 Distinguished

*khyad 'phags*

ལྷན་འཕགས།

—

Attendant of the buddha Ratna.

g.1520 Distinguished

*khyad par 'phags pa*

ལྷན་པར་འཕགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anuddhata.

g.1521 Distinguished

*khyad 'phags*

ལྷན་འཕགས།

—

Attendant of the buddha Jñānaruta.

g.1522 Distinguished

*khyad par 'phags*

ལྷན་པར་འཕགས།

—

Father of the buddha Supraṇaṣṭamoha.

g.1523 Distinguished

*khyad par 'phags*

ལྷན་པར་འཕགས།

—

Father of the buddha Janendrarāja.

g.1524 Distinguished

*khyad par 'phags*

ལྷན་པར་འཕགས།

—

Father of the buddha Maṇḍita.

g.1525 Distinguished Intelligence

*blo gros khyad par*

སྒོ་གྲོས་ལྷན་པར།

—

Buddha in the presence of whom the buddha Brahmavāsa (422 according to the third enumeration) first gave rise to the mind of awakening.

g.1526 Distinguished Mind

*khyad par sems*

ལྷན་པར་སེམས།

—

Buddha in the presence of whom the buddha Bhavāntadarśin (128 according to the third enumeration) first gave rise to the mind of awakening.

g.1527 Distinguished Supreme Melody

*dbyangs mchog khyad par 'phags pa*

དབྱུངས་མཚོག་ལྷན་པར་འཕགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mokṣadhvaḥja.

g.1528 Distinguished World



*'jig rten khyad par 'phags*

འཇིག་རྟེན་བྱུང་པར་འཕགས།

—

Son of the buddha Anuddhata.

g.1529 Distinguished World

*'jig rten khyad par 'phags*

འཇིག་རྟེན་བྱུང་པར་འཕགས།

—

Foremost in terms of insight among the followers of the buddha Anuddhata.

g.1530 Distributed Wisdom

*ye shes rnam par 'thor*

ཡེ་ཤེས་རྣམ་པར་འབྲོར།

—

Attendant of the buddha Dṛḍhavrata.

g.1531 Disturber of Thorns

*tsher ma dkrugs pa*

ཚེར་མ་དཀྱུགས་པ།

—

Buddha in the presence of whom the buddha Laḍita (779 according to the third enumeration) first gave rise to the mind of awakening.

g.1532 Diverse

*sna tshogs can*

སྐྱ་ཚོགས་ཅན།

—

Son of the buddha Śāntimati.

g.1533 Diverse Beauty

*sna tshogs mdzes*

སྐྱ་ཚོགས་མཛེས།

—

Birthplace of the buddha Atulapratibhānarāja.

g.1534 Diverse Flowers

*me tog sna tshogs*

མེ་ཏོག་སྣ་ཚོགས།

—

Buddha in the presence of whom the buddha Prasanna (946 according to the third enumeration) first gave rise to the mind of awakening.

g.1535 Diverse Forces

*sna tshogs sde*

སྣ་ཚོགས་སྡེ།

—

Son of the buddha Prabhāsthitalkalpa.

g.1536 Diverse Intelligence

*blo gros sna tshogs*

བློ་གྲོས་སྣ་ཚོགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vilocana.

g.1537 Diverse Light

*sna tshogs 'od*

སྣ་ཚོགས་འོད།

—

Buddha in the presence of whom the buddha Meruprabha (873 according to the third enumeration) first gave rise to the mind of awakening.

g.1538 Diverse Melody

*sna tshogs dbyangs*

སྣ་ཚོགས་དབྱེངས།

—

Buddha in the presence of whom the buddha Kṣatriya (653 according to the third enumeration) first gave rise to the mind of awakening.

g.1539 Diverse Mind

*sna tshogs sems*

སྣ་ཚོགས་སེམས།

—

Son of the buddha Yaśoratna.

g.1540 Diverse Ripening

*rnam smin sna tshogs*

རྣམ་སྲིན་སྣ་ཚོགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sāra.

g.1541 Diverse Teaching

*sna tshogs gsung ba*

སྣ་ཚོགས་གསུང་བ།

—

Buddha in the presence of whom the buddha Ratnagarbha (117 according to the third enumeration) first gave rise to the mind of awakening.

g.1542 Diverse Teaching

*sna tshogs gsung ba*

སྣ་ཚོགས་གསུང་བ།

—

Buddha in the presence of whom the buddha Dharaṇīśvara (195 according to the third enumeration) first gave rise to the mind of awakening.

g.1543 Diverse Teaching

*sna tshogs gsung ba*

སྣ་ཚོགས་གསུང་བ།

—

Buddha in the presence of whom the buddha Anihata (229 according to the third enumeration) first gave rise to the mind of awakening.

g.1544 Diverse Teaching

*sna tshogs gsung*

སྣ་ཚོགས་གསུང།

—

Buddha in the presence of whom the buddha Supuṣpa (378 according to the third enumeration) first gave rise to the mind of awakening.

g.1545 Diverse Teaching

*sna tshogs gsung*

སྐྱོལ་གསལ་གསུང།

—

Buddha in the presence of whom the buddha Somacchattra (498 according to the third enumeration) first gave rise to the mind of awakening.

g.1546 Diverse Teaching

*sna tshogs gsung*

སྐྱོལ་གསལ་གསུང།

—

Buddha in the presence of whom the buddha Śuddhaprabha (648 according to the third enumeration) first gave rise to the mind of awakening.

g.1547 Diversely Abiding Truth

*bden pa ci yi gnas pa*

བདེན་པ་ཅི་ཡི་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmacandra.

g.1548 Divine

*lha*

ལྷ།

—

Son of the buddha Maṇigaṇa.

g.1549 Divine

*lha*

ལྷ།

—

Attendant of the buddha Ratnārci.

g.1550 Divine

*lha*

ལྷ།

—

Attendant of the buddha Ratnapradatta.

g.1551 Divine Action

*lha byed*

ལྷ་བྱེད།

—

Son of the buddha Akṣobhya.

g.1552 Divine Array

*lha'i bkod pa*

ལྷ་འི་བཀོད་པ།

—

Birthplace of the buddha Ratnavyūha.

g.1553 Divine Awakening

*lha'i byang chub*

ལྷ་འི་བྱང་ཚུབ།

—

Attendant of the buddha Varabodhigati.

g.1554 Divine Banner

*lha yi rgyal mtshan*

ལྷ་ཡི་རྒྱལ་མཚན།

—

Mother of the buddha Ṛṣiprasanna.

g.1555 Divine Beauty

*lha mdzes*

ལྷ་མཛེས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Prāmodyarāja.

g.1556 Divine Being

*lha bdag ma*

ལྷ་བདག་མ།

—

Mother of the buddha Asaṅgakośa.

g.1557 Divine Bliss

*lha bde*

ལྷ་བདེ།

—

Father of the buddha Dīptatejas.

g.1558 Divine Body

*lha lus*

ལྷ་ལུས།

—

Father of the buddha Ratnasvaraghoṣa.

g.1559 Divine Brahmā

*tshangs lha*

ཚེངས་ལྷ།

—

Father of the buddha Anupamaśrī.

g.1560 Divine Clarity

*lha gsal*

ལྷ་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anihata.

g.1561 Divine Clarity

*lha gsal*

ལྷ་གསལ།

—

Son of the buddha Deva.

g.1562 Divine Clarity

*lha gsal*

ལྷ་གསལ།

—

Buddha in the presence of whom the buddha Sumedhas (346 according to the third enumeration) first gave rise to the mind of awakening.

g.1563 Divine Dharma

*lha chos*

ལྷ་ཚོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sūryaprabha.

g.1564 Divine Endowment

*lha ldan*

ལྷ་ལྷན།

—

Attendant of the buddha Vimalarāja.

g.1565 Divine Excellence

*lha bzang*

ལྷ་བབས།

—

Father of the buddha Tiṣya.

g.1566 Divine Excellence

*lha bzangs*

ལྷ་བབསས།

—

Attendant of the buddha Amitabuddhi.

g.1567 Divine Excellence

*lha bzang*

ལྷ་བབས།

—

Father of the buddha Pratimaṇḍita.

g.1568 Divine Excellence

*lha legs*

ལྷ་ལེགས།

—

Father of the buddha Vigatamala.

g.1569 Divine Excellence

*lha legs*

ལྷ་ལེགས།

—

Father of the buddha Yaśadatta.

g.1570 Divine Excellence

*lha legs*

ལྷ་ལེགས།

—

Father of the buddha Vairocana.

g.1571 Divine Excellence

*lha bzangs*

ལྷ་བཟངས།

—

Attendant of the buddha Yaśottara.

g.1572 Divine Excellence

*lha bzang*

ལྷ་བཟང།

—

Attendant of the buddha Maṇigaṇa.

g.1573 Divine Excellence

*lha legs*

ལྷ་ལེགས།

—

Attendant of the buddha Vikrama.

g.1574 Divine Excellence

*lha bzang*

ལྷ་བཟང།

—

Father of the buddha Rāhudeva.

g.1575 Divine Excellence



*lha legs*

ལྷ་ལེགས།

—

Son of the buddha Vaidyarāja.

g.1576 Divine Excellence

*lha bzang*

ལྷ་བཟང།

—

Father of the buddha Sūryaraśmi.

g.1577 Divine Excellence

*lha legs*

ལྷ་ལེགས།

—

Attendant of the buddha Ghoṣadatta.

g.1578 Divine Excellence

*lha bzang*

ལྷ་བཟང།

—

Father of the buddha Parvatendra.

g.1579 Divine Excellence

*lha bzang*

ལྷ་བཟང།

—

Father of the buddha Supārśva.

g.1580 Divine Excellence

*lha bzang*

ལྷ་བཟང།

—

Father of the buddha Laḍitāgragāmin.

g.1581 Divine Excellence

*lha bzang*

ལྷ་བཟང་།

—

Father of the buddha Āryapriya.

g.1582 Divine Excellence

*lha bzang*

ལྷ་བཟང་།

—

Father of the buddha Pratāpa.

g.1583 Divine Excellence

*lha bzang*

ལྷ་བཟང་།

—

Father of the buddha Jyotīrāma.

g.1584 Divine Excellence

*lha bzang*

ལྷ་བཟང་།

—

Father of the buddha Marudadhīpa.

g.1585 Divine Excellence

*lha bzang*

ལྷ་བཟང་།

—

Father of the buddha Puṣpadatta.

g.1586 Divine Excellence

*lha bzang*

ལྷ་བཟང་།

—

Father of the buddha Subhadra.

g.1587 Divine Excellence

*lha legs*

ལྷ་ལེགས།

—

Attendant of the buddha Vighuṣṭaśabda.

g.1588 Divine Excellence

*lha legs*

ལྷ་ལེགས།

—

Attendant of the buddha Raśmirāja.

g.1589 Divine Eye

*lha 'od*

ལྷ་འོད།

—

Foremost in terms of insight among the followers of the buddha Sūryaprabha.

g.1590 Divine Eye

*lha yi mig*

ལྷ་ཡི་མིག།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vāsava.

g.1591 Divine Eye

*lha yi spyan*

ལྷ་ཡི་སྤྱན།

—

Buddha in the presence of whom the buddha Prasannabuddhi (472 according to the third enumeration) first gave rise to the mind of awakening.

g.1592 Divine Faith

*lha dad*

ལྷ་དད།

—

Birthplace of the buddha Devaraśmi.

g.1593 Divine Faith

*lha dad*

ལྷ་དཔལ།

—

Birthplace of the buddha Marutpūjita.

g.1594 Divine Fame

*grags lha*

གྲགས་ལྷ།

—

Mother of the buddha Ratnaprabha.

g.1595 Divine Fame

*lha grags*

ལྷ་གྲགས།

—

Foremost in terms of insight among the followers of the buddha Druma.

g.1596 Divine Fame

*lha'i grags pa*

ལྷ་འི་གྲགས་པ།

—

Attendant of the buddha Puṇyābha.

g.1597 Divine Flower

*lha'i me tog*

ལྷ་འི་མེ་ཏོག།

—

Father of the buddha Siṃhagātra.

g.1598 Divine Flower

*lha'i me tog*

ལྷ་འི་མེ་ཏོག།

—

Mother of the buddha Puṣpadatta.

g.1599 Divine Flower

*lha'i me tog*

ལྷ་འི་མེ་ཏོག།

—

Father of the buddha Meruprabha.

g.1600 Divine Flower

*lha yi me tog*

ལྷ་ཡི་མེ་རྟོག

—

Buddha in the presence of whom the buddha Vighuṣṭaśabda (504 according to the third enumeration) first gave rise to the mind of awakening.

g.1601 Divine Flower

*lha yi me tog*

ལྷ་ཡི་མེ་རྟོག

—

Buddha in the presence of whom the buddha Hitaiṣin (684 according to the third enumeration) first gave rise to the mind of awakening.

g.1602 Divine Flower

*lha yi me tog*

ལྷ་ཡི་མེ་རྟོག

—

Buddha in the presence of whom the buddha Viśvadeva (868 according to the third enumeration) first gave rise to the mind of awakening.

g.1603 Divine Flower

*lha yi me tog*

ལྷ་ཡི་མེ་རྟོག

—

Buddha in the presence of whom the buddha Ratnaprabhāsa (881 according to the third enumeration) first gave rise to the mind of awakening.

g.1604 Divine Flower

*lha'i me tog*

ལྷ་འི་མེ་རྟོག

—

Attendant of the buddha Puṣpaketu.

g.1605 Divine Flower

*lha'i me tog*

ལྷ་འི་མེ་ཏོག།

—

Attendant of the buddha Padmaśrī.

g.1606 Divine Flower

*lha'i me tog*

ལྷ་འི་མེ་ཏོག།

—

Mother of the buddha Durjaya.

g.1607 Divine Gift

*lha sbyin*

ལྷ་སྤྱིན།

—

Attendant of the buddha Satyaketu.

g.1608 Divine Horse Master

*rta dbang lha*

རྟ་དབང་ལྷ།

—

Foremost in terms of insight among the followers of the buddha  
Brahmadeva.

g.1609 Divine Human

*lha mi*

ལྷ་མི།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Nāgadatta.

g.1610 Divine Illumination

*snang bar byed pa'i lha*

སྣང་བར་བྱེད་པའི་ལྷ།

—

Birthplace of the buddha Candrānana.

g.1611 Divine Intelligence

*lha yi blo gros*

ལྷ་ཡི་བློ་གྲོས།

—

Mother of the buddha Lokapriya.

g.1612 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Mother of the buddha Arthadarśin.

g.1613 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Son of the buddha Padmākṣa.

g.1614 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Father of the buddha Dṛḍhavrata.

g.1615 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Foremost in terms of insight among the followers of the buddha Jyotiṣka.

g.1616 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Son of the buddha Saṃpannakīrti.

g.1617 Divine Joy

*lha dga' ba*

ལྷ་དགའ་བ།

—

Attendant of the buddha Sthitabuddhi.

g.1618 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Son of the buddha Amitadhara.

g.1619 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Father of the buddha Vikriḍita.

g.1620 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Attendant of the buddha Guṇākara.

g.1621 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Son of the buddha Merudhvaja.

g.1622 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Mother of the buddha Brahmaśvara.

g.1623 Divine Joy

*lha dga'*



ལྷ་དགའ།

—

Mother of the buddha Maṇigaṇa.

g.1624 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Son of the buddha Rāhuguhya.

g.1625 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Son of the buddha Ratnapradatta.

g.1626 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Mother of the buddha Akṣobhya.

g.1627 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Mother of the buddha Ratnaskandha.

g.1628 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Son of the buddha Guṇacūḍa.

g.1629 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Son of the buddha Asaṅgadhvaja.

g.1630 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Mother of the buddha Siṃhamati.

g.1631 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Buddha in the presence of whom the buddha Rāhu (270 according to the third enumeration) first gave rise to the mind of awakening.

g.1632 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Buddha in the presence of whom the buddha Lokottara (352 according to the third enumeration) first gave rise to the mind of awakening.

g.1633 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Buddha in the presence of whom the buddha Asaṅgakīrti (621 according to the third enumeration) first gave rise to the mind of awakening.

g.1634 Divine Joy

*lha dga'*

ལྷ་དགའ།

—

Son of the buddha Guṇendradeva.

g.1635 Divine Joy

*lha dga' ma*

ལྷ་དགའ་མ།

—

Mother of the buddha Dharmacchattrā.

g.1636 Divine Joy

*lha grags*

ལྷ་གྲགས།

—

Birthplace of the buddha Marudyaśas.

g.1637 Divine King

*lha'i rgyal po*

ལྷ་འི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnacūḍa.

g.1638 Divine King

*lha dbang*

ལྷ་དབང།

—

Father of the buddha Anihatavrata.

g.1639 Divine King

*lha dbang*

ལྷ་དབང།

—

Son of the buddha Sthāmaśrī.

g.1640 Divine King

*lha dbang*

ལྷ་དབང།

—

Father of the buddha Sāgara.

g.1641 Divine King

*lha dbang*

ལྷ་དབང་།

—

Father of the buddha Rāhu.

g.1642 Divine King

*lha dbang*

ལྷ་དབང་།

—

Attendant of the buddha Candra.

g.1643 Divine King

*lha dbang*

ལྷ་དབང་།

—

Father of the buddha Laḍita.

g.1644 Divine Lady

*lha yi dbang phyug ma*

ལྷ་ཡི་དབང་ཕུག་མ།

—

Mother of the buddha Parvatendra.

g.1645 Divine Lamp

*lha'i sgron ma*

ལྷ་འི་སྒྲོན་མ།

—

Foremost in terms of insight among the followers of the buddha Vigataśoka.

g.1646 Divine Land

*lha'i yul 'khor*

ལྷ་འི་ཡུལ་འཁོར།

—

Birthplace of the buddha Guṇendradeva.

g.1647 Divine Leader

*skye dbang lha*

སྐྱེ་དབང་ལྷ།

—

Son of the buddha Dhārmika.

g.1648 Divine Light

*lha 'od*

ལྷ་འོད།

—

Mother of the buddha Satyabhāṣin.

g.1649 Divine Light

*lha'i 'od*

ལྷ་འི་འོད།

—

Mother of the buddha Ratnacandra.

g.1650 Divine Light

*lha'i 'od*

ལྷ་འི་འོད།

—

Foremost in terms of insight among the followers of the buddha Vāsava.

g.1651 Divine Light

*lha'i 'od*

ལྷ་འི་འོད།

—

Mother of the buddha Jagadīśvara.

g.1652 Divine Light

*lha yi 'od*

ལྷ་ཡི་འོད།

—

Mother of the buddha Sucandra.

g.1653 Divine Light

*lha yi 'od*

ལྷ་ཡི་འོད།

—

Mother of the buddha Anantaratikīrti.

g.1654 Divine Light

*lha'i 'od*

ལྷ་འི་འོད།

—

Son of the buddha Durjaya.

g.1655 Divine Light

*lha yi 'od*

ལྷ་ཡི་འོད།

—

Birthplace of the buddha Jagadmati.

g.1656 Divine Light

*lha yi 'od*

ལྷ་ཡི་འོད།

—

Birthplace of the buddha Anantaratikīrti.

g.1657 Divine Light

*lha'i 'od*

ལྷ་འི་འོད།

—

Birthplace of the buddha Pradīparāja.

g.1658 Divine Light Rays

*lha'i 'od zer*

ལྷ་འི་འོད་ཟེར།

—

Mother of the buddha Amohavihārin.

g.1659 Divine Lord

*lha bdag*

ལྷ་བདག

—

Foremost in terms of insight among the followers of the buddha Brahmā.

g.1660 Divine Lotus

*lha yi pad ma*

ལྷ་ཡི་པད་མ།

—

Buddha in the presence of whom the buddha Pūrṇacandra (505 according to the third enumeration) first gave rise to the mind of awakening.

g.1661 Divine Melody

*lha yi dbyangs*

ལྷ་ཡི་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Vighuṣṭaśabda.

g.1662 Divine Melody

*lha yi dbyangs*

ལྷ་ཡི་དབྱངས།

—

Buddha in the presence of whom the buddha Guṇarāśi (751 according to the third enumeration) first gave rise to the mind of awakening.

g.1663 Divine Melody

*lha yi dbyangs*

ལྷ་ཡི་དབྱངས།

—

Buddha in the presence of whom the buddha Viraja (765 according to the third enumeration) first gave rise to the mind of awakening.

g.1664 Divine Messenger

*lha'i pho nya*

ལྷ་འི་ཕོ་ན།

—

Birthplace of the buddha Guṇagarbha.

g.1665 Divine Messenger

*lha'i pho nya*

ལྷ་འི་ཕོ་ན།

—

Birthplace of the buddha Adbhutayaśas.

g.1666 Divine Mind

*lha sems*

ལྷ་སེམས།

—

Foremost in terms of insight among the followers of the buddha Sarvatejas.

g.1667 Divine Miracle

*lha yi rdzu 'phrul*

ལྷ་ཡི་རྩུ་འཕྲུལ།

—

Father of the buddha Guṇarāśi.

g.1668 Divine Miracle

*lha yi rdzu 'phrul*

ལྷ་ཡི་རྩུ་འཕྲུལ།

—

Father of the buddha Akṣobhya.

g.1669 Divine Moon

*lha'i zla ba*

ལྷ་འི་རྩེ་བ།

—

Attendant of the buddha Ūṇa.

g.1670 Divine Moon

*lha yi zla ba*

ལྷ་ཡི་རྩེ་བ།

—

Mother of the buddha Marudadhipa.

g.1671 Divine Mound

*lha brtsegs*

ལྷ་བརྩེགས།

—



Birthplace of the buddha Abhyudgata.

g.1672 Divine Nectar

*lha'i bdud rtsi*

ལྷའི་བདུད་རྩི།

—

Foremost in terms of miraculous abilities among the followers of the buddha Candraprabha.

g.1673 Divine Parasol

*lha gdugs*

ལྷ་གདུགས།

—

Father of the buddha Udgata.

g.1674 Divine Parasol

*lha yi gdugs*

ལྷ་ཡི་གདུགས།

—

Buddha in the presence of whom the buddha Jñānasūrya (256 according to the third enumeration) first gave rise to the mind of awakening.

g.1675 Divine Parasol

*lha yi gdugs*

ལྷ་ཡི་གདུགས།

—

Buddha in the presence of whom the buddha Puṇyābha (465 according to the third enumeration) first gave rise to the mind of awakening.

g.1676 Divine Purity

*phyogs lha*

ཕྱོགས་ལྷ།

—

Mother of the buddha Lokottara.

g.1677 Divine Radiance

*lha'i 'od zer*

ལྷའི་འོད་ཟེར།

—

Son of the buddha Ratnadhara.

g.1678 Divine Radiance

*lha'i 'od zer*

ལྷ་འི་འོད་ཟེར།

—

Attendant of the buddha Meruprabha.

g.1679 Divine Radiance

*lha yi 'od zer*

ལྷ་ཡི་འོད་ཟེར།

—

Buddha in the presence of whom the buddha Mahāraśmi (371 according to the third enumeration) first gave rise to the mind of awakening.

g.1680 Divine Rāhu

*sgra gcan lha*

སྒྲ་གཅན་ལྷ།

—

Father of the buddha Duṣpradharṣa.

g.1681 Divine Ruler

*lha dbang*

ལྷ་དབང།

—

Father of the buddha Ketumat.

g.1682 Divine Ruler

*lha yi dbang po*

ལྷ་ཡི་དབང་པོ།

—

Attendant of the buddha Amita.

g.1683 Divine Ruler

*lha dbang*

ལྷ་དབང།

—

Father of the buddha Anantagunatejorāsi.

g.1684 Divine Ruler

*lha dbang*

ལྷ་དབང་།

—

Father of the buddha Cakradhara.

g.1685 Divine Ruler

*lha yi bdag po*

ལྷ་ཡི་བདག་པོ།

—

Buddha in the presence of whom the buddha Uttīrṃśoka (926 according to the third enumeration) first gave rise to the mind of awakening.

g.1686 Divine Ruler

*lha yi rgyal po*

ལྷ་ཡི་རྒྱལ་པོ།

—

A sage who sacrificed his head for a teaching.

g.1687 Divine Sage

*drang srong lha*

དྭང་སྲོང་ལྷ།

—

Father of the buddha Asthita.

g.1688 Divine Sage

*lha'i drang srong*

ལྷ་འི་དྭང་སྲོང་།

—

Father of the buddha Kāśyapa.

g.1689 Divine Splendor

*lha'i gzi brjid*

ལྷ་འི་གཟི་བརྗིད།

—

Son of the buddha Mahāraśmi.

g.1690 Divine Splendor

*lha'i gzi brjid*

ལྷའི་གཟི་བརྗིད།

—

Father of the buddha Vimalaprabha.

g.1691 Divine Stūpa

*lha'i mchod rten*

ལྷའི་མཚོན་རྟེན།

—

Son of the buddha Puṇyabāhu.

g.1692 Divine Stūpa

*lha yi mchod rten*

ལྷ་ཡི་མཚོན་རྟེན།

—

Buddha in the presence of whom the buddha Sthitamitra (414 according to the third enumeration) first gave rise to the mind of awakening.

g.1693 Divine Stūpa

*lha'i mchod rten*

ལྷའི་མཚོན་རྟེན།

—

Mother of the buddha Jñānakīrti.

g.1694 Divine Stūpa

*lha'i mchod rten*

ལྷའི་མཚོན་རྟེན།

—

Birthplace of the buddha Subāhu.

g.1695 Divine Sun

*lha'i nyi ma*

ལྷའི་ཉི་མ།

—

Foremost in terms of insight among the followers of the buddha Vyūharāja.

g.1696 Divine Truth

*bdud rtsi'i grags*

བདུད་རྩི་འགྲུགས།

—

Son of the buddha Sucīrṇavipāka.

g.1697 Divine Wisdom

*lha'i ye shes*

ལྷ་འཇམ་ཤེས།

—

Son of the buddha Prāṇītajñāna.

g.1698 Divine Wish

*lha 'dod*

ལྷ་འདོད།

—

Son of the buddha Subhaga.

g.1699 Divine Wish

*lha 'dod*

ལྷ་འདོད།

—

Father of the buddha Siṃhagati.

g.1700 Divine Worship

*lha mchod ma*

ལྷ་མཚོད་མ།

—

Mother of the buddha Vidyuddatta.

g.1701 Divine Worship

*lha mchod*

ལྷ་མཚོད།

—

Son of the buddha Somaraśmi.

g.1702 Divine Worship

*lha mchod*

ལྷ་མཚན།

—

Attendant of the buddha Asaṅga.

g.1703 Divine Worship

*lha mchod*

ལྷ་མཚན།

—

Son of the buddha Bhīṣaṇa.

g.1704 Divine Worship

*lha mchod ma*

ལྷ་མཚན་མ།

—

Mother of the buddha Ratnābhacandra.

g.1705 Divine Worship

*lha mchod ma*

ལྷ་མཚན་མ།

—

Mother of the buddha Pratāpa.

g.1706 Divine Worship

*lha mchod ma*

ལྷ་མཚན་མ།

—

Mother of the buddha Siṃhabala.

g.1707 Divine Worship

*lha mchod*

ལྷ་མཚན།

—

Father of the buddha Vimoharāja.

g.1708 Divine Worship

*lha mchod*

ལྷ་མཚོད།

—

Mother of the buddha Śrī.

g.1709 Divine Worship

*lha mchod*

ལྷ་མཚོད།

—

Father of the buddha Acala.

g.1710 Divine Worship

*lha mchod*

ལྷ་མཚོད།

—

Father of the buddha Devaruta.

g.1711 Divine Worship

*lha mchod*

ལྷ་མཚོད།

—

Father of the buddha Caraṇaprasanna.

g.1712 Divine Worthy One

*dgra bcom lha*

དགའ་བཅོམ་ལྷ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sūksmabuddhi.

g.1713 Divine Yogic Discipline

*brtul zhugs lha*

བརྟུལ་ལྷུག་ལྷ།

—

Foremost in terms of insight among the followers of the buddha Sukhita.

g.1714 Divinity

*lha*

ལྷ།

—

Son of the buddha Suśīta.

g.1715 Doer of Good

*bzang byed ma*

བཟང་བྱེད་མ།

—

Mother of the buddha Vigatamohārthacintin.

g.1716 Doing Good

*bzang po byed*

བཟང་པོ་བྱེད།

—

Birthplace of the buddha Subhadra.

g.1717 Dominant Movement

*dregs 'gro*

དྲེགས་འགོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Caitraka.

g.1718 Done with Certainty

*nges pas byas*

ངེས་པས་བྱས།

—

Foremost in terms of insight among the followers of the buddha Suyajña.

g.1719 Donning Courage

*spa gos*

སྤ་གོས།

—

Attendant of the buddha Vidvat.



g.1720 Donning the Armor

*go bgos*

གོ་བགོས།

—

Son of the buddha Amṛtaprabha.

g.1721 Donning the Armor of Firm Diligence

*brtson 'grus brtan po'i go bgos pa*

བརྩོན་འགྲུས་བརྟན་པོའི་གོ་བགོས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gautama.

g.1722 Doubt Dispeller

*the tshom sel*

ཐེ་ཚོམ་སེལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṇyatejas.

g.1723 Dragon Voice

*'brug sgra sgrogs*

འབྲུག་སྒྲ་སྒྲོག་ས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kṣemapriya.

g.1724 Dṛḍha

*brtan ldan*

བརྟན་ལྡན།

*dṛḍha*

The 36th buddha in the first list, 36th in the second list, and 37th in the third list.

g.1725 Dṛḍha

*brtan pa*

བརྟན་པ།

*dṛḍha*

The 807th buddha in the first list, 806th in the second list, and 795th in the third list.

g.1726 Dṛḍhadharma

*chos brtan*

ཚོས་བརྟན།

*dṛḍhadharma*

The 323rd buddha in the first list, 322nd in the second list, and 317th in the third list.

g.1727 Dṛḍhakrama

*brtan gshegs*

བརྟན་གཤེགས།

*dṛḍhakrama*

The 59th buddha in the first list, 59th in the second list, and 60th in the third list.

g.1728 Dṛḍhasaṃdhi

*tshigs brtan*

ཚོགས་བརྟན།

*dṛḍhasaṃdhi*

The 43rd buddha in the first list, 43rd in the second list, and 44th in the third list.

g.1729 Dṛḍhasaṅgha

*dge 'dun brtan*

དགེ་འདུན་བརྟན།

*dṛḍhasaṅgha*

The 409th buddha in the first list, 408th in the second list, and 402nd in the third list.

g.1730 Dṛḍhasvara

*brtan pa'i dbyangs*

བརྟན་པའི་དབྱངས།

*dṛḍhasvara*

The 998th buddha in the first list, 997th in the second list, and 988th in the third list.

g.1731 Dṛḍhāvīkrama

*mthu rtsal brtan po*

མཐུ་རྩལ་བརྟན་པོ།

*dṛḍhāvīkrama*

The 859th buddha in the first list, 858th in the second list, and 848th in the third list.

g.1732 Dṛḍhāvīrya

*brtson 'grus brtan*

བརྩོན་འགྲུས་བརྟན།

*dṛḍhāvīrya*

The 133rd buddha in the first list, 133rd in the second list, and 133rd in the third list.

g.1733 Dṛḍhavrata

*brtul zhugs brtan*

བརྟུལ་ལྷུགས་བརྟན།

*dṛḍhavrata*

The 94th buddha in the first list, 94th in the second list, and 95th in the third list.

g.1734 Dṛḍhavrata

*brtul zhugs brtan*

བརྟུལ་ལྷུགས་བརྟན།

*dṛḍhavrata*

The 451st buddha in the first list, 450th in the second list, and 444th in the third list.

g.1735 Drier of Craving

*sred pa rnam par skems pa*

སྲིད་པ་རྣམ་པར་སྐྱེམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Somacchattra.

g.1736 Druma

*ljon pa*

ལྷོན་པ།

*druma*

The 84th buddha in the first list, 84th in the second list, and 85th in the third list.

g.1737 Druma

*ljon pa*

ལྷོན་པ།

*druma*

The 929th buddha in the first list, 928th in the second list, and 919th in the third list.

g.1738 Drumendra

*ljon shing dbang*

ལྷོན་ཤིང་དབང་།

*drumendra*

The 751st buddha in the first list, 750th in the second list, and 740th in the third list.

g.1739 Drunk on Wine

*rgun chang myos*

རྒྱུན་ཆང་ལྷོས།

—

Mother of the buddha Apagatakleśa.

g.1740 Dundubhimeghasvara

*sprin gyi rnga sgra*

སྤྲིན་གྱི་རྩ་སྒྲ།

*dundubhimeghasvara*

The 758th buddha in the first list, 757th in the second list, and 747th in the third list.

g.1741 Durjaya

*rgyal bar dka'*

རྒྱལ་བར་དཀའ།

*durjaya*

The 211th buddha in the first list, 210th in the second list, and 210th in the third list.

g.1742 Durjaya

*thub par dka'*

ཐུབ་པར་དཀའ།

*durjaya*

The 611th buddha in the first list, 610th in the second list, and 604th in the third list.

g.1743 Duṣpradharsa

*gdul dka'*

གདུལ་དཀའ།

*duṣpradharsa*

The 38th buddha in the first list, 38th in the second list, and 39th in the third list.

g.1744 Dwelling Free from Dullness or Stains within the Home of Faith in Meditation

*sgom pa la dad pa'i khyim gti mug med cing sgrib pa med par gnas pa*

སྒོམ་པ་ལ་དད་པའི་བྱིམ་གཏི་སྤྲུག་མེད་ཅིང་སློབ་པ་མེད་པར་གནས་པ།

—

Foremost in terms of insight among the followers of the buddha Jñānin.

g.1745 Dwelling in Beautiful Melody

*dbyangs snyan gnas*

དབྱུངས་སྒྲུབ་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vimoharāja.

g.1746 Dwelling in Immutable Perception

*mthong ba g.yo ba med par gnas*

མཐོང་བ་གཡོ་བ་མེད་པར་གནས།

—

Foremost in terms of insight among the followers of the buddha Cāritratīrtha.

g.1747 Dwelling in Liberation

*rnam par grol bar gnas*

རྣམ་པར་གྲོལ་བར་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pratibhānacakṣus.

g.1748 Dwelling in Liberation

*rnam par grol bar gnas*

རྣམ་པར་གྲོལ་བར་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Uttiṃśoka.

g.1749 Dwelling in Luminosity

*gsal bar gnas*

གསལ་བར་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sughoṣa.

g.1750 Dwelling in the Serenity Mode of Virtuous Mind

*dge ba'i sems la rab tu zhi ba'i 'gros la gnas pa*

དགེ་བའི་སེམས་ལ་རབ་ཏུ་ཞི་བའི་འགྲོས་ལ་གནས་པ།

—

Foremost in terms of insight among the followers of the buddha Samāhitātman.

g.1751 Dwelling within the Full Gathering of Qualities

*yon tan gyi tshogs thams cad rab tu gnas pa*

ཡོན་ཏན་གྱི་ཚོགས་ཐམས་ཅད་རབ་ཏུ་གནས་པ།

—

Foremost in terms of insight among the followers of the buddha Vimoharāja.

g.1752 Dyutimat

*snang ldan*

སྣང་ལྡན།

*dyutimat*

The 416th buddha in the first list, 415th in the second list, and 409th in the third list.

g.1753 Earnest

*drang po*

དྲང་པོ།

—

Attendant of the buddha Kṣemaṃkara.

g.1754 Earnest Awakening

*byang chub drang po*

བྱང་ལྷན་དྲང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Laḍitagāmin.

g.1755 Earth Gift

*sa sbyin*

ས་སྤྱིན།

—

Foremost in terms of insight among the followers of the buddha Śrīdeva.

g.1756 Earth Holder

*sa 'dzin*

ས་འཛིན།

—

Son of the buddha Gaṇin.

g.1757 Earth Holder

*sa 'dzin*

ས་འཛིན།

—

Foremost in terms of insight among the followers of the buddha Tīrthakara.

g.1758 Earth Holding King

*sa 'dzin rgyal po*

ས་འཛོན་གྱུལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sugandha.

g.1759 Earth Mountain

*sa ri*

ས་རི།

—

Foremost in terms of insight among the followers of the buddha Vimala.

g.1760 ease

*shin tu sbyangs pa*

ཤིན་ཏུ་སྦྱངས་པ།

*praśabdhi*

A mental factor that renders the mind capable of pursuing virtuous factors.

g.1761 Ecstatic World

*'jig rten shin tu dga'*

འཛིག་རྟེན་ཤིན་ཏུ་དགའ།

—

Birthplace of the buddha Dānaprabha.

g.1762 Eight Holy Beings

*skyes bu dam pa brgyad po*

སྐྱེས་བུ་དམ་པ་བརྒྱད་པོ།

—

Listed in the audience of bodhisattvas present in the retinue attending Śākyamuni. Their identity is unknown.

g.1763 eight liberations

*rnam thar brgyad · rnam par thar pa brgyad*

རྣམ་ཐར་བརྒྱད། · རྣམ་པར་ཐར་པ་བརྒྱད།

*aṣṭavimokṣa*

A series of progressively more subtle states of meditative realization or attainment. There are several presentations of these found in the canonical literature. One of the most common is as follows: (1) One observes form



while the mind dwells at the level of the form realm. (2) One observes forms externally while discerning formlessness internally. (3) One dwells in the direct experience of the body's pleasant aspect. (4) One dwells in the realization of the sphere of infinite space by transcending all conceptions of matter, resistance, and diversity. (5) Transcending the sphere of infinite space, one dwells in the realization of the sphere of infinite consciousness. (6) Transcending the sphere of infinite consciousness, one dwells in the realization of the sphere of nothingness. (7) Transcending the sphere of nothingness, one dwells in the realization of the sphere of neither perception nor nonperception. (8) Transcending the sphere of neither perception and nonperception, one dwells in the realization of the cessation of conception and feeling.

g.1764 eight limbs of the noble path

*'phags pa'i lam yan lag brgyad*

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད།

*āryāṣṭāṅgamārga*

The eight limbs of the noble path: right view, thinking, speech, conduct, livelihood, effort, mindfulness, and meditative absorption.

g.1765 eight topics

*dngos po brgyad*

དངོས་པོ་བརྒྱད།

*aṣṭa padārtha*

The eight topics are (1) knowing everything (*sarvajñāna*), (2) knowledge of the paths (*mārgajñāna*), (3) knowledge of the basis (*vastujñāna*), (4) complete training in all aspects (*sarvākārābhisambodha*), (5) peak application (*mūrdhaprayoga*), (6) sequential application (*anupūrvaprayoga*), (7) instantaneous application (*kṣaṇikaprayoga*), and (8) the resultant dharmakāya (*phalam dharmakāya*).

g.1766 eight worldly concerns

*'jig rten gyi chos brgyad*

འཇིག་རྟེན་གྱི་ཚོས་བརྒྱད།

*aṣṭalokadharmāḥ*

Hoping for happiness, fame, praise, and gain, and fearing suffering, insignificance, blame, and loss.

g.1767 eighteen unique qualities

*chos ma 'dres pa bcwa brgyad*

ཚོས་མ་འདྲེས་པ་བཅུ་བརྒྱད།

*aṣṭādaśāveṇīkadharma*

See “eighteen unique qualities of a buddha.”

g.1768 eighteen unique qualities of a buddha

*sangs rgyas kyi chos ma 'dres pa bco brgyad*

· *sangs rgyas kyi chos ma 'dres pa bcwa brgyad*

སངས་རྒྱས་ཀྱི་ཚོས་མ་འདྲེས་པ་བཅུ་བརྒྱད། . སངས་རྒྱས་ཀྱི་ཚོས་མ་འདྲེས་པ་བཅུ་བརྒྱད།

*aṣṭādaśāveṇīkabuddhadharma*

*Definition from the 84000 Glossary of Terms:*

Eighteen special features of a buddha’s behavior, realization, activity, and wisdom that are not shared by other beings. They are generally listed as: (1) he never makes a mistake, (2) he is never boisterous, (3) he never forgets, (4) his concentration never falters, (5) he has no notion of distinctness, (6) his equanimity is not due to lack of consideration, (7) his motivation never falters, (8) his endeavor never fails, (9) his mindfulness never falters, (10) he never abandons his concentration, (11) his insight (*prajñā*) never decreases, (12) his liberation never fails, (13) all his physical actions are preceded and followed by wisdom (*jñāna*), (14) all his verbal actions are preceded and followed by wisdom, (15) all his mental actions are preceded and followed by wisdom, (16) his wisdom and vision perceive the past without attachment or hindrance, (17) his wisdom and vision perceive the future without attachment or hindrance, and (18) his wisdom and vision perceive the present without attachment or hindrance.

g.1769 eighth spiritual level

*brgyad pa'i sa* · *brgyad pa*

བརྒྱད་པ་འི་ས། · བརྒྱད་པ།

*aṣṭamakabhūmi* · *aṣṭamaka*

This is an oblique reference to the stage of being eight steps away from becoming an arhat (Tib. *dgra bcom pa*). Specifically, this term refers to one who is on the cusp of becoming a stream enterer (Skt. *śrotāpanna*; Tib. *rgyun du zhugs pa*), and is the first and lowest stage in a list of eight stages or classes of a noble person (Skt. *āryapudgala*). The person at this lowest stage in the sequence is still on the path of seeing (Skt. *darśanamārga*; Tib. *mthong lam*), and then enters the path of cultivation (Skt. *bhāvanāmārga*; Tib. *sgoms lam*) upon attaining the next stage, that of a stream enterer (stage seven). From there they progress through the remaining stages of the hearer path, becoming in

turn a once-returner (stages six and five), a non-returner (stages four and three), and an arhat (stages two and one). This same “eighth stage” also appears in set of ten stages (Skt. *daśabhūmi*; Tib. *sa bcu*) found in Mahāyāna sources, where it is the third step out of the ten. Not to be confused with the ten stages of the bodhisattva’s path, these ten stages mark the progress of one who sequentially follows the paths of a hearer, solitary buddha, and then bodhisattva on their way to complete buddhahood. In this set of ten stages a person “on the eighth stage” is similarly one who is on the cusp of becoming a stream enterer.

g.1770 Eightieth Million

*bye brgyad pa*

བྱི་བརྒྱའད་པ།

—

Son of the buddha Amitasvara.

g.1771 Ekaśṛṅga

*rwa gcig pa*

རུ་གཅིག་པ།

*ekaśṛṅga*

A ṛṣi who appears in the Nalinikā Jātaka.

g.1772 elements

*khams*

ཁམས།

*dhātu*

One way of describing experience and the world in terms of eighteen elements: eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, odor, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; mind, mental objects, and mind consciousness. These eighteen cognitive elements are listed in *The Transcendent Perfection of Wisdom in Ten Thousand Lines*, [1.16](#).

g.1773 Elephant

*glang po*

གླང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Saṃpannakīrti.

g.1774 Elephant

*glang po*

སྲང་པོ།

—

Son of the buddha Jyotiṣka.

g.1775 Elephant Character

*glang po'i stabs*

སྲང་པོའི་སྤྲུབ་སྒྲུབ།

—

Foremost in terms of insight among the followers of the buddha Vrataniḍhi.

g.1776 Elephant Character

*glang po'i stabs*

སྲང་པོའི་སྤྲུབ་སྒྲུབ།

—

Buddha in the presence of whom the buddha Sthitārthabuddhi (639 according to the third enumeration) first gave rise to the mind of awakening.

g.1777 Elephant Gait

*glang po'i 'gros*

སྲང་པོའི་འགྲོ་སྒྲུབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amitalocana.

g.1778 Elephant Gaze

*glang po'i lta stangs*

སྲང་པོའི་ལྷ་སྤྲུབ་སྒྲུབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gandhahastin.

g.1779 Elephant Gaze

*glang po che'i lta stangs*

སྲང་པོ་ཚེའི་ལྷ་སྤྲུབ་སྒྲུབ།

—

Attendant of the buddha Campaka.

g.1780 Elephant King

*glang po'i dbang po*

གླང་པོའི་དབང་པོ།

—

Father of the buddha Kṣemottamarāja.

g.1781 Elephant Power

*glang po'i stobs*

གླང་པོའི་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vaidya.

g.1782 Elephant Ruler

*glang chen dbang po*

གླང་ཆེན་དབང་པོ།

—

Father of the buddha Siṃhadamaṣṭra.

g.1783 Eliminator of Enemy Attacks

*phas kyi rgol ba tshar gcod pa*

ཕས་ཀྱི་རྫོལ་བ་ཚར་གཅོད་པ།

—

Foremost in terms of insight among the followers of the buddha Sthitārtha-buddhi.

g.1784 Eliminator of Enemy Attacks

*phas kyi rgol ba tshar gcod pa*

ཕས་ཀྱི་རྫོལ་བ་ཚར་གཅོད་པ།

—

Foremost in terms of insight among the followers of the buddha Siddhi.

g.1785 Eliminator of Pride

*nga rgyal bcad*

ད་རྒྱལ་བཅད།

—

Foremost in terms of insight among the followers of the buddha Ratnasvara-ghoṣa.

g.1786 elixir

*bdud rtsi*

བདུད་རྩི།

*amṛta*

Refers to a nectar or ambrosia that prevents death or spiritual death (hence the Tibetan term means “crushes death”). The Sanskrit term literally means immortality. It is often used metaphorically to refer to the Dharma.

g.1787 Elixir

*rtsi sman*

རྩི་སྐལ།

—

Son of the buddha Puṇyadhvaja.

g.1788 Eloquent Joy

*spobs dga'*

སྐྱོབས་དགའ།

—

Foremost in terms of insight among the followers of the buddha Guṇakīrti.

g.1789 elucidating the way of all phenomena

*chos thams cad kyi tshul la nges par ston pa*

ཚོས་ཐམས་ཅད་ཀྱི་རྩུལ་ལ་ངེས་པར་སྟོན་པ།

—

The name of a meditative absorption of the Buddha, described in detail in 1.-19 et seq., a teaching on which the bodhisattva Prāmodyarāja requests in *The Good Eon*.

g.1790 Emanated Crest

*nam par sprul pa'i tog*

རྣམ་པར་སྐྱལ་པའི་ཏོག།

—

Foremost in terms of miraculous abilities among the followers of the buddha Cūḍa.

g.1791 Emanations of Wisdom

*ye shes rnam par sprul*

ཡེ་ཤེས་རྣམ་པར་སྐྱུལ།

—

Birthplace of the buddha Puṇyadhvaja.

g.1792 Embodiment of the Natural State

*ngang tshul kun du sdud*

ངང་ཚུལ་ཀུན་དུ་སྐྱེད།

—

Birthplace of the buddha Deva.

g.1793 Emerging Land

*yul 'khor 'byung*

ཡུལ་འཁོར་འབྱུང།

—

Birthplace of the buddha Prajñārāṣṭra.

g.1794 Employing Gracefulness

*stabs 'jog*

སྟབས་འཛོག།

—

Buddha in the presence of whom the buddha Janendrakalpa (900 according to the third enumeration) first gave rise to the mind of awakening.

g.1795 emptiness

*stong pa nyid*

སྟོང་པ་ཉིད།

*śūnyata*

*Definition from the 84000 Glossary of Terms:*

Emptiness denotes the ultimate nature of reality, the total absence of inherent existence and self-identity with respect to all phenomena.

According to this view, all things and events are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independent of the complex network of factors that gives rise to its

origination, nor are phenomena independent of the cognitive processes and mental constructs that make up the conventional framework within which their identity and existence are posited. When all levels of conceptualization dissolve and when all forms of dichotomizing tendencies are quelled through deliberate meditative deconstruction of conceptual elaborations, the ultimate nature of reality will finally become manifest. It is the first of the three gateways to liberation.

g.1796 Encounter with Awakening

*byang chub phrad*

བྱང་ལྡན་ཕྱད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Prajñārāṣṭra.

g.1797 Endearing

*rab sdug*

རབ་སྐྱུག

—

Attendant of the buddha Vratanidhi.

g.1798 Endearing Flower

*me tog sdug*

མེ་ཏོག་སྐྱུག

—

Foremost in terms of insight among the followers of the buddha Lokajyeṣṭha.

g.1799 Endearing Power

*yid 'ong mthu rtsal*

ཡིད་འོང་མཐུ་རྩམ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ketudhvaja.

g.1800 Endowed with a Buddha

*sangs rgyas can*

སངས་རྒྱས་ཅན།

—



Birthplace of the buddha Subuddhi.

- g.1801 Endowed with a Roaring Mind while Donning the Robes of Sacrifice

*mchod sbyin go bgos nga ro'i blo can*

མཚད་སྤྱིན་གོ་བགོས་རེ་འི་བློ་ཅན།

—

Foremost in terms of insight among the followers of the buddha Vidvat.

- g.1802 Endowed with Acumen

*spobs ldan ma*

སྤྲོབས་ལྡན་མ།

—

Mother of the buddha Pradīpa.

- g.1803 Endowed with Acumen

*spobs pa can*

སྤྲོབས་པ་ཅན།

—

Father of the buddha Arthamati.

- g.1804 Endowed with Acumen

*spobs ldan ma*

སྤྲོབས་ལྡན་མ།

—

Mother of the buddha Kusumadatta.

- g.1805 Endowed with All Excellent Qualities

*yon tan kun dang ldan*

ཡོན་ཏན་ཀུན་དང་ལྡན།

—

Birthplace of the buddha Guṇatejoraśmi.

- g.1806 Endowed with All Qualities

*yon tan kun dang ldan*

ཡོན་ཏན་ཀུན་དང་ལྡན།

—

Birthplace of the buddha Viraja.

g.1807 Endowed with Beautiful Eyes

*spyan mdzes ldan pa*

སྤྱན་མངོས་ལྡན་པ།

—

Buddha in the presence of whom the buddha Cāritraka (882 according to the third enumeration) first gave rise to the mind of awakening.

g.1808 Endowed with Beauty

*mdzes can*

མངོས་ཅན།

—

Attendant of the buddha Siṃhamati.

g.1809 Endowed with Beauty

*mdzes dang ldan pa*

མངོས་དང་ལྡན་པ།

—

Buddha in the presence of whom the buddha Ketuprabha (545 according to the third enumeration) first gave rise to the mind of awakening.

g.1810 Endowed with Birth

*skye ldan*

སྐྱེ་ལྡན།

—

Son of the buddha Pūrṇacandra.

g.1811 Endowed with Bliss

*bde ldan ma*

བདེ་ལྡན་མ།

—

Mother of the buddha Uttamadeva.

g.1812 Endowed with Brightness

*mdangs dang ldan*

མདངས་དང་ལྡན།

—

Birthplace of the buddha Satyabhāṇin.

g.1813 Endowed with Certainty

*nges ldan*

ངེས་ལྷན།

—

Attendant of the buddha Mahāraśmi.

g.1814 Endowed with Clear Awakening

*byang chub gsal ba can*

བྱང་ལྷོ་གསལ་བ་ཅན།

—

Birthplace of the buddha Sucīrṇavipāka.

g.1815 Endowed with Clear Mind

*blo gsal ldan*

བློ་གསལ་ལྷན།

—

Mother of the buddha Bodhana.

g.1816 Endowed with Clouds

*sprin ldan ma*

སྒྲིན་ལྷན་མ།

—

Mother of the buddha Ugratejas.

g.1817 Endowed with Clouds

*sprin ldan*

སྒྲིན་ལྷན།

—

Birthplace of the buddha Amoghavikramin.

g.1818 Endowed with Conduct

*spyod pa dang ldan pa*

སྐྱོད་པ་དང་ལྷན་པ།

—

Birthplace of the buddha Caraṇaprasanna.

g.1819 Endowed with Delightful Melody

*yid du 'ong ba'i dbyangs can*

ཡིད་དུ་འོང་བའི་དབྱངས་ཅན།

—

Birthplace of the buddha Nandeśvara.

g.1820 Endowed with Dharma

*chos ldan*

ཚོས་ལྷན།

—

Attendant of the buddha Satyakathin.

g.1821 Endowed with Dharma

*chos ldan*

ཚོས་ལྷན།

—

Attendant of the buddha Rāhuguhya.

g.1822 Endowed with Dharma

*chos can*

ཚོས་ཅན།

—

Son of the buddha Jñānaśūra.

g.1823 Endowed with Dharma

*chos ldan*

ཚོས་ལྷན།

—

Father of the buddha Uttamadeva.

g.1824 Endowed with Dharma

*chos ldan ma*

ཚོས་ལྷན་མ།

—

Mother of the buddha Susvara.

g.1825 Endowed with Dharma

*chos ldan*

ཚོས་ལྷན།

—

Son of the buddha Varabuddhi.

g.1826 Endowed with Dharma

*chos can*

ཚོས་ཅན།

—

Attendant of the buddha Ghoṣasvara.

g.1827 Endowed with Dharma

*chos ldan*

ཚོས་ལྷན།

—

Attendant of the buddha Rāhusūryagarbha.

g.1828 Endowed with Dharma

*chos ldan*

ཚོས་ལྷན།

—

Attendant of the buddha Ṛddhiketu.

g.1829 Endowed with Dharma

*chos can*

ཚོས་ཅན།

—

Son of the buddha Askhalitabuddhi.

g.1830 Endowed with Dharma

*chos ldan*

ཚོས་ལྷན།

—

Attendant of the buddha Kṛtārtha.

g.1831 Endowed with Dharma

*chos ldan ma*

ཚོས་ལྷན་མ།

—

Mother of the second buddha Kusuma.

g.1832 Endowed with Dharma

*chos can ma*

ཚོས་ཅན་མ།

—

Mother of the buddha Aśoka.

g.1833 Endowed with Dharma

*chos can ma*

ཚོས་ཅན་མ།

—

Mother of the buddha Śrīdeva.

g.1834 Endowed with Dharma

*chos can*

ཚོས་ཅན།

—

Attendant of the buddha Jaya

g.1835 Endowed with Dharma

*chos can*

ཚོས་ཅན།

—

Son of the buddha Meghasvara.

g.1836 Endowed with Dharma

*chos ldan*

ཚོས་ལྷན།

—

Father of the buddha Siṃhadatta

g.1837 Endowed with Dharma

*chos ldan*

ཚོས་ལྷན།

—

Attendant of the buddha Kṛtārthadarśin.

g.1838 Endowed with Dharma

*chos can*

ཚོས་ཅན།

—

Foremost in terms of insight among the followers of the buddha Saṃṛddha.

g.1839 Endowed with Dharma

*chos ldan*

ཚོས་ལྷན།

—

Mother of the buddha Sujāta.

g.1840 Endowed with Discernment

*rnam par 'byed ldan*

རྣམ་པར་འབྱེད་ལྷན།

—

Buddha in the presence of whom the buddha Vajrasaṃhata (738 according to the third enumeration) first gave rise to the mind of awakening.

g.1841 Endowed with Discipline

*tshul khrims ldan*

ཚུལ་ཁྲིམས་ལྷན།

—

Mother of the buddha Sūryaprabha.

g.1842 Endowed with Discipline

*tshul khrims can*

ཚུལ་ཁྲིམས་ཅན།

—

Mother of the buddha Rāhula.

g.1843 Endowed with Discipline

*tshul khrims dang ldan pa*

ཚུལ་ཁྲིམས་དང་ལྷན་པ།

—

Birthplace of the buddha Meruśāsas.

g.1844 Endowed with Divinity

*lha ldan*

ལྷ་ལྷན།

—

Son of the buddha Cīṛṇaprabha.

g.1845 Endowed with Divinity

*lha ldan*

ལྷ་ལྷན།

—

Son of the buddha Dharmacandra.

g.1846 Endowed with Ethical Conduct

*spyod pa can*

སློལ་པ་ཅན།

—

Mother of the buddha Maṅgalin.

g.1847 Endowed with Excellence

*bzang ldan ma*

བཟང་ལྷན་མ།

—

Mother of the buddha Satyaketu.

g.1848 Endowed with Excellence

*bzang ldan ma*

བཟང་ལྷན་མ།

—

Mother of the buddha Praśāntadoṣa.

g.1849 Endowed with Excellence

*legs ldan*

ལེགས་ལྷན།



—

Son of the buddha Harṣadatta.

g.1850 Endowed with Excellence

*bzang ldan ma*

བཟང་ལྷན་མ།

—

Mother of the buddha Anantarūpa.

g.1851 Endowed with Excellence

*bzang ldan ma*

བཟང་ལྷན་མ།

—

Mother of the buddha Vimatijaha.

g.1852 Endowed with Excellence

*bzang ldan*

བཟང་ལྷན།

—

Mother of the buddha Candra.

g.1853 Endowed with Excellence

*bzang ldan*

བཟང་ལྷན།

—

Son of the buddha Citraraśmi.

g.1854 Endowed with Excellence

*bzang ldan*

བཟང་ལྷན།

—

Son of the buddha Vigatamohārthacintin.

g.1855 Endowed with Excellence

*bzang ldan*

བཟང་ལྷན།

—

Son of the buddha Viraja.

g.1856 Endowed with Excellence

*bzang ldan ma*

བཟང་ལྷན་མ།

—

Mother of the buddha Vimoharāja.

g.1857 Endowed with Excellence

*bzang ldan*

བཟང་ལྷན།

—

Foremost in terms of insight among the followers of the buddha Smṛtindra.

g.1858 Endowed with Excellence

*bzang ldan*

བཟང་ལྷན།

—

Son of the buddha Kṛtāntadarśin.

g.1859 Endowed with Excellence

*bzang ldan*

བཟང་ལྷན།

—

Birthplace of the buddha Amṛtadhārin.

g.1860 Endowed with Excellence

*bzang ldan*

བཟང་ལྷན།

—

Birthplace of the buddha Pradīparāja.

g.1861 Endowed with Excellent Statements

*legs par gsungs dang ldan*

ལེགས་པར་གསུངས་དང་ལྷན།

—

Birthplace of the buddha Arciṣmat.

g.1862 Endowed with Excellent Thought

*yid ldan*

ཡིད་ལྡན།

—

Mother of the buddha Prabhūta.

g.1863 Endowed with Extremely Delightful Words

*shin tu snyan pa'i gtam dang ldan*

ཤིན་ཏུ་སྒྲུབ་པའི་གཏམ་དང་ལྡན།

—

Birthplace of the buddha Lokajyeṣṭha.

g.1864 Endowed with Extremely Powerful Merit

*bsod nams shin tu rtsal dang ldan*

བསོད་ནམས་ཤིན་ཏུ་རྩལ་དང་ལྡན།

—

Birthplace of the buddha Vikrāntagamin.

g.1865 Endowed with Eyes

*mig ldan*

མིག་ལྡན།

—

Attendant of the buddha Laḍitanetra.

g.1866 Endowed with Faith

*dad ldan ma*

དད་ལྡན་མ།

—

Mother of the buddha Amṛtaprabha.

g.1867 Endowed with Fame

*grags ldan ma*

གྲགས་ལྡན་མ།

—

Mother of the buddha Dhārmika.

g.1868 Endowed with Fame

*grags ldan*

གྲགས་ལྷན།

—

Attendant of the buddha Hitaiṣin.

g.1869 Endowed with Fame

*grags ldan ma*

གྲགས་ལྷན་མ།

—

Mother of the buddha Ajitagana.

g.1870 Endowed with Fame

*grags ldan ma*

གྲགས་ལྷན་མ།

—

Mother of the buddha Suvayas.

g.1871 Endowed with Fame

*grags ldan ma*

གྲགས་ལྷན་མ།

—

Mother of the buddha Maṅicandra.

g.1872 Endowed with Fame

*grags ldan ma*

གྲགས་ལྷན་མ།

—

Mother of the buddha Arthamati.

g.1873 Endowed with Fame

*grags ldan ma*

གྲགས་ལྷན་མ།

—

Mother of the buddha Siṃhabala.

g.1874 Endowed with Fame

*grags ldan*

གྲགས་ལྡན།

—

Son of the buddha Vighuṣṭaśabda.

g.1875 Endowed with Fame

*grags ldan*

གྲགས་ལྡན།

—

Son of the buddha Akṣaya.

g.1876 Endowed with Fame

*grags pa can*

གྲགས་པ་ཅན།

—

Birthplace of the buddha Vighuṣṭaśabda.

g.1877 Endowed with Fearless Wisdom

*'jigs med ye shes ldan pa*

འཇིགས་མེད་ཡེ་ཤེས་ལྡན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānasāgara.

g.1878 Endowed with Fierce Yogic Discipline

*brtul zhugs drag ldan*

བརྟུལ་ལྷགས་རྒྱལ་ལྡན།

—

Mother of the buddha Guṇaprabhāsa.

g.1879 Endowed with Flowers

*me tog can*

མེ་ཏོག་ཅན།

—

Mother of the buddha Amṛtadhārin.

g.1880 Endowed with Flowers

*me tog ldan*

མེ་ཏོག་ལྷན།

—

Mother of the buddha Dṛḍhavīrya.

g.1881 Endowed with Flowers

*me tog can*

མེ་ཏོག་ཅན།

—

Mother of the buddha Vibhṛājacchattra.

g.1882 Endowed with Flowers

*me tog ldan*

མེ་ཏོག་ལྷན།

—

Mother of the buddha Śaśivaktra.

g.1883 Endowed with Flowers

*me tog can*

མེ་ཏོག་ཅན།

—

Mother of the buddha Arhadyaśas.

g.1884 Endowed with Flowers

*me tog can*

མེ་ཏོག་ཅན།

—

Mother of the buddha Laḍitavikrama.

g.1885 Endowed with Flowers

*me tog can*

མེ་ཏོག་ཅན།

—

Mother of the buddha Lokaprabha.

g.1886 Endowed with Flowers

*me tog can*

མེ་ཏོག་ཅན།

—

Mother of the buddha Baladatta.

g.1887 Endowed with Flowers

*me tog can*

མེ་ཏོག་ཅན།

—

Mother of the buddha Sumanāpuṣpaprabha.

g.1888 Endowed with Flowers

*me tog can*

མེ་ཏོག་ཅན།

—

Mother of the buddha Pradīparāja.

g.1889 Endowed with Flowers

*me tog can*

མེ་ཏོག་ཅན།

—

Mother of the buddha Puṣpaketu.

g.1890 Endowed with Flowers

*me tog can*

མེ་ཏོག་ཅན།

—

Birthplace of the buddha Sūryagarbha.

g.1891 Endowed with Flowers

*me tog ldan*

མེ་ཏོག་ལྷན།

—

Birthplace of the buddha Aparājitadhvaḥ.

g.1892 Endowed with Flowers

*me tog ldan*

མེ་ཏོག་ལྷན།

—

Birthplace of the buddha Dharmākara.

g.1893 Endowed with Gold

*gser dang ldan*

གསེར་དང་ལྷན།

—

Birthplace of the buddha Vajradhvaja.

g.1894 Endowed with Golden Light

*gser gyi 'od can*

གསེར་གྱི་འོད་ཅན།

—

Birthplace of the buddha Kāñcanaprabha.

g.1895 Endowed with Incense

*spos ldan*

སྲོས་ལྷན།

—

Birthplace of the buddha Guṇabāhu.

g.1896 Endowed with Incense

*spos ldan*

སྲོས་ལྷན།

—

Birthplace of the buddha Campaka.

g.1897 Endowed with Incense Fragrance

*spos kyi ngad ldan*

སྲོས་གྱི་རང་ལྷན།

—

Buddha in the presence of whom the buddha Samantadarśin (420 according to the third enumeration) first gave rise to the mind of awakening.

g.1898 Endowed with Insight

*shes rab can*

ཤེས་རབ་ཅན།

—



Son of the buddha Mahāprajñātirtha.

g.1899 Endowed with Intelligence

*blo gros ldan*

སློ་གྲོས་ལྡན།

—

Buddha in the presence of whom the buddha Dharmapradīpākṣa (984 according to the third enumeration) first gave rise to the mind of awakening.

g.1900 Endowed with Islands

*gling ldan*

གླིང་ལྡན།

—

Birthplace of the buddha Pradyota.

g.1901 Endowed with Jewel Flowers

*rin chen me tog can*

རིན་ཆེན་མེ་ཏོག་ཅན།

—

Mother of the buddha Vijita.

g.1902 Endowed with Jewel Light

*rin po che'i 'od dang ldan pa*

རིན་པོ་ཆེའི་འོད་དང་ལྡན་པ།

—

Birthplace of the buddha Surāṣṭra.

g.1903 Endowed with Jewel Power

*rin chen mthu rtsal*

རིན་ཆེན་མཐུ་རྩམ།

—

Attendant of the buddha Acala.

g.1904 Endowed with Jewels

*rin chen ldan*

རིན་ཆེན་ལྡན།

—

Birthplace of the buddha Śrīdeva.

g.1905 Endowed with Jewels

*rin po che dang ldan*

རིན་པོ་ཆེ་དང་ལྷན།

—

Birthplace of the buddha Vajrasena.

g.1906 Endowed with Joy

*dga' ldan ma*

དགའ་ལྷན་མ།

—

Mother of the buddha Priyaṅgama.

g.1907 Endowed with Knowledge

*shes ldan*

ཤེས་ལྷན།

—

Son of the buddha Anuttarajñānin.

g.1908 Endowed with Life Force

*srog ldan*

སྲོག་ལྷན།

—

Son of the buddha Śaśiketu.

g.1909 Endowed with Light

*snang ldan*

སྣང་ལྷན།

—

Father of the buddha Guṇaprabha.

g.1910 Endowed with Light

*snang ldan*

སྣང་ལྷན།

—

Attendant of the buddha Anāvilārtha.

g.1911 Endowed with Light

*'od dang ldan pa*

འོད་དང་ལྷན་པ།

—

Foremost in terms of insight among the followers of the buddha Sūryaraśmi.

g.1912 Endowed with Light

*snang ldan*

སྣང་ལྷན།

—

Father of the buddha Cīṛṇabuddhi.

g.1913 Endowed with Light

*snang ba can*

སྣང་བ་ཅན།

—

Father of the buddha Jñānarāja.

g.1914 Endowed with Light

*'od ldan*

འོད་ལྷན།

—

Father of the buddha Ratnābhacandra.

g.1915 Endowed with Light

*snang ba can*

སྣང་བ་ཅན།

—

Mother of the buddha Rāhucandra.

g.1916 Endowed with Light

*snang ldan*

སྣང་ལྷན།

—

Son of the buddha Acala.

g.1917 Endowed with Light

*snang ldan*

སྣང་ལྗན།

—

Attendant of the buddha Maṅgalin.

g.1918 Endowed with Light

*snang ldan*

སྣང་ལྗན།

—

Attendant of the buddha Priyacandra.

g.1919 Endowed with Light

*'od ldan ma*

འོད་ལྗན་མ།

—

Birthplace of the buddha Jñānakūṭa.

g.1920 Endowed with Lightning

*glog ldan*

གློག་ལྗན།

—

Son of the buddha Arthavādin.

g.1921 Endowed with Lotuses

*pad ma can*

པད་མ་ཅན།

—

Birthplace of the buddha Śrīprabha.

g.1922 Endowed with Lotuses

*pad ma can*

པད་མ་ཅན།

—

Birthplace of the buddha Padmaśī.

g.1923 Endowed with Love

*byams ldan ma*

བྱམས་ལྡན་མ།

—

Mother of the buddha Prahāṇakhila.

g.1924 Endowed with Lovely Limbs

*yan lag sdug ldan pa*

ཡན་ལག་སྐྱུག་ལྡན་པ།

—

Attendant of the buddha Sahitaraśmi.

g.1925 Endowed with Lovely Melody

*yid du 'ong ba'i dbyangs dang ldan*

ཡིད་དུ་འོང་བའི་དབྱངས་དང་ལྡན།

—

Birthplace of the buddha Ghoṣasvara.

g.1926 Endowed with Loving Kindness

*byams ldan*

བྱམས་ལྡན།

—

Son of the buddha Saṃgīti.

g.1927 Endowed with Luminosity

*gsal ldan ma*

གསལ་ལྡན་མ།

—

Mother of the buddha Toṣitatejas.

g.1928 Endowed with Mastery

*dbang ldan*

དབང་ལྡན།

—

Son of the buddha Guṇendrakalpa.

g.1929 Endowed with Meaning

*don ldan*

དོན་ལྡན།

—

Son of the buddha Lokāntara.

g.1930 Endowed with Meaning

*don ldan*

དོན་ལྡན།

—

Mother of the buddha Anantapratibhānaketu.

g.1931 Endowed with Medicine

*sman dang ldan*

སྲིན་དང་ལྡན།

—

Birthplace of the buddha Mahauṣadhi.

g.1932 Endowed with Melody

*dbyangs dang ldan*

དབྱངས་དང་ལྡན།

—

Birthplace of the buddha Adīnaghoṣa.

g.1933 Endowed with Melody

*dbyangs ldan*

དབྱངས་ལྡན།

—

Birthplace of the buddha Ratnasvaraghoṣa.

g.1934 Endowed with Merit

*bsod nams can*

བསོད་ནམས་ཅན།

—

Mother of the buddha Duṣpradharṣa.

g.1935 Endowed with Merit

*bsod nams can*

བསོད་ནམས་ཅན།

—

Mother of the buddha Bhadrapāla.

g.1936 Endowed with Merit

*bsod nams ldan*

བསོད་ནམས་ལྷན།

—

Mother of the buddha Sucintita.

g.1937 Endowed with Merit

*bsod nams can*

བསོད་ནམས་ཅན།

—

Son of the buddha Dharmeśvara.

g.1938 Endowed with Merit

*bsod nams ldan*

བསོད་ནམས་ལྷན།

—

Mother of the buddha Dharmākara.

g.1939 Endowed with Merit

*bsod nams ldan*

བསོད་ནམས་ལྷན།

—

Mother of the buddha Ratnākara.

g.1940 Endowed with Merit

*bsod nams can*

བསོད་ནམས་ཅན།

—

Mother of the buddha Śūra.

g.1941 Endowed with Merit

*bsod nams ldan*

བསོད་ནམས་ལྷན།

—

Mother of the buddha Yaśomitra.

g.1942 Endowed with Merit

*bsod nams can*

བསོད་ནམས་ཅན།

—

Mother of the buddha Adbhutayaśas.

g.1943 Endowed with Merit

*bsod nams can*

བསོད་ནམས་ཅན།

—

Mother of the buddha Atibala.

g.1944 Endowed with Merit

*bsod nams ldan*

བསོད་ནམས་ལྷན།

—

Birthplace of the buddha Vigatatamas.

g.1945 Endowed with Merit

*bsod nams ldan*

བསོད་ནམས་ལྷན།

—

Birthplace of the buddha Jyeṣṭha.

g.1946 Endowed with Merit

*bsod nams ldan*

བསོད་ནམས་ལྷན།

—

Birthplace of the buddha Siṃhapakṣa.

g.1947 Endowed with Merit

*bsod nams ldan*

བསོད་ནམས་ལྷན།

—

Birthplace of the buddha Arciṣmati.

g.1948 Endowed with Merit



*bsod nams ldan*

བསོདནནམས་ལྷན།

—

Birthplace of the buddha Māradama.

g.1949 Endowed with Merit

*bsod nams ldan*

བསོདནནམས་ལྷན།

—

Birthplace of the buddha Vaśavartirāja.

g.1950 Endowed with Merit

*bsod nams ldan*

བསོདནནམས་ལྷན།

—

Birthplace of the buddha Pramodyakīrti.

g.1951 Endowed with Meritorious Wealth

*bsod nams 'byor ldan*

བསོདནནམས་འབྱོར་ལྷན།

—

Attendant of the buddha Anantayaśas.

g.1952 Endowed with Mindfulness

*dran ldan*

སྒན་ལྷན།

—

Father of the buddha Brahmarāja.

g.1953 Endowed with Mindfulness

*dran ldan*

སྒན་ལྷན།

—

Father of the buddha Askhalitabuddhi.

g.1954 Endowed with Miracles

*'phrul can*

འཕྲུལ་ཅན།

—

Son of the buddha Rāhugupta.

g.1955 Endowed with Moonlight

*zla ba'i 'od ldan pa*

ཟླ་བའི་འོད་ཟླན་པ།

—

Buddha in the presence of whom the buddha Tiṣya (370 according to the third enumeration) first gave rise to the mind of awakening.

g.1956 Endowed with Nāga Light

*klu yi 'od ldan*

ལྷ་ཡི་འོད་ཟླན།

—

Buddha in the presence of whom the buddha Ratnaruta (466 according to the third enumeration) first gave rise to the mind of awakening.

g.1957 Endowed with Nāgas

*klu dang ldan*

ལྷ་དང་ཟླན།

—

Birthplace of the buddha Nāgadatta.

g.1958 Endowed with Peace

*zhi ldan*

ཞི་ཟླན།

—

Attendant of the buddha Hutārci.

g.1959 Endowed with Perfection

*rdzogs ldan*

རྫོགས་ཟླན།

—

Attendant of the buddha Mahāpraṇāda.

g.1960 Endowed with Power

*stobs can*

སྟོབས་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pradīpa.

g.1961 Endowed with Powerful Joy

*dga' ba'i mthu rtsal can*

དགའ་བའི་མཐུ་རྩལ་ཅན།

—

Foremost in terms of insight among the followers of the buddha Vikrāntagamin.

g.1962 Endowed with Produce

*skyed par ldan*

སྐྱེད་པར་ལྷན།

—

Birthplace of the buddha Sudarśana.

g.1963 Endowed with Qualities

*yon tan can*

ཡོན་ཏན་ཅན།

—

Attendant of the buddha Vigatamala.

g.1964 Endowed with Qualities

*yon tan can*

ཡོན་ཏན་ཅན།

—

Mother of the buddha Guṇadharmā.

g.1965 Endowed with Qualities

*yon tan can*

ཡོན་ཏན་ཅན།

—

Son of the buddha Jyotiṣka.

g.1966 Endowed with Qualities

*yon tan ldan*

ཡོན་ཏན་ལྡན།

—

Mother of the buddha Sūthita.

g.1967 Endowed with Qualities

*yon tan ldan*

ཡོན་ཏན་ལྡན།

—

Mother of the buddha Nāgadatta.

g.1968 Endowed with Qualities

*yon tan can*

ཡོན་ཏན་ཅན།

—

Birthplace of the buddha Guṇadharmā.

g.1969 Endowed with Qualities

*yon tan dang ldan pa*

ཡོན་ཏན་དང་ལྡན་པ།

—

Birthplace of the buddha Guṇākara.

g.1970 Endowed with Qualities

*yon tan dang ldan pa*

ཡོན་ཏན་དང་ལྡན་པ།

—

Birthplace of the buddha Guṇagupta.

g.1971 Endowed with Radiant Light

*'od 'phro'i 'od dang ldan*

འོད་འཕྲོའི་འོད་དང་ལྡན།

—

Birthplace of the buddha Tīṣya.

g.1972 Endowed with Realization

*rtogs ldan*

རྟོགས་ལྷན།

—

Son of the buddha Bodhirāja.

g.1973 Endowed with Realization

*rtogs ldan*

རྟོགས་ལྷན།

—

Father of the buddha Pratibhānagaṇa.

g.1974 Endowed with Religious Conduct

*spyod lam ldan*

སྤྱད་ལམ་ལྷན།

—

Foremost in terms of insight among the followers of the buddha Vikrīḍitāvin.

g.1975 Endowed with Riches

*'byor ldan*

འབྲོར་ལྷན།

—

Birthplace of the buddha Nanda.

g.1976 Endowed with Śāla Fragrance

*sA la'i dri ldan*

སྤྱ་ལའི་རི་ལྷན།

—

Son of the buddha Dharmākara.

g.1977 Endowed with Śāla Trees

*sA la can*

སྤྱ་ལ་ཅན།

—

Mother of the buddha Sunetra.

g.1978 Endowed with Śāla Trees

*sA la can*

སྤྲུལ་ཅན།

—

Mother of the buddha Yaśaketu.

g.1979 Endowed with Śāla Trees

*sA la can*

སྤྲུལ་ཅན།

—

Mother of the buddha Nala.

g.1980 Endowed with Śāla Trees

*sA la can*

སྤྲུལ་ཅན།

—

Birthplace of the buddha Oṣadhi.

g.1981 Endowed with Sandalwood

*tsan dan can*

ཅན་དན་ཅན།

—

Mother of the buddha Brahmā.

g.1982 Endowed with Sandalwood

*tsan dan can*

ཅན་དན་ཅན།

—

Birthplace of the buddha Sañjayin.

g.1983 Endowed with Splendid Light

*gzi brjid 'od dang ldan*

གཟི་བརྗིད་འོད་དང་ལྷན།

—

Birthplace of the buddha Jyotiṣka

g.1984 Endowed with Splendid Qualities

*yon tan gzi brjid ldan pa*

ཡོན་ཏན་གཟི་བརྗིད་ལྷན་པ།

—

Mother of the buddha Guṇagaṇa.

g.1985 Endowed with Starlight

*skar 'od can*

སྐར་འོད་ཅན།

—

Mother of the buddha Pūjya.

g.1986 Endowed with Supreme Intelligence

*blo ldan mchog*

སློ་ལྷན་མཚོག།

—

Birthplace of the buddha Ratnāgni.

g.1987 Endowed with Supreme Offerings

*mchod pa mchog dang ldan*

མཚོད་པ་མཚོག་དང་ལྷན།

—

Birthplace of the buddha Śreṣṭha.

g.1988 Endowed with Sweetness

*mngar can*

མངར་ཅན།

—

Attendant of the buddha Roca.

g.1989 Endowed with Ten

*bcu ldan*

བཅུ་ལྷན།

—

Birthplace of the buddha Sucīṛṇabuddhi.

g.1990 Endowed with the Absence of Self

*bdag med pa dang ldan pa*

བདག་མེད་པ་དང་ལྷན་པ།

—

Birthplace of the buddha Siṃharaśmi.

g.1991 Endowed with the Crest of Indra

*dbang po'i tog dang ldan*

དབང་པོའི་ཏོག་དང་ལྷན།

—

Birthplace of the buddha Indra.

g.1992 Endowed with the Eye of Intelligence

*blo gros mig ldan pa*

བློ་གྲོས་མིག་ལྷན་པ།

—

Foremost in terms of insight among the followers of the buddha Ratnārci.

g.1993 Endowed with the Force of Compassion

*snying rje'i shugs can*

སྙིང་རྗེའི་ཤུགས་ཅན།

—

Mother of the buddha Puṇyabala.

g.1994 Endowed with the Gathering of Qualities

*yon tan gyi tshogs dang ldan pa*

ཡོན་ཏན་གྱི་ཚོགས་དང་ལྷན་པ།

—

Birthplace of the buddha Ratnaskandha.

g.1995 Endowed with the Light of Shooting Dharma Stars

*chos kyi skar mda' snang ba dang ldan pa*

ཚོས་གྱི་སྐར་མདའ་སྒྲུབ་བ་དང་ལྷན་པ།

—

Birthplace of the buddha Dhārmika.

g.1996 Endowed with the Mind of the Clear View

*lta gsal blo can*

ལྷ་གསལ་བློ་ཅན།

—



Foremost in terms of miraculous abilities among the followers of the buddha  
Aśoka.

g.1997 Endowed with the Mind That Crosses the Entire Ocean of  
Existence

*srid pa'i rgya mtsho thams cad las rgal ba'i blo can*

སྲིད་པའི་རྒྱ་མཚོ་ཐམས་ཅད་ལས་རྒྱལ་བའི་བློ་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Śaśin.

g.1998 Endowed with the Mode

*'gros ldan*

འགྲོས་ལྡན།

—

Son of the buddha Vikrama.

g.1999 Endowed with the Mode

*'gros ldan*

འགྲོས་ལྡན།

—

Attendant of the buddha Vaidyarāja.

g.2000 Endowed with the Mode

*'gros ldan*

འགྲོས་ལྡན།

—

Attendant of the buddha Sthitārtha.

g.2001 Endowed with the Nature of Meditation

*bsgoms pa'i bdag nyid can*

བསྐྱོམས་པའི་བདག་ཉིད་ཅན།

—

Foremost in terms of insight among the followers of the buddha  
Anantayaśas.

g.2002 Endowed with the Playful Melody of the Flowers of Precious  
Wisdom

*ye shes rin po che'i me tog rnam par rtse ba'i dbyangs can*

ཡེ་ཤེས་རིན་པོ་ཆེའི་མེ་ཏོག་རྣམ་པར་རྩེ་བའི་དབྱངས་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sūrya.

g.2003 Endowed with the Qualities of Reflection

*yon tan bsam pa can*

ཡོན་ཏན་བསམ་པ་ཅན།

—

Mother of the buddha Jñānakrama.

g.2004 Endowed with the Splendor of Supreme Gold

*gser mchog gzi brjid ldan pa*

གསེར་མཚོག་གཟི་བརྗིད་ལྷན་པ།

—

Foremost in terms of insight among the followers of the buddha Hitaiṣin.

g.2005 Endowed with the Supreme

*mchog ldan ma*

མཚོག་ལྷན་མ།

—

Mother of the buddha Nāgadatta.

g.2006 Endowed with the Ten Powers

*mtshu rtsal bcu ldan*

མཐུ་རྩེ་བ་བཅུ་ལྷན།

—

Foremost in terms of insight among the followers of the buddha Viniścitamati.

g.2007 Endowed with True Words

*bden tshig can*

བདེན་ཚིག་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anunnata.

g.2008 Endowed with Truth

*bden ldan ma*

བདེན་ལྡན་མ།

—

Mother of the buddha Avraṇa.

g.2009 Endowed with Unobscured Seeing

*sgrib pa med par mthong ba dang ldan pa*

སྒྲིབ་པ་མེད་པར་མཐོང་བ་དང་ལྡན་པ།

—

Son of the buddha Dṛḍha.

g.2010 Endowed with View

*lta ba can*

ལྟ་བ་ཅན།

—

Attendant of the buddha Subuddhi.

g.2011 Endowed with Virtue

*dge ldan*

དགེ་ལྡན།

—

Son of the buddha Janendrakalpa.

g.2012 Endowed with Virtue

*dge dang ldan*

དགེ་དང་ལྡན།

—

Birthplace of the buddha Siṃhahanu.

g.2013 Endowed with Virtue

*dge dang ldan*

དགེ་དང་ལྡན།

—

Birthplace of the buddha Kṣema.

g.2014 Endowed with Vision

*mthong ldan*

མཐོང་ལྷན།

—

Attendant of the buddha Supārśva.

g.2015 Endowed with Wealth

*'byor ldan*

འབྱོར་ལྷན།

—

Father of the buddha Yaśas.

g.2016 Endowed with Wealth

*'byor ldan*

འབྱོར་ལྷན།

—

Father of the buddha Viṣāṇin.

g.2017 Endowed with Wealth

*nor ldan*

ནོར་ལྷན།

—

Son of the buddha Rāhu.

g.2018 Endowed with Wealth

*'byor ldan*

འབྱོར་ལྷན།

—

Father of the buddha Ojodhārin.

g.2019 Endowed with Wisdom

*ye shes ldan*

ཡེ་ཤེས་ལྷན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṣpaketu.

g.2020 Endowed with Wisdom

*ye shes can*

ཡེ་ཤེས་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānasūrya.

g.2021 Endowed with Wisdom

*ye shes can*

ཡེ་ཤེས་ཅན།

—

Mother of the buddha Padmagarbha.

g.2022 Endowed with Wisdom

*ye shes can*

ཡེ་ཤེས་ཅན།

—

Mother of the buddha Anuttarajñānin.

g.2023 Endowed with Wisdom

*ye shes can*

ཡེ་ཤེས་ཅན།

—

Mother of the buddha Ojodhārin.

g.2024 Endowed with Wisdom

*blo ldan*

བློ་ལྷན།

—

Attendant of the buddha Atulapratibhānarāja.

g.2025 Endowed with Wisdom

*ye shes ldan*

ཡེ་ཤེས་ལྷན།

—

Birthplace of the buddha Abhyudgataśrī.

g.2026 Endowed with Worship

*mchod ldan*

མཚོད་ལྷན།

—

Son of the buddha Saṃpannakīrti.

g.2027 Enduring Array

*bkod pa gnas*

བཀོད་པ་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Ṛṣiprasanna.

g.2028 Enduring Array

*bkod pa gnas pa*

བཀོད་པ་གནས་པ།

—

Birthplace of the buddha Sthitamitra.

g.2029 Enduring Fame

*rnam par grags par gnas pa*

རྣམ་པར་གྲགས་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Uccaratna.

g.2030 Enduring Fearlessness

*mi skrag gnas*

མི་སྐྱབ་གནས།

—

Attendant of the buddha Abhaya.

g.2031 Enduring Light

*brtan par snang*

བརྟན་པར་སྐྱང་།

—

Birthplace of the buddha Sthāmaśrī.

g.2032 Enduring Mind of Intelligence

*blo gnas blo gros*

ལྷོ་གནས་ལྷོ་གྲོས།

—

Mother of the buddha Dharaṇīśvara.

g.2033 Enduring Ruler

*gnas pa'i dbang po*

གནས་པའི་དབང་པོ།

—

Father of the buddha Bhāgīratha.

g.2034 Enduring Splendor of the Immutable Mode

*g.yo ba med pa'i 'gros kyi gzi brjid*

གཡོ་བ་མེད་པའི་འགྲོས་ཀྱི་གཟི་བརྗིད།

—

Foremost in terms of insight among the followers of the buddha Bhavatrṣṇāmalaprahīṇa.

g.2035 Enduring Wisdom

*ye shes rab tu gnas*

ཡེ་ཤེས་རབ་ཏུ་གནས།

—

Birthplace of the buddha Jñānaruta.

g.2036 Enemy Defeater

*dgra 'jom*

དགའ་འཛོམས།

—

Birthplace of the buddha Nirbhaya.

g.2037 Enemy Subjugator

*dgra thul*

དགའ་ལྷུས།

—

Father of the buddha Guṇaprabhāsa.

g.2038 Enemy Tamer

*dgra 'dul*

དགའ་འདུལ།

—

Attendant of the buddha Brahmā.

g.2039 Enemy Tamer

*dgra 'dul*

དགའ་འདུལ།

—

Attendant of the buddha Meghasvara.

g.2040 Enemy Tamer

*dgra 'dul*

དགའ་འདུལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ugra.

g.2041 Energy Gift

*rtsal sbyin*

རྩལ་སྤྱིན།

—

Buddha in the presence of whom the buddha Sumanas (78 according to the third enumeration) first gave rise to the mind of awakening.

g.2042 Engagement Free from Delusion

*'khrul pa med par sbyor ba*

འཁྲུལ་པ་མེད་པར་སྤྱོད་བ།

—

Buddha in the presence of whom the buddha Guṇasañcaya (766 according to the third enumeration) first gave rise to the mind of awakening.

g.2043 Engaging in Supreme Generosity

*mchog sbyin 'jug*

མཚོག་སྤྱིན་འཇུག།

—



Mother of the buddha Vegajaha.

g.2044 Engaging with the Languages of the World

*'jig rten sgra la 'jug pa*

འཇིག་རྟེན་སྒྲིལ་འཇུག་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sudarśana.

g.2045 Engaging with the Objects of Worship

*mchod gnas spyod*

མཚོད་གནས་སྦྱོད།

—

Birthplace of the buddha Caitraka.

g.2046 Engendering the Strength of Mind

*blo stobs bskyed*

བློ་སྦྱོབ་ས་བསྐྱེད།

—

Foremost in terms of insight among the followers of the buddha Nārāyaṇa.

g.2047 Enjoyer of Garments

*gos la dga'*

གོས་ལ་དགའ།

—

Mother of the buddha Harivaktra.

g.2048 Enjoyer of Wealth

*nor la dga'*

ནོར་ལ་དགའ།

—

Foremost in terms of insight among the followers of the buddha Puṇyarāśi.

g.2049 Enjoying to Help

*phan par dga'*

ཕན་པར་དགའ།

—

Father of the buddha Raśmi.

g.2050 Enriched Existence

*'byor par gnas*

འབྱོར་པར་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhāgīratha.

g.2051 eon

*bskal pa*

བསྐྱལ་པ།

*kalpa*

According to the traditional Abhidharma understanding of cyclical time, a great eon (*mahākalpa*) is divided into eighty lesser or intervening eons. In the course of one great eon, the external universe and its sentient life takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion (*vivartakalpa*); during the next twenty it remains created; during the third twenty, it is in the process of destruction or contraction (*samvartakalpa*); and during the last quarter of the cycle, it remains in a state of destruction. For the different kinds of kalpas according to Abhidharma teachings, see the *Abhidharmakośabhāṣya* (Toh 4090) on AK III.89d–93 (for English translation, see Pruden 1988–90, vol. 2, 475–81). The Good Eon referenced in this text is the name Buddhists give to our current eon and generally refers to any eon in which more than one buddha appear.

g.2052 Equal Intent in All Directions

*phyogs mnyam dgongs pa*

ཕྱོགས་མཉམ་དགོངས་པ།

—

Buddha in the presence of whom the buddha Mahātejas (783 according to the third enumeration) first gave rise to the mind of awakening.

g.2053 Equal Mind

*sems mtshungs*

སེམས་མཚུངས།

—

Mother of the buddha Kṣemottamarāja.

g.2054 Equal Mind

*sems mtshungs ma*

སེམས་མཚུངས་མ།

—

Mother of the buddha Mahāraśmi.

g.2055 Equal Mind

*sems mtshungs ma*

སེམས་མཚུངས་མ།

—

Mother of the buddha Anāvilārtha.

g.2056 Equal of the King of Mountains

*ri dbang mtshungs*

རི་དབང་མཚུངས།

—

Buddha in the presence of whom the buddha Satyarāśi (622 according to the third enumeration) first gave rise to the mind of awakening.

g.2057 Equal of the Master of Humanity

*skye dbang mtshungs*

སྐྱེ་དབང་མཚུངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vāsanottīrṇagati.

g.2058 Equal of the Ruler

*skye dbang mtshungs*

སྐྱེ་དབང་མཚུངས།

—

Buddha in the presence of whom the buddha Vimalaprabha (477 according to the third enumeration) first gave rise to the mind of awakening.

g.2059 Equal to a Divine Palace

*lha yi gzhal med mtshungs pa*

ལྷ་ཡི་གཞལ་མེད་མཚུངས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Prajñāpuṣpa.

g.2060 Equal to the Master of the Gathering

*tshogs kyi dbang po dang mtshungs pa*

ཚོགས་ཀྱི་དབང་པོ་དང་མཚུངས་པ།

—

Birthplace of the buddha Sudatta.

g.2061 Equal to the Sky

*nam mkha' mtshungs*

ནམ་མཁའ་མཚུངས།

—

Buddha in the presence of whom the buddha Nāgaruta (948 according to the  
third enumeration) first gave rise to the mind of awakening.

g.2062 Equal Wisdom

*blo mtshungs ma*

བློ་མཚུངས་མ།

—

Mother of the buddha Anupama.

g.2063 Equal Wisdom

*blo mtshungs*

བློ་མཚུངས།

—

Foremost in terms of insight among the followers of the buddha  
Anihatavrata.

g.2064 Equaling the Unequaled

*mtshungs med mnyam*

མཚུངས་མེད་མཉམ།

—

Mother of the buddha Siṃhagātra.

g.2065 Equanimous Mind

*mnyam par sems*

མཉམ་པར་སེམས།

—

Attendant of the buddha Amitatejas.

g.2066 Equanimous Mind

*mnyam sems*

མཉམ་སེམས།

—

Attendant of the buddha Nirjvara.

g.2067 Equanimous Mind

*mnyam sems*

མཉམ་སེམས།

—

Mother of the buddha Merukūṭa.

g.2068 Equanimous Mind

*mnyam sems*

མཉམ་སེམས།

—

Mother of the buddha Ūṇāvāt.

g.2069 Equanimous Mind

*mnyam par sems*

མཉམ་པར་སེམས།

—

Mother of the buddha Amarapriya.

g.2070 Equanimous Mind

*mnyam par sems*

མཉམ་པར་སེམས།

—

Foremost in terms of insight among the followers of the buddha Mañidharman.

g.2071 Equanimous Mind

*sems snyoms ma*

སེམས་སྣོམ་མ།

—

Mother of the buddha Gaṇimukha.

g.2072 Equanimous Mind

*blo snyoms*

སྣོམ་སྣོམ་མ།

—

Attendant of the buddha Sucittayaśas.

g.2073 Equanimous Mind

*sems snyoms*

སེམས་སྣོམ་མ།

—

Attendant of the buddha Sthitamitra.

g.2074 Equanimous Vision

*snyoms par gzigs*

སྣོམ་པར་གཟིགས།

—

Buddha in the presence of whom the buddha Mahāmitra (869 according to the third enumeration) first gave rise to the mind of awakening.

g.2075 Equanimous Wisdom

*blo mnyam*

སྣོམ་མཉམ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vasudeva.

g.2076 Equipoise

*mnyam par bzhag*

མཉམ་པར་བཞག།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pratimaṇḍitalocana.

g.2077 Essence

*snying po*

སླིང་པོ།

—

Attendant of the buddha Amitalocana.

g.2078 Essence Friend

*bshes gnyen snying po*

བཤེས་གཉེན་སླིང་པོ།

—

Foremost in terms of insight among the followers of the buddha Amoghadarśin.

g.2079 Essence of Acumen

*spobs pa'i snying po*

སྤོབས་པའི་སླིང་པོ།

—

Foremost in terms of insight among the followers of the buddha Ratnacandra.

g.2080 Essence of Expertise

*mkhas pa'i snying po*

མཁས་པའི་སླིང་པོ།

—

Mother of the buddha Gaṇimukha.

g.2081 Essence of Glorious Qualities

*yon tan dpal gyi snying po*

ཡོན་ཏན་དཔལ་གྱི་སླིང་པོ།

—

Buddha in the presence of whom the buddha Puṣpadatta (429 according to the third enumeration) first gave rise to the mind of awakening.

g.2082 Essence of Glory

*dpal gyi snying po*

དཔལ་གྱི་སླིང་པོ།

—

Buddha in the presence of whom the buddha Sujāta (325 according to the third enumeration) first gave rise to the mind of awakening.

g.2083 Essence of Goodness

*legs pa'i snying po*

ལེགས་པའི་སྣིང་པོ།

—

Father of the buddha Padmagarbha.

g.2084 Essence of Merit

*bsod nams snying po*

བསོད་ནམས་སྣིང་པོ།

—

Birthplace of the buddha Ratnakīrti.

g.2085 Essence of Nectar

*bdud rtsi'i snying po*

བདུད་རྩིའི་སྣིང་པོ།

—

Son of the buddha Puṣpadatta.

g.2086 Essence of Nirvāṇa

*mya ngan 'das pa'i snying po*

མྱ་ངན་འདས་པའི་སྣིང་པོ།

—

Attendant of the buddha Sumitra.

g.2087 Essence of Qualities

*yon tan snying po*

ཡོན་ཏན་སྣིང་པོ།

—

Foremost in terms of insight among the followers of the buddha Madhura-svararāja.

g.2088 Essence of the Sentient

*sems can snying po*

སེམས་ཅན་སྣིང་པོ།



—

Foremost in terms of insight among the followers of the buddha  
Mahāprabha.

g.2089 Essence of Wisdom

*ye shes snying po*

ཡེ་ཤེས་སྣིང་པོ།

—

Mother of the buddha Jñānaprāpta.

g.2090 Essence of Yogic Discipline

*brtul zhugs snying po*

བརྟུལ་ལྷགས་སྣིང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Sthitārthajñānin.

g.2091 Essential Meaning

*don gyi snying po*

དོན་གྱི་སྣིང་པོ།

—

Son of the buddha Gaṇimukha.

g.2092 Even Eyes

*mig mtshungs*

མིག་མཚོངས།

—

Father of the buddha Netra.

g.2093 Even Land

*yul 'khor snyoms*

ཡུལ་འཁོར་སྣོམས།

—

Attendant of the buddha Sārodgata.

g.2094 Even Limbs

*yan lag mnyam pa*

ཡན་ལག་མཉམ་པ།

—

Attendant of the buddha Candra.

g.2095 Even Mind

*mnyam sems*

མཉམ་སེམས།

—

A prince.

g.2096 Even Mind

*blo snyoms*

བློ་སྟོམས།

—

Attendant of the buddha Suvarṇacūḍa.

g.2097 Even Mind

*sems snyoms*

སེམས་སྟོམས།

—

Attendant of the buddha Akṣobhya.

g.2098 Even Mode

*'gros snyoms*

འགྲོས་སྟོམས།

—

Foremost in terms of insight among the followers of the buddha Guṇagaṇa.

g.2099 Even Mode

*'gros snyoms pa*

འགྲོས་སྟོམས་པ།

—

Mother of the buddha Vikrāntagamin.

g.2100 Even Mode

*'gros snyoms*

འགྲོས་སྟོམས།

—

Father of the buddha Praśāntagāmin.

g.2101 Even Possession of Wisdom

*blo ldan snyoms pa*

ལྷོ་ལྷན་སྟོན་པ།

—

Foremost in terms of insight among the followers of the buddha Suśīta.

g.2102 Evenness

*so mnyam*

སོ་མཉམ།

—

Foremost in terms of insight among the followers of the buddha Sumanas.

g.2103 Ever Excellent

*kun tu bzang po*

ཀུན་ཏུ་བཟང་པོ།

—

Attendant of the buddha Samṛddhayaśas.

g.2104 Ever Joyous

*kun dga' bo*

ཀུན་དགའ་བོ།

—

Attendant of the buddha Jñānin.

g.2105 Ever Present

*kun tu 'gro*

ཀུན་ཏུ་འགོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃhadhvaja.

g.2106 Ever Stable Essence

*snying po rtag tu brtan*

སྟིང་པོ་རྟག་ཏུ་བརྟན།

—

Birthplace of the buddha Candra.

g.2107 Ever-Present Strength

*kun tu 'gro ba'i stobs*

ཀུན་ཏུ་འགོ་བའི་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Praśānta.

g.2108 exaggerating pride

*lhag pa'i nga rgyal*

ལྷག་པའི་ང་རྒྱལ།

*adhimāna*

One of the seven types of pride. The pride of thinking oneself equal to superiors and superior to equals.

g.2109 Exalted Renown

*grags pa kun tu 'phags*

གྲགས་པ་ཀུན་ཏུ་འཕགས།

—

Son of the buddha Pradānakīrti.

g.2110 Exalted Splendor

*gzi brjid mngon 'phags*

གཟི་བརྗིད་མངོན་འཕགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Supuṣpa.

g.2111 Excellence

*bzang po*

བཟང་པོ།

—

Son of the buddha Nārāyaṇa.

g.2112 Excellence

*bzang po*

བཟང་པོ།

—

Father of the buddha Vasudeva.

g.2113 Excellence

*bzang po*

བཟང་པོ།

—

Father of the buddha Jñānasūrya.

g.2114 Excellence

*bzang po*

བཟང་པོ།

—

Father of the buddha Dṛḍhasaṅgha.

g.2115 Excellence

*legs pa*

ལེགས་པ།

—

Son of the buddha Samadhyāyin.

g.2116 Excellence

*bzang po*

བཟང་པོ།

—

Birthplace of the buddha Ratnākara.

g.2117 Excellence of Universal Wealth

*nor kun bzang po*

ནོར་ཀུན་བཟང་པོ།

—

Attendant of the buddha Deveśvara.

g.2118 Excellent

*bzang po*

བཟང་པོ།

—

Father of the buddha Manujacandra.

g.2119 Excellent

*bzang po*

བཟང་པོ།

—

Attendant of the buddha Daśavaśa.

g.2120 Excellent

*bzang po*

བཟང་པོ།

—

Attendant of the buddha Laḍitagāmin.

g.2121 Excellent Abandonment

*legs spong*

ལེགས་སྦྲོང་།

—

Father of the buddha Dharmakośa.

g.2122 Excellent Abiding

*legs gnas*

ལེགས་གནས།

—

Attendant of the buddha Harivaktra.

g.2123 Excellent Abiding

*legs par gnas*

ལེགས་པར་གནས།

—

Buddha in the presence of whom the buddha Śānta (292 according to the third enumeration) first gave rise to the mind of awakening.

g.2124 Excellent Abiding

*legs par rab tu gnas pa*

ལེགས་པར་རབ་ཏུ་གནས་པ།

—

Buddha in the presence of whom the buddha Guṇendradeva (608 according to the third enumeration) first gave rise to the mind of awakening.

g.2125 Excellent Abiding

*legs par rab tu gnas*

ལེགས་པར་རབ་ཏུ་གནས།

—

Birthplace of the buddha Sūthita.

g.2126 Excellent Abiding

*legs par gnas*

ལེགས་པར་གནས།

—

Birthplace of the buddha Dharaṇīśvara.

g.2127 Excellent Abiding Intelligence

*blo gros legs gnas*

བློ་གྲོས་ལེགས་གནས།

—

Foremost in terms of insight among the followers of the buddha Sūryānana.

g.2128 Excellent Accomplishment

*legs grub*

ལེགས་གྲུབ།

—

Father of the buddha Simhagati.

g.2129 Excellent Accumulation of Merit

*bsod nams legs par bsags*

བསོད་ནམས་ལེགས་པར་བསགས།

—

Birthplace of the buddha Cīṛṇabuddhi.

g.2130 Excellent Accumulation of Merit

*bsod nams legs par bsags*

བསོད་ནམས་ལེགས་པར་བསགས།

—

Birthplace of the buddha Sthitavegajñāna.

g.2131 Excellent Arising

*legs 'byung*

ལེགས་འབྱུང་།

—

Son of the buddha Vipulabuddhi.

g.2132 Excellent Arrival

*legs 'ongs*

ལེགས་འོངས།

—

Son of the buddha Vāsava.

g.2133 Excellent Arrival

*legs 'ongs*

ལེགས་འོངས།

—

Son of the buddha Ratnayaśas.

g.2134 Excellent Assertion

*bzang po bzhed*

བཟང་པོ་བཞེད།

—

Buddha in the presence of whom the buddha Siṃhasvara (832 according to the third enumeration) first gave rise to the mind of awakening.

g.2135 Excellent Attention

*legs par sems*

ལེགས་པར་སེམས།

—

Foremost in terms of insight among the followers of the buddha Atyuccagāmin.

g.2136 Excellent Attention

*legs sems*



ལེགས་སེམས།

—

Attendant of the buddha Matimat.

g.2137 Excellent Awakening

*legs pa'i byang chub*

ལེགས་པའི་བྱང་ཆུབ།

—

Attendant of the buddha Dharaṇīśvara.

g.2138 Excellent Birth

*legs skyes*

ལེགས་སྐྱེས།

—

Father of the buddha Sārathi.

g.2139 Excellent Birth

*legs skyes*

ལེགས་སྐྱེས།

—

Father of the buddha Harṣadatta.

g.2140 Excellent Birth

*legs skyes*

ལེགས་སྐྱེས།

—

Father of the buddha Gandheśvara.

g.2141 Excellent Birth

*legs skyes*

ལེགས་སྐྱེས།

—

Attendant of the buddha Arthamati.

g.2142 Excellent Birth

*legs skyes*

ལེགས་སྐྱེས།

—

Father of the buddha Pradīparāja.

g.2143 Excellent Birth

*legs skyes*

ལེགས་སྐྱེས།

—

Attendant of the buddha Puṇyatejas.

g.2144 Excellent Birth

*legs par skyes*

ལེགས་པར་སྐྱེས།

—

Birthplace of the buddha Guṇabala.

g.2145 Excellent Body

*lus bzangs*

ལུས་བཟངས།

—

Attendant of the buddha Jīvaka.

g.2146 Excellent Body

*sku bzangs*

སྐུ་བཟངས།

—

Father of the buddha Madhurasvararāja.

g.2147 Excellent Body

*lus bzangs*

ལུས་བཟངས།

—

Father of the buddha Suvaktra.

g.2148 Excellent Brahmā

*tshangs bzangs*

ཚོངས་བཟངས།

—

Father of the buddha Maitreya.

g.2149 Excellent Brahmā

*tshangs bzangs*

ཚངས་བཟངས།

—

Father of the buddha Amṛtadhārin.

g.2150 Excellent Brahmā

*tshangs bzangs*

ཚངས་བཟངས།

—

Attendant of the buddha Maṇidharman.

g.2151 Excellent Brahmā

*tshangs bzangs*

ཚངས་བཟངས།

—

Father of the buddha Praśāntagati.

g.2152 Excellent Brahmā

*tshangs bzangs*

ཚངས་བཟངས།

—

Father of the buddha Brahmaketu.

g.2153 Excellent Brahmā

*tshangs bzangs*

ཚངས་བཟངས།

—

Attendant of the buddha Brahmaketu.

g.2154 Excellent Brahmā

*tshangs bzangs*

ཚངས་བཟངས།

—

Father of the buddha Brahmaruta.

- g.2155 Excellent Brahmā  
*tshangs bzangs*  
ཚོངས་བཟངས།  
—  
Father of the buddha Sughoṣa.
- g.2156 Excellent Brahmā  
*tshangs bzangs*  
ཚོངས་བཟངས།  
—  
Father of the buddha Dharmabala.
- g.2157 Excellent Brahmā  
*tshangs bzang*  
ཚོངས་བཟང།  
—  
Father of the buddha Suśīṭala.
- g.2158 Excellent Brahmā  
*tshangs bzangs*  
ཚོངས་བཟངས།  
—  
Father of the buddha Brahmaketu.
- g.2159 Excellent Brahmā  
*tshangs bzangs*  
ཚོངས་བཟངས།  
—  
Father of the buddha Brahmaghoṣa.
- g.2160 Excellent Brightness  
*mdangs bzangs*  
མདངས་བཟངས།  
—  
Attendant of the buddha Puṇyadhvaja.
- g.2161 Excellent Center

*lte ba bzang po*

ལྷེ་བ་བཟང་པོ།

—

Father of the buddha Asamabuddhi.

g.2162 Excellent City of Royal Palaces

*rgyal po'i pho brang grong khyer bzang po*

རྒྱལ་པོའི་ཕོ་བླང་གྲོང་ཁྱེར་བཟང་པོ།

—

Birthplace of the buddha Krakucchanda.

g.2163 Excellent Companion

*grogs bzang*

གྲོགས་བཟང་།

—

Father of the buddha Pratimaṇḍitalocana.

g.2164 Excellent Companion

*grogs bzang*

གྲོགས་བཟང་།

—

Father of the buddha Anantarūpa.

g.2165 Excellent Companion

*grogs bzang*

གྲོགས་བཟང་།

—

Father of the buddha Siṃharaśmi.

g.2166 Excellent Companion

*grogs bzang*

གྲོགས་བཟང་།

—

Father of the buddha Priyaṅgama.

g.2167 Excellent Companion

*grogs bzang*

གྲོགས་བཟང་།

—

Attendant of the buddha Saṃgīti.

g.2168 Excellent Conduct

*legs spyad*

ལེགས་སྐྱད།

—

Attendant of the buddha Guṇasañcaya.

g.2169 Excellent Countenance

*bzhin bzangs*

བཞིན་བཟངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇamālin.

g.2170 Excellent Crest

*bzang po'i tog*

བཟང་པོའི་རྟོག་

—

Attendant of the buddha Nala.

g.2171 Excellent Crest

*tog bzangs*

རྟོག་བཟངས།

—

Father of the buddha Candra.

g.2172 Excellent Crest

*tog bzangs*

རྟོག་བཟངས།

—

Father of the buddha Puṇyatejas.

g.2173 Excellent Crest

*tog bzangs*

ཏྲོག་བཟངས།

—

Father of the buddha Satyaketu.

g.2174 Excellent Crest

*tog bzangs*

ཏྲོག་བཟངས།

—

Father of the buddha Candrapradīpa.

g.2175 Excellent Crest

*tog bzang*

ཏྲོག་བཟང།

—

Father of the buddha Marutpūjita.

g.2176 Excellent Crest

*tog bzangs*

ཏྲོག་བཟངས།

—

Mother of the buddha Arajas.

g.2177 Excellent Crest

*tog bzangs*

ཏྲོག་བཟངས།

—

Father of the buddha Rāhucandra.

g.2178 Excellent Crest

*tog bzangs*

ཏྲོག་བཟངས།

—

Father of the buddha Pūjya.

g.2179 Excellent Crest

*tog bzang*

ཏྲོག་བཟང།

—

Father of the buddha Cūḍa.

g.2180 Excellent Crossing

*legs rgal*

ལེགས་རྒྱལ།

—

Father of the buddha Tejasrabha.

g.2181 Excellent Cultivation of Merit

*bsod nams legs par bsgoms*

བསོད་ནམས་ལེགས་པར་བསྐྱོམས།

—

Birthplace of the buddha Lokāntara.

g.2182 Excellent Dharma

*chos bzangs*

ཚོས་བཟངས།

—

Mother of the buddha Nāgakrama.

g.2183 Excellent Dharma

*chos bzangs*

ཚོས་བཟངས།

—

Attendant of the buddha Candra.

g.2184 Excellent Dharma

*chos bzangs*

ཚོས་བཟངས།

—

Son of the buddha Siṃhahasta.

g.2185 Excellent Dharma

*chos bzang*

ཚོས་བཟང།

—



Attendant of the buddha Jñānaśūra.

g.2186 Excellent Dharma

*chos bzangs*

ཚོས་བཟངས།

—

Attendant of the buddha Varabuddhi.

g.2187 Excellent Dharma

*chos bzangs*

ཚོས་བཟངས།

—

Attendant of the buddha Askhalitabuddhi.

g.2188 Excellent Dharma

*chos bzangs*

ཚོས་བཟངས།

—

Father of the buddha Matimat.

g.2189 Excellent Dharma

*chos bzang*

ཚོས་བཟང།

—

Birthplace of the buddha Vairocana.

g.2190 Excellent Discipline

*tshul khrims bzang po*

ཚུལ་ཁྲིམས་བཟང་པོ།

—

Father of the buddha Rāhula.

g.2191 Excellent Discipline

*tshul khrims bzang po*

ཚུལ་ཁྲིམས་བཟང་པོ།

—

Son of the buddha Rāhula.

g.2192 Excellent Divine Substance

*lha rdzas bzang po*

ལྷ་རྩམ་བཟང་པོ།

—

Father of the buddha Mahātejas.

g.2193 Excellent Divinity

*lha legs*

ལྷ་ལེགས།

—

Son of the buddha Sucandra.

g.2194 Excellent Divinity

*lha bzang*

ལྷ་བཟང།

—

Father of the buddha Anantaratikīrti.

g.2195 Excellent Divinity

*lha bzang*

ལྷ་བཟང།

—

Father of the buddha Devarāja.

g.2196 Excellent Divinity

*lha bzang*

ལྷ་བཟང།

—

Father of the buddha Ratnayaśas.

g.2197 Excellent Divinity

*lha bzang*

ལྷ་བཟང།

—

Father of the buddha Puṇyapradīpa.

g.2198 Excellent Divinity

*lha bzang*

ལྷ་བཟང།

—

Father of the buddha Maṅgalin.

g.2199 Excellent Divinity

*lha legs*

ལྷ་ལེགས།

—

Son of the buddha Cūḍa.

g.2200 Excellent Doctor

*sman pa bzang*

སྐྱེན་པ་བཟང།

—

Father of the buddha Lokasundara.

g.2201 Excellent Doctor

*sman pa bzang po*

སྐྱེན་པ་བཟང་པོ།

—

Father of the buddha Vidyutketu.

g.2202 Excellent Dust

*rdul bzangs*

རྩལ་བཟངས།

—

Birthplace of the buddha Arciṣmat.

g.2203 Excellent Edge

*so bzangs ma*

སོ་བཟངས་མ།

—

Mother of the buddha Maṇivajra.

g.2204 Excellent Emanation

*legs sprul*

ལེགས་སྤྱུལ།

—

Attendant of the buddha Dṛḍhakrama.

g.2205 Excellent Endeavor

*bzang brtsams*

བཟང་བརྩམས།

—

A person who sacrificed his own body.

g.2206 Excellent Eye

*spyan legs*

སྤྱན་ལེགས།

—

Father of the buddha Mahāpradīpa.

g.2207 Excellent Eye

*mig bzangs*

མིག་བཟངས།

—

Attendant of the buddha Abhyudgataśrī.

g.2208 Excellent Eye

*mig bzangs*

མིག་བཟངས།

—

Father of the buddha Sūryaprabha.

g.2209 Excellent Eye

*mig bzangs*

མིག་བཟངས།

—

Mother of the buddha Sthāmaprāpta.

g.2210 Excellent Eye

*mig bzangs*

མིག་བཟངས།

—

Father of the buddha Ratnacandra.

g.2211 Excellent Eye

*mig bzang*

མིག་བཟང་།

—

Father of the buddha Cārulocana.

g.2212 Excellent Eye

*mig bzangs*

མིག་བཟངས།

—

Son of the buddha Laḍitanetra.

g.2213 Excellent Eye

*mig bzangs*

མིག་བཟངས།

—

Father of the buddha Subuddhinetra.

g.2214 Excellent Eye

*spyan legs*

སྤྱན་ལེགས།

—

Father of the buddha Pratibhānacakṣus.

g.2215 Excellent Eye

*mig bzangs*

མིག་བཟངས།

—

Father of the buddha Candra.

g.2216 Excellent Eye

*spyan legs*

སྤྱན་ལེགས།

—

Father of the buddha Priyacakṣurvakra.

g.2217 Excellent Eye

*mig legs pa*

མིག་ལེགས་པ།

—

Foremost in terms of insight among the followers of the buddha Deva.

g.2218 Excellent Faction

*sde bzangs*

སྡེ་བཟང་ས།

—

Son of the buddha Jñānaruta.

g.2219 Excellent Fame

*grags bzang*

གྲགས་བཟང་།

—

Father of the buddha Rāhudeva.

g.2220 Excellent Fame

*bzang grags*

བཟང་གྲགས།

—

Son of the buddha Ratnaketu.

g.2221 Excellent Fame

*legs grags*

ལེགས་གྲགས།

—

Son of the buddha Vighuṣṭarāja.

g.2222 Excellent Field

*zhing bzangs*

ཞིང་བཟང་ས།

—

Father of the buddha Arhadyaśas.

g.2223 Excellent Flower

*me tog bzang*

མེ་ཏོག་བཟང་།

—

Mother of the buddha Vairocana.

g.2224 Excellent Flower

*me tog bzang po*

མེ་ཏོག་བཟང་པོ།

—

Attendant of the buddha Siṃhahastin.

g.2225 Excellent Flower

*me tog bzang po*

མེ་ཏོག་བཟང་པོ།

—

Son of the buddha Supuṣpa.

g.2226 Excellent Flower

*me tog bzang po*

མེ་ཏོག་བཟང་པོ།

—

Attendant of the buddha Lokacandra.

g.2227 Excellent Flower

*me tog bzang po*

མེ་ཏོག་བཟང་པོ།

—

Father of the buddha Puṣpaketu.

g.2228 Excellent Flower

*me tog bzang po*

མེ་ཏོག་བཟང་པོ།

—

Attendant of the buddha Puṣpaketu.

g.2229 Excellent Flower

*me tog bzang po*

མེ་ཏོག་བཟང་པོ།

—

Attendant of the buddha Puṣpita.

g.2230 Excellent Flower

*me tog bzang po*

མེ་ཏོག་བཟང་པོ།

—

Father of the buddha Lokajyeṣṭha.

g.2231 Excellent Flower

*me tog bzang*

མེ་ཏོག་བཟང་།

—

Father of the buddha Mahāpraṇāda.

g.2232 Excellent Flower

*me tog bzang*

མེ་ཏོག་བཟང་།

—

Father of the buddha Hutārci.

g.2233 Excellent Force

*sde bzangs*

སྡེ་བཟང་ས།

—

Father of the buddha Vajrasena.

g.2234 Excellent Form

*gzugs bzang*

གཟུགས་བཟང་།

—

Attendant of the buddha Mālādhārin.

g.2235 Excellent Form

*gzugs bzang*



གཟུགས་བཟང་།

—

Mother of the buddha Tiṣya.

g.2236 Excellent Form

*gzugs bzang*

གཟུགས་བཟང་།

—

Father of the buddha Dharaṇīśvara.

g.2237 Excellent Form

*gzugs bzang*

གཟུགས་བཟང་།

—

Father of the buddha Anāvilārtha.

g.2238 Excellent Form

*gzugs bzang*

གཟུགས་བཟང་།

—

Father of the buddha Śreṣṭharūpa.

g.2239 Excellent Form

*gzugs bzang*

གཟུགས་བཟང་།

—

Father of the buddha Guṇatejas.

g.2240 Excellent Form

*gzugs bzang*

གཟུགས་བཟང་།

—

Attendant of the buddha Puṇyamati.

g.2241 Excellent Form

*gzugs bzang*

གཟུགས་བཟང་།

—

Buddha in the presence of whom the buddha Śāśin (80 according to the third enumeration) first gave rise to the mind of awakening.

g.2242 Excellent Form

*gzugs bzang*

གཟུགས་བཟང་།

—

Buddha in the presence of whom the buddha Aṅgaja (90 according to the third enumeration) first gave rise to the mind of awakening.

g.2243 Excellent Fortune

*skal bzang*

སྐལ་བཟང་།

—

Son of the buddha Pūjya.

g.2244 Excellent Fragrance

*spos bzang*

སྤྲོས་བཟང་།

—

Father of the buddha Druma.

g.2245 Excellent Fragrance

*spos bzang*

སྤྲོས་བཟང་།

—

Father of the buddha Caraṇabhrāja.

g.2246 Excellent Fragrance

*spos bzang*

སྤྲོས་བཟང་།

—

Son of the buddha Caraṇabhrāja.

g.2247 Excellent Fragrance

*spos bzangs*

སྤྲོས་བཟང་ས།

—

Attendant of the buddha Parvatendra.

g.2248 Excellent Friend

*bshes gnyen bzang po*

བཤེས་གཉེན་བཟང་པོ།

—

Attendant of the buddha Prāmodyarāja.

g.2249 Excellent Friend

*bshes gnyen bzang po*

བཤེས་གཉེན་བཟང་པོ།

—

Father of the buddha Abhyudgataśrī.

g.2250 Excellent Friend

*gnyen bzang*

གཉེན་བཟང་།

—

Father of the buddha Apagatakleśa.

g.2251 Excellent Friend

*bshes gnyen bzang po*

བཤེས་གཉེན་བཟང་པོ།

—

Father of the buddha Subāhu.

g.2252 Excellent Gait

*'gros stabs bzang po*

འགྲོས་སྐྱབས་བཟང་པོ།

—

Birthplace of the buddha Cīṛṇabuddhi.

g.2253 Excellent Garland

*phreng bzangs*

ཐྱེང་བཟང་ས།

—

Father of the buddha Yaśottara.

g.2254 Excellent Gathering

*tshogs bzang*

ཚོགས་བཟང་།

—

Attendant of the buddha Ratnāgni.

g.2255 Excellent Gift

*bzang sbyin*

བཟང་སྦྱིན།

—

Mother of the buddha Nārāyaṇa.

g.2256 Excellent Gift

*legs byin*

ལེགས་བྱིན།

—

Father of the buddha Prabhūta.

g.2257 Excellent Gift

*legs byin*

ལེགས་བྱིན།

—

Father of the buddha Dharmeśvara.

g.2258 Excellent Gift

*legs byin*

ལེགས་བྱིན།

—

Attendant of the buddha Sundarapārśva.

g.2259 Excellent Gift

*legs byin*

ལེགས་བྱིན།

—

Attendant of the buddha Yaśas.

g.2260 Excellent Gift

*legs byin*

ལེགས་བྱིན།

—

Father of the buddha Vegajaha.

g.2261 Excellent Gift of Worship

*mchod sbyin bzang po*

མཚོད་སྦྱིན་བཟང་པོ།

—

Father of the buddha Anuttarajñānin.

g.2262 Excellent Glory

*dpal bzang*

དཔལ་བཟང་།

—

Foremost in terms of insight among the followers of the buddha  
Vigatatamas.

g.2263 Excellent Glory

*bzang dpal*

བཟང་དཔལ།

—

Mother of the buddha Madhurasvararāja.

g.2264 Excellent Glory

*dpal bzangs*

དཔལ་བཟངས།

—

Father of the buddha Vimalarāja.

g.2265 Excellent Hand

*lag bzangs*

ལག་བཟངས།

—

Attendant of the buddha Mahātejas.

g.2266 Excellent Hand

*lag bzangs*

ལག་བཟངས།

—

Father of the buddha Hitaiṣin.

g.2267 Excellent Hand

*lag bzangs*

ལག་བཟངས།

—

Foremost in terms of insight among the followers of the buddha Guṇamālin.

g.2268 Excellent Hand

*lag bzangs*

ལག་བཟངས།

—

Father of the buddha Nikhiladarśin.

g.2269 Excellent Hand

*lag bzangs*

ལག་བཟངས།

—

Father of the buddha Gandhahastin.

g.2270 Excellent Hand

*lag bzangs*

ལག་བཟངས།

—

Father of the buddha Vidyutprabha.

g.2271 Excellent Hand

*lag bzangs*

ལག་བཟངས།

—

Father of the buddha Arthabuddhi.

g.2272 Excellent Hand

*lag bzangs*

ལག་བཟངས།

—

Attendant of the buddha Sūryaraśmi.

g.2273 Excellent Hand

*lag bzangs*

ལག་བཟངས།

—

Father of the buddha Amita.

g.2274 Excellent Hand

*lag bzangs*

ལག་བཟངས།

—

Father of the buddha Trailokyapūjya.

g.2275 Excellent Hands

*lag bzangs*

ལག་བཟངས།

*subahu*

Father of the buddha Saṃjaya.

g.2276 Excellent Heap

*phung po bzang po*

ཕུང་པོ་བཟང་པོ།

—

Father of the buddha Ketuprabha.

g.2277 Excellent in All Regards

*kun tu bzang po*

ཀུན་ཏུ་བཟང་པོ།

—

Son of the buddha Laḍitakrama.

g.2278 Excellent Insight

*shes rab bzang po*

ཤེས་རབ་བཟང་པོ།

—

Father of the buddha Prajñākūṭa.

g.2279 Excellent Insight

*shes bzang*

ཤེས་བཟང།

—

Attendant of the buddha Prajñākūṭa.

g.2280 Excellent Insight

*shes rab bzang po*

ཤེས་རབ་བཟང་པོ།

—

Attendant of the buddha Prajñādatta.

g.2281 Excellent Insight

*shes rab bzang po*

ཤེས་རབ་བཟང་པོ།

—

Attendant of the buddha Mahāprajñātirtha.

g.2282 Excellent Insight

*legs shes*

ལེགས་ཤེས།

—

Attendant of the buddha Meghadhvaja.

g.2283 Excellent Intelligence

*legs pa'i blo gros*

ལེགས་པའི་བློ་གྲོས།

—

Father of the buddha Pradyota.

g.2284 Excellent Intelligence

*legs pa'i blo gros ma*



ལེགས་པའི་སློ་བློས་མ།

—

Mother of the buddha Nakṣatrarāja.

g.2285 Excellent Intelligence

*blo gros bzang po*

སློ་བློས་བཟང་པོ།

—

Attendant of the buddha Ratnākara.

g.2286 Excellent Intelligence

*blo gros bzang mo*

སློ་བློས་བཟང་མོ།

—

Mother of the buddha Vigatakāṅkṣa.

g.2287 Excellent Intelligence

*blo gros bzang mo*

སློ་བློས་བཟང་མོ།

—

Mother of the buddha Velāma.

g.2288 Excellent Intelligence

*blo gros bzang mo*

སློ་བློས་བཟང་མོ།

—

Mother of the buddha Guṇārci.

g.2289 Excellent Intelligence

*legs pa'i blo gros*

ལེགས་པའི་སློ་བློས།

—

Foremost in terms of insight among the followers of the buddha Guṇagupta.

g.2290 Excellent Intelligence

*blo gros bzang mo*

སློ་བློས་བཟང་མོ།

—

Mother of the buddha Vikrāntadeva.

g.2291 Excellent Intelligence

*blo gros bzang mo*

ལྷོ་གྲོས་བཟང་མོ།

—

Mother of the buddha Vāsanottīrṇagati.

g.2292 Excellent Intelligence

*blo gros bzang*

ལྷོ་གྲོས་བཟང་།

—

Buddha in the presence of whom the buddha Siṃhaketu (125 according to the third enumeration) first gave rise to the mind of awakening.

g.2293 Excellent Intelligence

*blo gros bzang po*

ལྷོ་གྲོས་བཟང་པོ།

—

Buddha in the presence of whom the buddha Meruṃśas (286 according to the third enumeration) first gave rise to the mind of awakening.

g.2294 Excellent Jewel

*rin chen bzang po*

རིན་ཆེན་བཟང་པོ།

—

Attendant of the buddha Jagatpūjita.

g.2295 Excellent Jewel

*rin chen bzangs*

རིན་ཆེན་བཟངས།

—

Father of the buddha Ratna.

g.2296 Excellent Jewel

*rin chen bzang po*

རིན་ཆེན་བཟང་པོ།

—

Father of the buddha Ratnottama.

g.2297 Excellent Jewel

*rin chen bzang po*

རིན་ཆེན་བཟང་པོ།

—

Attendant of the buddha Rāhudeva.

g.2298 Excellent Jewel

*rin chen bzang po*

རིན་ཆེན་བཟང་པོ།

—

Son of the buddha Puṇyapradīparāja.

g.2299 Excellent Jewel

*rin chen bzang po*

རིན་ཆེན་བཟང་པོ།

—

Foremost in terms of insight among the followers of the buddha  
Samṛddhajñāna.

g.2300 Excellent Joy

*dga' ba bzang po*

དགའ་བ་བཟང་པོ།

—

Foremost in terms of insight among the followers of the second buddha  
Kusuma.

g.2301 Excellent Joy

*bzang dga'*

བཟང་དགའ།

—

Attendant of the buddha Mahābala.

g.2302 Excellent Joy

*dga' ba bzang mo*

དགའ་བ་བཟང་མོ།

—

Mother of the buddha Sthitabuddhi.

g.2303 Excellent Joy

*bzang dga'*

བཟང་དགའ།

—

Son of the buddha Ratnadeva.

g.2304 Excellent Joy

*dga' ba bzang po*

དགའ་བ་བཟང་པོ།

—

Attendant of the buddha Suvayas.

g.2305 Excellent Joy

*legs dga'*

ལེགས་དགའ།

—

Attendant of the buddha Bhāgīrathi.

g.2306 Excellent Joy

*legs dga'*

ལེགས་དགའ།

—

Father of the buddha Maṇidharman.

g.2307 Excellent Joy

*legs dga'*

ལེགས་དགའ།

—

Attendant of the buddha Sāgara.

g.2308 Excellent Joy

*legs dga'*

ལེགས་དགའ།

—

Father of the buddha Ratnaprabha.

g.2309 Excellent Joy

*legs dga'*

ལེགས་དགའ།

—

Son of the buddha Puṇyarāśi.

g.2310 Excellent Joy

*legs dga'*

ལེགས་དགའ།

—

Attendant of the buddha Dharmeśvara.

g.2311 Excellent Joy

*dga' ba bzang*

དགའ་བ་བཟང།

—

Birthplace of the buddha Mahāpradīpa.

g.2312 Excellent Knower of Modesty

*bzang po ngo tsha mkhyen pa*

བཟང་པོ་ངོ་ཚ་མཚུན་པ།

—

Buddha in the presence of whom the buddha Nātha (576 according to the third enumeration) first gave rise to the mind of awakening.

g.2313 Excellent Knowledge

*shes legs*

ཤེས་ལེགས།

—

Attendant of the buddha Jñānarāśi.

g.2314 Excellent Knowledge

*shes legs*

ཤེས་ལེགས།

—

Attendant of the buddha Mokṣadhvaja.

g.2315 Excellent Land

*yul bzangs*

ཡུལ་བཟངས།

—

Attendant of the buddha Śāntārtha.

g.2316 Excellent Land

*yul 'khor bzang*

ཡུལ་འཁོར་བཟང།

—

Father of the buddha Candrānana.

g.2317 Excellent Land

*yul 'khor bzang*

ཡུལ་འཁོར་བཟང།

—

Birthplace of the buddha Kāśyapa.

g.2318 Excellent Leader

*legs gtso*

ལེགས་གཙོ།

—

Attendant of the buddha Gandheśvara.

g.2319 Excellent Leader

*gtso bzang*

གཙོ་བཟང།

—

Father of the buddha Jyeṣṭhadatta.

g.2320 Excellent Liberation

*legs grol*

ལེགས་གྲོལ།

—

Son of the buddha Udāragarbha.

g.2321 Excellent Liberation

*thar pa bzang po*

ཐར་པ་བཟང་པོ།

—

Buddha in the presence of whom the buddha Sārodgata (856 according to the third enumeration) first gave rise to the mind of awakening.

g.2322 Excellent Light

*'od bzangs*

འོད་བཟངས།

—

Foremost in terms of insight among the followers of the buddha Kṛtārthadarśin.

g.2323 Excellent Light

*'od bzangs*

འོད་བཟངས།

—

Father of the buddha Vigatabhaya.

g.2324 Excellent Light

*'od bzangs*

འོད་བཟངས།

—

Father of the buddha Arciṣmati.

g.2325 Excellent Light

*legs snang*

ལེགས་སྣང།

—

Father of the buddha Kṛtavarman.

g.2326 Excellent Light

*legs snang*

ལེགས་སྣང་།

—

Attendant of the buddha Drumendra.

g.2327 Excellent Light

*'od bzangs*

འོད་བཟངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anupamaśrī.

g.2328 Excellent Light

*'od bzangs*

འོད་བཟངས།

—

Mother of the buddha Adīna.

g.2329 Excellent Light

*'od bzangs*

འོད་བཟངས།

—

Attendant of the buddha Acala.

g.2330 Excellent Light

*'od bzangs ma*

འོད་བཟངས་མ།

—

Mother of the buddha Sugandha.

g.2331 Excellent Light

*legs snang*

ལེགས་སྣང་།

—

Father of the buddha Jyotiṣka.

g.2332 Excellent Light of Qualities

*yon tan 'od bzangs pa*



ཡོན་ཏན་འོད་བཟངས་པ།

—

Foremost in terms of insight among the followers of the buddha Sugandha.

g.2333 Excellent Light of Qualities

*yon tan 'od bzangs pa*

ཡོན་ཏན་འོད་བཟངས་པ།

—

Foremost in terms of insight among the followers of the buddha  
Prajñāpuṣpa.

g.2334 Excellent Light Rays

*'od zer bzang*

འོད་ཟེར་བཟང་།

—

Father of the buddha Laḍitavikrama.

g.2335 Excellent Light Rays

*'od zer bzang*

འོད་ཟེར་བཟང་།

—

Father of the buddha Mahātapas.

g.2336 Excellent Light Rays

*'od zer bzang po*

འོད་ཟེར་བཟང་པོ།

—

Father of the buddha Mañicandra.

g.2337 Excellent Light Rays

*'od zer bzang po*

འོད་ཟེར་བཟང་པོ།

—

Son of the buddha Jñānākara.

g.2338 Excellent Lotus

*pad ma bzang*

ཕད་མ་བཟང་།

—

Father of the buddha Ratnatejas.

g.2339 Excellent Lotus

*pad ma bzang*

ཕད་མ་བཟང་།

—

Father of the buddha Guṇasāgara.

g.2340 Excellent Lotus

*pad ma bzang*

ཕད་མ་བཟང་།

—

Attendant of the buddha Guṇasāgara.

g.2341 Excellent Lotus

*pad ma bzang po*

ཕད་མ་བཟང་པོ།

—

Father of the buddha Padmaraśmi.

g.2342 Excellent Lotus

*pad ma bzang*

ཕད་མ་བཟང་།

—

Father of the buddha Padmakośa.

g.2343 Excellent Luminous Qualities

*yon tan 'od bzang*

ཡོན་ཏན་འོད་བཟང་།

—

Mother of the buddha Guṇatejoraśmi.

g.2344 Excellent Mark

*mtshan bzang*

མཚན་བཟང་།

—

Son of the buddha Viniścitamati.

g.2345 Excellent Meaning

*don bzangs*

དོན་བཟངས།

—

Attendant of the buddha Satyacara.

g.2346 Excellent Medicine

*sman pa bzang po*

སྤྲོན་པ་བཟང་པོ།

—

Attendant of the buddha Puṇyapriya.

g.2347 Excellent Melody

*dbyangs bzangs*

དབྱུངས་བཟངས།

—

Father of the buddha Samadhyāyin.

g.2348 Excellent Melody of Dharma

*chos 'dzin dbyangs bzangs*

ཚོས་འཛིན་དབྱུངས་བཟངས།

—

Attendant of the buddha Tiṣya.

g.2349 Excellent Merit

*bsod nams bzang*

བསོད་ནམས་བཟང།

—

Father of the buddha Surabhiḡandha.

g.2350 Excellent Merit

*bsod nams bzang po*

བསོད་ནམས་བཟང་པོ།

—

Father of the buddha Sudarśana.

g.2351 Excellent Merit

*bsod nams bzang po*

བསོད་ནམས་བཟང་པོ།

—

Father of the buddha Dharmākara.

g.2352 Excellent Merit

*bsod nams bzang*

བསོད་ནམས་བཟང་།

—

Father of the buddha Satyabhāṇin.

g.2353 Excellent Merit

*bsod nams bzang po*

བསོད་ནམས་བཟང་པོ།

—

Father of the buddha Sucintitārtha.

g.2354 Excellent Merit

*bsod nams bzang po*

བསོད་ནམས་བཟང་པོ།

—

Son of the buddha Dṛḍhadharma.

g.2355 Excellent Merit

*bsod nams bzang po*

བསོད་ནམས་བཟང་པོ།

—

Father of the buddha Puṇyaraśi.

g.2356 Excellent Merit

*bsod nams bzang po*

བསོད་ནམས་བཟང་པོ།

—

Father of the buddha Puṇyaraśmi.

g.2357 Excellent Mind

*legs sems*

ལེགས་སེམས།

—

Attendant of the buddha Mahābāhu.

g.2358 Excellent Mind

*yid bzangs*

ཡིད་བཟངས།

—

Father of the buddha Muktiskandha.

g.2359 Excellent Mind

*blo bzang*

བློ་བཟང།

—

Foremost in terms of insight among the followers of the buddha Mahāmeru.

g.2360 Excellent Mind

*blo bzangs*

བློ་བཟངས།

—

Father of the buddha Kusumadeva.

g.2361 Excellent Mind

*legs sems*

ལེགས་སེམས།

—

Son of the buddha Candrārka.

g.2362 Excellent Mind

*blo bzangs*

བློ་བཟངས།

—

Attendant of the buddha Vibhrājacchattra.

g.2363 Excellent Mind

*blo bzang*

ལྷོ་བཟང་།

—

Father of the buddha Pūrṇamati.

g.2364 Excellent Mind

*legs sems ma*

ལེགས་སེམས་མ།

—

Mother of the buddha Aśoka.

g.2365 Excellent Mind

*legs sems*

ལེགས་སེམས།

—

Foremost in terms of insight among the followers of the buddha  
Guṇaskandha.

g.2366 Excellent Mind

*blo bzangs*

ལྷོ་བཟངས།

—

Father of the buddha Śrīgupta.

g.2367 Excellent Mind

*legs sems*

ལེགས་སེམས།

—

Attendant of the buddha Marudyaśas.

g.2368 Excellent Mind

*legs sems*

ལེགས་སེམས།

—

Son of the buddha Ratnaskandha.

g.2369 Excellent Mind

*blo bzangs*

ལྷོ་བཟངས།

—

Attendant of the buddha Laḍitavikrama.

g.2370 Excellent Mind

*blo bzangs*

ལྷོ་བཟངས།

—

Attendant of the buddha Dharmakīrti.

g.2371 Excellent Mind

*blo bzangs*

ལྷོ་བཟངས།

—

Father of the buddha Vidyuddatta.

g.2372 Excellent Mind

*blo bzangs*

ལྷོ་བཟངས།

—

Attendant of the buddha Lokottara.

g.2373 Excellent Mind

*blo bzang*

ལྷོ་བཟང།

—

Father of the buddha Guṇavisṛta.

g.2374 Excellent Mind

*legs sems*

ལེགས་སེམས།

—

Attendant of the buddha Arthabuddhi.

g.2375 Excellent Mind

*blo bzangs*

ལྷོ་བཟངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Satyadeva.

g.2376 Excellent Mind

*legs sems*

ལེགས་སེམས།

—

Father of the buddha Kuśalaprabha.

g.2377 Excellent Mind

*blo bzangs*

ལྷོ་བཟངས།

—

Father of the buddha Śubhacīṛṇabuddhi.

g.2378 Excellent Mind

*blo bzangs*

ལྷོ་བཟངས།

—

Father of the buddha Varabuddhi.

g.2379 Excellent Mind

*blo bzangs*

ལྷོ་བཟངས།

—

Attendant of the buddha Mahādarśana.

g.2380 Excellent Mind

*blo bzangs*

ལྷོ་བཟངས།

—

Father of the buddha Prajñānavihāśasvara.

g.2381 Excellent Mind

*legs sems*



ལེགས་སེམས།

—

Attendant of the buddha Viraja.

g.2382 Excellent Mind

*blo bzang*

སྣོ་བཟང།

—

Attendant of the buddha Sudarśana.

g.2383 Excellent Mind

*legs sems*

ལེགས་སེམས།

—

Buddha in the presence of whom the buddha Guṇākara (285 according to the third enumeration) first gave rise to the mind of awakening.

g.2384 Excellent Mind

*legs pa'i blo*

ལེགས་པའི་སྣོ།

—

Buddha in the presence of whom the buddha Sucittayaśas (408 according to the third enumeration) first gave rise to the mind of awakening.

g.2385 Excellent Mind

*blo bzangs*

སྣོ་བཟངས།

—

Attendant of the buddha Brahmaketu.

g.2386 Excellent Mind

*blo bzangs*

སྣོ་བཟངས།

—

Attendant of the buddha Cīṛṇabuddhi.

g.2387 Excellent Mind

*blo bzangs*

ལྷོ་བཟངས།

—

Father of the buddha Vegadhārin.

g.2388 Excellent Mind

*blo bzangs*

ལྷོ་བཟངས།

—

Father of the buddha Suprabha.

g.2389 Excellent Mind

*blo legs*

ལྷོ་ལེགས།

—

Son of the buddha Suprabha.

g.2390 Excellent Mind

*blo bzangs*

ལྷོ་བཟངས།

—

Father of the buddha Yaśodatta.

g.2391 Excellent Mind

*blo bzangs*

ལྷོ་བཟངས།

—

Father of the buddha Bodhirāja.

g.2392 Excellent Mind

*yid bzangs*

ཡིད་བཟངས།

—

Birthplace of the buddha Varuṇa.

g.2393 Excellent Mind of Intelligence

*blo gros legs sems*

ལྷོ་ལྷོ་ལེགས་སེམས།

—

Buddha in the presence of whom the buddha Marudadhīpa (937 according to the third enumeration) first gave rise to the mind of awakening.

g.2394 Excellent Miraculous Ability

*rdzu 'phrul bzang po*

རྩུ་འཕྲུལ་བཟང་པོ།

—

Attendant of the buddha Abhijñāketu.

g.2395 Excellent Modesty

*khrel yod bzang po*

ཁྲེལ་ཡོད་བཟང་པོ།

—

Buddha in the presence of whom the buddha Netra (470 according to the third enumeration) first gave rise to the mind of awakening.

g.2396 Excellent Moon

*zla ba bzang po*

ཟླ་བ་བཟང་པོ།

—

Foremost in terms of insight among the followers of the buddha Satyaketu.

g.2397 Excellent Moon

*zla bzangs*

ཟླ་བཟངས།

—

Mother of the buddha Vajradhvaja.

g.2398 Excellent Moon

*zla bzang*

ཟླ་བཟང།

—

Father of the buddha Mañiprabhā.

g.2399 Excellent Moon

*zla bzangs*

ལྷ་བཟངས།

—

Father of the buddha Jyeṣṭha.

g.2400 Excellent Moon

*zla bzang*

ལྷ་བཟང།

—

Son of the buddha Ajitagaṇa.

g.2401 Excellent Moon

*zla bzang*

ལྷ་བཟང།

—

Father of the buddha Gaṇimukha.

g.2402 Excellent Moon

*zla bzangs*

ལྷ་བཟངས།

—

Attendant of the buddha Candraprabha.

g.2403 Excellent Moon

*zla bzang*

ལྷ་བཟང།

—

Father of the buddha Nakṣatrarāja.

g.2404 Excellent Moon

*zla bzang*

ལྷ་བཟང།

—

Father of the buddha Citraraśmi.

g.2405 Excellent Moon

*zla bzang*

ལྷ་བཟང་།

—

Attendant of the buddha Maṇuṣyacandra.

g.2406 Excellent Moon

*zla legs*

ལྷ་ལེགས།

—

Attendant of the buddha Vigatamohārthacintin.

g.2407 Excellent Moon

*zla legs*

ལྷ་ལེགས།

—

Mother of the buddha Guṇacūḍa.

g.2408 Excellent Moon

*zla legs*

ལྷ་ལེགས།

—

Son of the buddha Bhavatr̥ṣṇāmalaprahīṇa.

g.2409 Excellent Moon

*zla bzang*

ལྷ་བཟང་།

—

Father of the buddha Puṣpadamasthita.

g.2410 Excellent Moon

*zla bzang*

ལྷ་བཟང་།

—

Father of the buddha Arthavādin.

g.2411 Excellent Moon

*zla ba bzang po*

ལྷ་བ་བཟང་པོ།

—

Buddha in the presence of whom the buddha Śreṣṭharūpa (563 according to the third enumeration) first gave rise to the mind of awakening.

g.2412 Excellent Peace

*legs zhi*

ལེགས་ཞི།

—

Son of the buddha Jñānasāgara.

g.2413 Excellent Peace

*legs zhi*

ལེགས་ཞི།

—

Attendant of the buddha Sughoṣa.

g.2414 Excellent Peace

*legs zhi*

ལེགས་ཞི།

—

Attendant of the buddha Praśāntamala.

g.2415 Excellent Peace

*legs zhi*

ལེགས་ཞི།

—

Father of the buddha Guṇavīrya.

g.2416 Excellent Peak

*legs brtsegs*

ལེགས་བརྟེན།

—

Father of the buddha Guṇabala.

g.2417 Excellent Perception of the Array

*bkod pa legs mthong*

བཀོད་པ་ལེགས་མཐོང་།

—

Mother of the buddha Devaruta.

g.2418 Excellent Power

*legs dbang*

ལེགས་དབང་།

—

Attendant of the buddha Janendrakalpa.

g.2419 Excellent Power

*legs mthu*

ལེགས་མཐུ།

—

Son of the buddha Susthita.

g.2420 Excellent Power

*legs mthu*

ལེགས་མཐུ།

—

Son of the buddha Nāgadatta.

g.2421 Excellent Power

*mthu rtsal bzang po*

མཐུ་རྩལ་བཟང་པོ།

—

Foremost in terms of insight among the followers of the buddha Ojobala.

g.2422 Excellent Power

*legs mthu*

ལེགས་མཐུ།

—

Father of the buddha Sthāmaśrī.

g.2423 Excellent Presence of Power

*mthu rtsal legs par gnas pa*

མཐུ་རྩལ་ལེགས་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sthāmaśrī.

g.2424 Excellent Protection

*mgon bzangs*

མགོན་བཟངས།

—

Attendant of the buddha Śrīprabha.

g.2425 Excellent Purity

*legs dag*

ལེགས་དག།

—

Attendant of the buddha Akṣaya.

g.2426 Excellent Radiance

*'od zer bzang po*

འོད་ཟེར་བཟང་པོ།

—

Father of the buddha Raśmirāja.

g.2427 Excellent Radiance

*'od 'phro bzang po*

འོད་འཕྲོ་བཟང་པོ།

—

Attendant of the buddha Arciṣmat.

g.2428 Excellent Radiance

*'od zer bzang po*

འོད་ཟེར་བཟང་པོ།

—

Buddha in the presence of whom the buddha Siṃhahasta (377 according to the third enumeration) first gave rise to the mind of awakening.

g.2429 Excellent Realization

*legs rtogs*

ལེགས་རྟོགས།



—

Father of the buddha Udāragarbha.

g.2430 Excellent Ruler

*bzang dbang*

བཟང་དབང།

—

Attendant of the buddha Indra.

g.2431 Excellent Ruler

*legs dbang*

ལེགས་དབང།

—

Attendant of the buddha Priyaṅgama.

g.2432 Excellent Sacrifice

*mchod sbyin bzang po*

མཚོད་སྦྱིན་བཟང་པོ།

—

Attendant of the buddha Satya.

g.2433 Excellent Sacrifice

*mchod sbyin bzang po*

མཚོད་སྦྱིན་བཟང་པོ།

—

Father of the buddha Siṃhahastin.

g.2434 Excellent Sacrifice

*mchod sbyin legs*

མཚོད་སྦྱིན་ལེགས།

—

Attendant of the buddha Mokṣatejas.

g.2435 Excellent Sacrifice

*mchod sbyin bzang po*

མཚོད་སྦྱིན་བཟང་པོ།

—

Attendant of the buddha Asaṅgamati.

g.2436 Excellent Sacrifice

*mchod sbyin bzang po*

མཚོད་སྦྱིན་བཟང་པོ།

—

Father of the buddha Jñānarāsi.

g.2437 Excellent Sacrifice

*mchod sbyin bzang po*

མཚོད་སྦྱིན་བཟང་པོ།

—

Father of the buddha Siṃhasena.

g.2438 Excellent Sacrifice

*legs pa'i mchod sbyin*

ལེགས་པའི་མཚོད་སྦྱིན།

—

Attendant of the buddha Anuttarajñānin.

g.2439 Excellent Sacrifice

*mchod sbyin bzang po*

མཚོད་སྦྱིན་བཟང་པོ།

—

Father of the buddha Suyajña.

g.2440 Excellent Sandalwood

*tsan dan bzang po*

ཅན་དན་བཟང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Lokaprabha.

g.2441 Excellent Sandalwood

*tsan dan bzang po*

ཅན་དན་བཟང་པོ།

—

Father of the buddha Damajyeṣṭha.

g.2442 Excellent Sharpness

*so bzangs*

སོ་བཟངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anantatejas.

g.2443 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Son of the buddha Surabhighandha.

g.2444 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Son of the buddha Manujacandra.

g.2445 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Son of the buddha Ratnākara.

g.2446 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Attendant of the buddha Pradyotarāja.

g.2447 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Attendant of the buddha Viniścitamati.

g.2448 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Father of the buddha Śobhita.

g.2449 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Attendant of the buddha Sumedhas.

g.2450 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Son of the buddha Dundubhimeghasvara.

g.2451 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Son of the buddha Candrānana.

g.2452 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Son of the buddha Kalyāṇacūḍa.

g.2453 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Mother of the buddha Bhānumat.

g.2454 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Son of the buddha Vidhijña.

g.2455 Excellent Sight

*mthong legs*

མཐོང་ལེགས།

—

Mother of the buddha Jagattoṣaṇa.

g.2456 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Father of the buddha Siddhi.

g.2457 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Son of the buddha Dharmeśvara.

g.2458 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Son of the buddha Uccaratna.

g.2459 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Father of the buddha Roca.

g.2460 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Buddha in the presence of whom the buddha Amoghadarśin (61 according to the third enumeration) first gave rise to the mind of awakening.

g.2461 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Buddha in the presence of whom the buddha Vimāla (79 according to the third enumeration) first gave rise to the mind of awakening.

g.2462 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Buddha in the presence of whom the buddha Jñānin (93 according to the third enumeration) first gave rise to the mind of awakening.

g.2463 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Buddha in the presence of whom the buddha Jñānākara (101 according to the third enumeration) first gave rise to the mind of awakening.

g.2464 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Buddha in the presence of whom the buddha Aridama (259 according to the third enumeration) first gave rise to the mind of awakening.

g.2465 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Son of the buddha Samudradatta.

g.2466 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Attendant of the buddha Suraśmi.

g.2467 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Attendant of the buddha Pratibhānarāṣṭra.

g.2468 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Attendant of the buddha Maṇiviśuddha.

g.2469 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Buddha in the presence of whom the buddha Pradyota (28 according to the third enumeration) first gave rise to the mind of awakening.

g.2470 Excellent Sight

*legs mthong*

ལེགས་མཐོང་།

—

Attendant of the buddha Susvara.

g.2471 Excellent Speaker

*legs par sgra sgrogs*

ལེགས་པར་སྒྲ་སྒྲོགས།

—

Buddha in the presence of whom the buddha Sunetra (11) first gave rise to the mind of awakening.

g.2472 Excellent Speech

*legs par gsungs pa*

ལེགས་པར་གསུངས་པ།

—

Buddha in the presence of whom the buddha Marutpūjita (791 according to the third enumeration) first gave rise to the mind of awakening.

g.2473 Excellent Splendor

*dpal bzang mo*

དཔལ་བཟང་མོ།

—

Mother of the buddha Jñānapriya.

g.2474 Excellent Splendor

*gzi bzangs*

གཟི་བཟངས།

—

Father of the buddha Merudhvaja.

g.2475 Excellent Splendor

*gzi brjid bzang po*

གཟི་བརྗིད་བཟང་པོ།

—

Father of the buddha Vikrīḍitāvin.

g.2476 Excellent Splendor

*gzi brjid bzang mo*

གཟི་བརྗིད་བཟང་མོ།

—

Mother of the buddha Amitāyus.

g.2477 Excellent Splendor

*gzi brjid bzang po*



གཟི་བརྗིད་བཟང་པོ།

—

Son of the buddha Guṇākara.

g.2478 Excellent Splendor

*gzi brjid bzang*

གཟི་བརྗིད་བཟང་།

—

Father of the buddha Rāhudeva.

g.2479 Excellent Splendor

*gzi brjid bzang*

གཟི་བརྗིད་བཟང་།

—

Son of the buddha Candrapradīpa.

g.2480 Excellent Splendor

*gzi brjid bzang po*

གཟི་བརྗིད་བཟང་པོ།

—

Father of the buddha Rājan.

g.2481 Excellent Splendor

*gzi legs*

གཟི་ལེགས།

—

Son of the buddha Rāhusūryagarbha.

g.2482 Excellent Splendor

*gzi brjid bzang po*

གཟི་བརྗིད་བཟང་པོ།

—

Father of the buddha Harivaktra.

g.2483 Excellent Splendor

*gzi brjid bzang po*

གཟི་བརྗིད་བཟང་པོ།

—

Foremost in terms of insight among the followers of the buddha  
Vikrāntadeva.

g.2484 Excellent Splendor of Merit

*bsod nams gzi brjid bzang*

བསོད་ནམས་གཟི་བརྗིད་བཟང་།

—

Birthplace of the buddha Ratnaprabha.

g.2485 Excellent Staircase of Merit

*bsod nams stegs bzang*

བསོད་ནམས་སྟེགས་བཟང་།

—

Buddha in the presence of whom the buddha Ratnaketu (179 according to  
the third enumeration) first gave rise to the mind of awakening.

g.2486 Excellent Steps

*mu stegs bzang po*

མུ་སྟེགས་བཟང་པོ།

—

Son of the buddha Atyuccagāmin.

g.2487 Excellent Steps

*mu stegs bzang*

མུ་སྟེགས་བཟང་།

—

Father of the buddha Tiṣya.

g.2488 Excellent Steps

*mu stegs bzang*

མུ་སྟེགས་བཟང་།

—

Father of the buddha Mahātejas.

g.2489 Excellent Steps

*mu stegs bzang*

སྐུ་སྤྲེགས་བཟང་།

—

Father of the buddha Lokāntara.

g.2490 Excellent Steps

*stegs bzang*

སྤྲེགས་བཟང་།

—

Father of the buddha Prajñāgati.

g.2491 Excellent Steps to Nirvāṇa

*mya ngan 'das stegs bzang po*

སྐུ་ངན་འདས་སྤྲེགས་བཟང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Janendrarāja.

g.2492 Excellent Steps to Nirvāṇa

*mya ngan 'das stegs bzang po*

སྐུ་ངན་འདས་སྤྲེགས་བཟང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Meghadhvaja.

g.2493 Excellent Stūpa

*mchod rten bzang po*

མཚོད་རྟེན་བཟང་པོ།

—

Birthplace of the buddha Suceṣṭa.

g.2494 Excellent Sun and Moon

*zla nyi bzang*

ལྷོ་ཉི་བཟང་།

—

Mother of the buddha Ratnākara.

g.2495 Excellent Support

*stegs bzangs*

སྤྲུག་པ་བཟང་ལ།

—

Father of the buddha Mokṣadhvaja.

g.2496 Excellent Support

*stegs ni bzang po*

སྤྲུག་པ་ནི་བཟང་པོ།

—

Buddha in the presence of whom the buddha Cāritratīrtha (823 according to the third enumeration) first gave rise to the mind of awakening.

g.2497 Excellent Supreme Hand

*lag mchog bzang po*

ལག་མཚོག་བཟང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Saṃjaya.

g.2498 Excellent Sustainer

*bzang skyong*

བཟང་སྤྱོད།

—

Father of the buddha Sudatta.

g.2499 Excellent Treasury

*mdzod bzang*

མཛོད་བཟང་།

—

Father of the buddha Mahauṣadhi.

g.2500 Excellent Truth

*bden legs*

བདེན་ལེགས།

—

Attendant of the buddha Saṃjaya.

g.2501 Excellent Virtue

*dge legs*

དགེ་ལེགས།

—

Son of the buddha Bhavāntamaṅgandha.

g.2502 Excellent Virtue

*dge legs*

དགེ་ལེགས།

—

Attendant of the buddha Sumedhas.

g.2503 Excellent Virtue

*dge bzang*

དགེ་བཟང་།

—

Father of the buddha Sahitaraśmi.

g.2504 Excellent Virtue

*dge legs*

དགེ་ལེགས།

—

Attendant of the buddha Śāntagati.

g.2505 Excellent Virtue

*dge bzang*

དགེ་བཟང་།

—

Attendant of the buddha Janendrakalpa.

g.2506 Excellent Virtue

*dge bzangs*

དགེ་བཟངས།

—

Father of the buddha Sughoṣa.

g.2507 Excellent Vision

*legs par gzigs*

ལེགས་པར་གཟིགས།

—

Buddha in the presence of whom the buddha Sūkṣmabuddhi (613 according to the third enumeration) first gave rise to the mind of awakening.

g.2508 Excellent Wealth

*legs 'byor*

ལེགས་འབྱོར།

—

Son of the buddha Yaśomati.

g.2509 Excellent Wealth

*nor bzangs*

ནོར་བཟང་ས།

—

Attendant of the buddha Rāhu.

g.2510 Excellent Wealth

*legs 'byor*

ལེགས་འབྱོར།

—

Attendant of the buddha Anantapratibhānaketu.

g.2511 Excellent Wealth

*legs 'byor*

ལེགས་འབྱོར།

—

Birthplace of the buddha Sūrata.

g.2512 Excellent Weapon

*mtshon cha bzang po*

མཚོན་ཆ་བཟང་པོ།

—

Father of the buddha Guṇaskandha.

g.2513 Excellent Weapon

*mtshon cha bzang po*

སཚོན་ཆ་བཟང་པོ།

—

Son of the buddha Anantavikrāmin.

g.2514 Excellent Weapon

*mtshon cha bzang po*

སཚོན་ཆ་བཟང་པོ།

—

Mother of the buddha Nārāyaṇa.

g.2515 Excellent Weapon

*mtshon cha bzang po*

སཚོན་ཆ་བཟང་པོ།

—

Father of the buddha Maṇivajra.

g.2516 Excellent Weapon

*mtshon cha bzang po*

སཚོན་ཆ་བཟང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Subhadra.

g.2517 Excellent Weapon

*mtshon cha bzang po*

སཚོན་ཆ་བཟང་པོ།

—

Attendant of the buddha Sudatta.

g.2518 Excellent Weapon

*mtshon cha bzang po*

སཚོན་ཆ་བཟང་པོ།

—

Birthplace of the buddha Marutskandha.

g.2519 Excellent Wisdom

*ye shes bzang po*

ཡེ་ཤེས་བཟང་པོ།

—

Father of the buddha Vīryadatta.

g.2520 Excellent Wisdom

*blo bzangs ma*

བློ་བཟང་ས་མ།

—

Mother of the buddha Vimalakīrti.

g.2521 Excellent Worship

*legs mchod*

ལེགས་མཚོད།

—

Son of the buddha Meruraśmi.

g.2522 Excellent Worship

*legs mchod*

ལེགས་མཚོད།

—

Father of the buddha Sadgaṇin.

g.2523 Excellent Worship

*mchod legs*

མཚོད་ལེགས།

—

Son of the buddha Jayanandin.

g.2524 Excellent Worship

*mchod legs*

མཚོད་ལེགས།

—

Father of the buddha Supuṣpa.

g.2525 Excellent Worship

*legs mchod*



ལེགས་མཚོད།

—

Father of the buddha Dharmeśvara.

g.2526 Excellent Worship

*legs mchod*

ལེགས་མཚོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhānumat.

g.2527 Excellent Worship

*legs mchod*

ལེགས་མཚོད།

—

Attendant of the buddha Saṃpannakīrti.

g.2528 Excellent Worship

*mchod legs*

མཚོད་ལེགས།

—

Attendant of the buddha Rāhula.

g.2529 Excellent Worship

*legs mchod*

ལེགས་མཚོད།

—

Father of the buddha Maṇuṣyacandra.

g.2530 Excellent Worship of Splendor

*gzi brjid legs mchod*

གཟི་བརྗིད་ལེགས་མཚོད།

—

Buddha in the presence of whom the buddha Acala (835 according to the third enumeration) first gave rise to the mind of awakening.

g.2531 Excellent Yogic Discipline

*brtul zhugs bzang*

བརྟུལ་ལྷན་ལས་བཟང་།

—

Father of the buddha Śailendrarāja.

g.2532 Excellent Yogic Discipline

*brtul zhugs bzang po*

བརྟུལ་ལྷན་ལས་བཟང་པོ།

—

Attendant of the buddha Jñānasūrya.

g.2533 Excellent Youth

*na tshod bzang po*

ན་ཚོད་བཟང་པོ།

—

Father of the buddha Oṣadhi.

g.2534 Excellent Youth

*na tshod bzang po*

ན་ཚོད་བཟང་པོ།

—

Attendant of the buddha Brahmadaṭṭa.

g.2535 Excellent Youth

*na tshod bzang*

ན་ཚོད་བཟང་།

—

Father of the buddha Yaśomati.

g.2536 Excellent Youth

*na tshod bzang*

ན་ཚོད་བཟང་།

—

Father of the buddha Girikūṭaketu.

g.2537 Excellent Youth

*na tshod bzang*

ན་ཚོད་བཟང་།

—

Father of the buddha Guṇamālin.

g.2538 Excellent Youth

*na tshod bzang*

ན་ཚོད་བཟང་།

—

Father of the buddha Vairocana.

g.2539 Excellent Youth

*na tshod bzang*

ན་ཚོད་བཟང་།

—

Father of the buddha Amarapriya.

g.2540 Excellent Youth

*na tshod bzang*

ན་ཚོད་བཟང་།

—

Father of the buddha Brahmaśvara.

g.2541 Excellent Youth

*na tshod bzang po*

ན་ཚོད་བཟང་པོ།

—

Attendant of the buddha Akṣobhya.

g.2542 Excellent Youth

*na tshod bzang po*

ན་ཚོད་བཟང་པོ།

—

Attendant of the buddha Siṃhadamaṣṭra.

g.2543 Exceptionally Beautiful

*shin tu mdzes*

ཤིན་ཏུ་མངོས།

—

Birthplace of the buddha Creator.

g.2544 Excertion in Wisdom

*ye shes kyi spong ba*

ཡེ་ཤེས་ཀྱི་སྲོང་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sthitabuddhirūpa.

g.2545 Exhaustion of Birth

*skye ba zad*

སྐྱེ་བ་ཟད།

—

Foremost in terms of insight among the followers of the buddha Ugratejas.

g.2546 Expanding Land

*yul 'khor 'phel*

ཡུལ་འཁོར་འཕེལ།

—

Birthplace of the buddha Trailokyapūjya.

g.2547 Expanding Virtue Through Steady Progress

*'gros brtan dge ba yangs*

འགྲོས་བརྟན་དགེ་བ་ཡངས།

—

Foremost in terms of insight among the followers of the buddha Vratasthita.

g.2548 Expansive Fame

*grags pa rgyas*

གྲགས་པ་རྒྱས།

—

Buddha in the presence of whom the buddha Prabhūta (33 according to the third enumeration) first gave rise to the mind of awakening.

g.2549 Expansive Land

*yul 'khor gzhol*

ཡུལ་འཁོར་གཞིལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Siṃhagati.

g.2550 Expert

*mkhas ldan*

མཁས་ལྷན།

—

Son of the buddha Tejasrabha.

g.2551 Expert

*mkhas pa*

མཁས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Ratnaśrī.

g.2552 Expert

*mkhas pa*

མཁས་པ།

—

Attendant of the buddha Matimat.

g.2553 Expert in Remaining Detached

*chags pa med par gnas pa la mkhas pa*

ཆགས་པ་མེད་པར་གནས་པ་ལ་མཁས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Indrama.

g.2554 Expert Intelligence

*mkhas pa'i blo can*

མཁས་པའི་བློ་ཅན།

—

Foremost in terms of insight among the followers of the buddha  
Brahmagāmin.

g.2555 Expert Intelligence

*mkhas pa'i blo gros*

མཁས་པའི་བློ་གྲོས།

—

Son of the buddha Padma.

g.2556 Expert Melody

*dbyangs mkhas*

དབྱངས་མཁས།

—

Son of the buddha Abhaya.

g.2557 Expert Mind

*mkhas blo*

མཁས་བློ།

—

Buddha in the presence of whom the buddha Padmaskandha (559 according to the third enumeration) first gave rise to the mind of awakening.

g.2558 Expert Proclaimer

*sgrogs mkhas*

སློགས་མཁས།

—

Foremost in terms of insight among the followers of the buddha Brahmavāsa.

g.2559 Expertise

*'gros mkhas pa*

འགྲོས་མཁས་པ།

—

Foremost in terms of insight among the followers of the buddha Ugraprabha.

g.2560 Expertise Regarding the World

*'jig rten mkhas*

འཇིག་རྟེན་མཁས།

—

Birthplace of the buddha Kuśalaprabha.

g.2561 Exquisite Excellence

*legs bzangs*

ལེགས་བཟངས།

—

Father of the buddha Vikrīḍitāvin.

g.2562 Exquisite Excellence

*legs bzangs*

ལེགས་བཟངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jyotiṣka.

g.2563 Exquisite Excellence

*legs bzangs*

ལེགས་བཟངས།

—

Father of the buddha Ratnakīrti.

g.2564 Exquisite Excellence

*legs bzangs*

ལེགས་བཟངས།

—

Father of the buddha Baladeva.

g.2565 Exquisite Excellence

*legs bzang*

ལེགས་བཟང།

—

Father of the buddha Śaśiketu.

g.2566 Exquisite Excellence

*legs bzang*

ལེགས་བཟང།

—

Father of the buddha Ratnacandra.

g.2567 Exquisite Excellence

*legs bzangs*

ལེགས་བཟངས།

—

Father of the buddha Priyaketu.

g.2568 Exquisite Excellence

*legs bzang*

ལེགས་བཟང།

—

Father of the buddha Siṃhapakṣa.

g.2569 Exquisite Excellence

*legs bzang*

ལེགས་བཟང།

—

Father of the buddha Dundubhimeghasvara.

g.2570 Exquisite Excellence

*legs bzang*

ལེགས་བཟང།

—

Father of the buddha Vardhana.

g.2571 Exquisite Excellence

*legs bzang*

ལེགས་བཟང།

—

Father of the buddha Bodhidhvaja.

g.2572 Exquisite Excellence

*legs bzangs*

ལེགས་བཟངས།

—

Father of the buddha Sugandha.

g.2573 Exquisite Splendor



*gzi bzangs*

གཟི་བཟངས།

—

Attendant of the buddha Dṛḍhadharma.

g.2574 Extraordinary Sight

*mnyam pa dang mi mnyam pa lta ba*

མཉམ་པ་དང་མི་མཉམ་པ་ལྟ་བུ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Satyarāśi.

g.2575 Extraordinary Splendor

*gzi brjid khyad par du 'phags pa*

གཟི་བརྗིད་ལྗེད་པར་དུ་འཕགས་པ།

—

Birthplace of the buddha Mahātejas.

g.2576 Extreme Beauty

*shin tu mdzes*

ཤིན་ཏུ་མཛེས།

—

Mother of the buddha Guṇakīrti.

g.2577 Extremely Beautiful

*shin tu mdzes ma*

ཤིན་ཏུ་མཛེས་མ།

—

Mother of the buddha Guṇakīrti.

g.2578 Extremely Clear View

*shin tu blta na gsal*

ཤིན་ཏུ་བསྐྱེད་ན་གསལ།

—

Birthplace of the buddha Jyeṣṭhavādin.

g.2579 Extremely Famed

*shin tu grags*

འིན་ཏུ་བྲག་ལས།

—

Father of the buddha Saṃpannakīrti.

g.2580 Extremely Glorious

*shin tu dpal ldan*

འིན་ཏུ་དཔལ་ལྷན།

—

Attendant of the buddha Ugradatta.

g.2581 Extremely Hard to Conquer

*shin tu rgyal dka'*

འིན་ཏུ་རྒྱལ་དཀའ།

—

Attendant of the buddha Mañjughoṣa.

g.2582 Extremely Noble Mind

*shin tu 'phags sems*

འིན་ཏུ་འཕགས་སེམས།

—

Attendant of the buddha Bhāgīrathi.

g.2583 Extremely Virtuous

*shin tu dge ba*

འིན་ཏུ་དགེ་བ།

—

Father of the buddha Kṣema.

g.2584 Extremely Virtuous

*shin tu dge*

འིན་ཏུ་དགེ།

—

Attendant of the buddha Dharmamati.

g.2585 Eye

*lta byed*

ལྷ་བྱེད།

—

Son of the buddha Brahmarāja.

g.2586 Eye

*lta byed*

ལྷ་བྱེད།

—

Son of the buddha Kṣemapriya.

g.2587 Eye

*lta byed*

ལྷ་བྱེད།

—

Son of the buddha Siṃhadamaṣṭra.

g.2588 Eye

*lta byed*

ལྷ་བྱེད།

—

Son of the buddha Maticintin.

g.2589 Eye Adornment

*mig brgyan*

མིག་བརྒྱན།

—

Son of the buddha Vikrīḍita.

g.2590 Eye Gift

*mig byin*

མིག་བྱིན།

—

Mother of the buddha Ratnacandra.

g.2591 Eye Gift

*mig sbyin*

མིག་སྤྱིན།

—

Mother of the buddha Priyacakṣurvakra.

g.2592 Eye of Beauty

*mig sdug*

མིག་སྤུག

—

Son of the buddha Anunnata.

g.2593 Eye of Compassion

*snying rje'i mig*

སྤྱིང་རྗེའི་མིག

—

Foremost in terms of insight among the followers of the buddha  
Brahmaghoṣa.

g.2594 Eye of Illumination

*rnam par snang byed mig*

རྣམ་པར་སྣང་བྱེད་མིག

—

Son of the buddha Avraṇa.

g.2595 Eye of Joy

*dga' ba'i mig*

དགའ་བའི་མིག

—

Attendant of the buddha Yaśaketu.

g.2596 Eye of Joy

*dga' ba'i mig*

དགའ་བའི་མིག

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Nanda.

g.2597 Eye of Joy

*dga' ba'i mig*

དགའ་བའི་མིག

—

Father of the buddha Nārāyaṇa.

g.2598 Eye of Qualities

*yon tan mig*

ཡོན་ཏན་མིག

—

Mother of the buddha Ketumat.

g.2599 Eye of Qualities

*yon tan mig*

ཡོན་ཏན་མིག

—

Foremost in terms of insight among the followers of the buddha Aśokarāṣṭra.

g.2600 Eye of the Thus-Gone

*de bzhin gshegs pa'i spyan*

དེ་བཞིན་གཤེགས་པའི་སྤྱན།

—

Birthplace of the buddha Arhatkīrti.

g.2601 Eye Possessor

*mig ldan*

མིག་ལྷན།

—

Attendant of the buddha Trailokyapūjya.

g.2602 Eyes of Purity

*rnam dag spyan*

རྣམ་དག་སྤྱན།

—

Buddha in the presence of whom the buddha Adbhutayaśas (432 according to the third enumeration) first gave rise to the mind of awakening.

g.2603 Facing the World

*'jig rten gzhol*

འཇིག་རྟེན་གཞོན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Punyahvaja.

g.2604 factors of awakening

*byang chub kyi yan lag*

བྱང་ཚུབ་གྱི་ཡན་ལག

*bodhyaṅga*

These are factors that constitute the path of seeing.

g.2605 faculty

*dbang po*

དབང་པོ།

*indriya*

A term with a wide range of meanings, it often refers to the five faculties of faith, diligence, mindfulness, meditative absorption, and insight, which are among the thirty-seven aspects of awakening; or to the five sense faculties; or to one of the twenty-two faculties. There is also an alternative list of “six faculties” mentioned in this sūtra which actually seems to list eight; see [2.301](#) and [n.130](#).

g.2606 Faculty Gift

*dbang pos byin*

དབང་པོས་བྱིན།

—

Father of the buddha Indrama.

g.2607 Faculty of Joyous Diligence

*brtson 'grus bde ba'i dbang po*

བརྩོན་འགྲུས་བདེ་བའི་དབང་པོ།

—

Attendant of the buddha Śrīgarbha.

g.2608 Faith

*dad pa*

དད་པ།

—

Father of the buddha Vighuṣṭarāja.

g.2609 Faith in Awakening

*byang chub dad*

བྱང་ལྡན་དད།

—

Mother of the buddha Dhārmika.

g.2610 Faith in Liberation

*thar pa dad*

ཐར་པ་དད།

—

Son of the buddha Prasannabuddhi.

g.2611 Faith in Merit

*bsod nams la dad pa*

བསོད་ནམས་ལ་དད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dhyānarata.

g.2612 Faith in the Gods

*lha la dad*

ལྷ་ལ་དད།

—

Son of the buddha Maruttejas.

g.2613 Faith of All Beings

*'gro ba thams cad dad pa*

འགྲོ་བ་ཐམས་ཅད་དད་པ།

—

Birthplace of the buddha Sthitagandha.

g.2614 Faith of the People

*skye bo dad pa*

སྐྱེ་བོ་དད་པ།

—

Buddha in the presence of whom the buddha Prasanna (939 according to the third enumeration) first gave rise to the mind of awakening.

g.2615 Faith-Instilling King

*rgyal po dad par byed pa*

རྒྱལ་པོ་དད་པར་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Rājan.

g.2616 Faithful

*dad pa can*

དད་པ་ཅན།

—

Mother of the buddha Sucintitārtha.

g.2617 Faithful World

*'jig rten dad*

འཇིག་རྟེན་དད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Praśāntagati.

g.2618 Faithful World

*'jig rten dad*

འཇིག་རྟེན་དད།

—

Birthplace of the buddha Arhadyaśas.

g.2619 Fame

*grags pa*

གྲགས་པ།

—

Son of the buddha Guṇārci.

g.2620 Fame

*grags pa*



གྲགས་པ།

—

Attendant of the buddha Dṛḍhavīrya.

g.2621 Fame

*bsnyen par grags*

བསྐྱེན་པར་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Lokaprabha.

g.2622 Fame

*snyan par grags*

སྐྱེན་པར་གྲགས།

—

Son of the buddha Vajrasena.

g.2623 Fame

*grags pa*

གྲགས་པ།

—

Attendant of the buddha Arciṣmati.

g.2624 Fame

*snyan par grags*

སྐྱེན་པར་གྲགས།

—

Foremost in terms of insight among the followers of the buddha Satya.

g.2625 Fame

*grags pa*

གྲགས་པ།

—

Attendant of the buddha Mahātapas.

g.2626 Fame

*mngon par grags*

མཛོན་པར་གྲགས།

—

Attendant of the buddha Vikrāntadeva.

g.2627 Fame

*grags pa*

གྲགས་པ།

—

Attendant of the buddha Vighuṣṭarāja.

g.2628 Fame

*grags pa*

གྲགས་པ།

—

Attendant of the buddha Jyotiṣka.

g.2629 Fame

*snyan par grags pa*

སྟན་པར་གྲགས་པ།

—

Attendant of the buddha Sarvatejas.

g.2630 Fame

*grags pa*

གྲགས་པ།

—

Attendant of the buddha Brahmarāja.

g.2631 Fame

*snyan par grags*

སྟན་པར་གྲགས།

—

Mother of the buddha Ratnayaśas.

g.2632 Fame and Beauty

*grags mdzes*

གྲགས་མཛོས།

—

Son of the buddha Pārthiva.

g.2633 Fame Beyond Reproach

*ma smad grags pa*

མ་སྐད་གྲགས་པ།

—

Foremost in terms of insight among the followers of the buddha Mahāpriya.

g.2634 Fame Gift

*grags byin ma*

གྲགས་བྱིན་མ།

—

Mother of the buddha Pūrṇacandra.

g.2635 Fame Gift

*grags byin*

གྲགས་བྱིན།

—

Father of the buddha Amṛtaprasanna.

g.2636 Fame Gift

*grags byin*

གྲགས་བྱིན།

—

Attendant of the buddha Kṛtāntadarśin.

g.2637 Fame in the World

*'jig rten rnam par grags*

འཇིག་རྟེན་རྣམ་པར་གྲགས།

—

Foremost in terms of insight among the followers of the buddha Puṣpadatta.

g.2638 Fame of All Qualities

*yon tan thams cad grags*

ཡོན་ཏན་ཐམས་ཅད་གྲགས།

—

Father of the buddha Añjana.

g.2639 Fame of Excellent Mind

*legs sems grags pa*

ལེགས་སེམས་གྲགས་པ།

—

Attendant of the buddha Gaṇiprabha.

g.2640 Fame of Infinite Intelligence

*blo gros mtha' yas grags*

བློ་གྲོས་མཐའ་ཡས་གྲགས།

—

Foremost in terms of insight among the followers of the buddha Vardhana.

g.2641 Fame of Infinite Qualities

*yon tan mtha' yas grags*

ཡོན་ཏན་མཐའ་ཡས་གྲགས།

—

Father of the buddha Guṇasāgara.

g.2642 Fame of the Nāga Master

*klu dbang grags*

ལྷ་དབང་གྲགས།

—

Foremost in terms of insight among the followers of the buddha Marutskandha.

g.2643 Fame of the Worthy

*dgra bcom grags pa*

དགྲ་བཅོམ་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Supakṣa.

g.2644 Fame throughout the Directions

*phyogs grags*

ཕྱོགས་གྲགས།

—

Attendant of the buddha Vimuktaketu.

g.2645 Famed

*rnam par grags*

རྣམ་པར་གྲགས།

—

Father of the buddha Garjitasvara.

g.2646 Famed

*grags 'dzin*

གྲགས་འཛིན།

—

Son of the buddha Prasanna.

g.2647 Famed Abiding

*kun nas gnas par grags pa*

ཀུན་ནས་གནས་པར་གྲགས་པ།

—

Birthplace of the buddha Samāhitātman.

g.2648 Famed Array of the Ornaments of the Faculties

*dbang po'i rgyan bkod pa rnam par grags pa*

དབང་པོའི་རྒྱན་བཞོན་པ་རྣམ་པར་གྲགས་པ།

—

Birthplace of the buddha Indrama.

g.2649 Famed as Irreproachable

*ma smad grags*

མ་སྐད་གྲགས།

—

Foremost in terms of insight among the followers of the buddha Ratnaprabhāsa.

g.2650 Famed Astrologer

*skar mkhan grags pa*

སྐར་མཁན་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Atyuccagāmin.

g.2651 Famed Banner of Illumination

*snang byed rgyal mtshan grags pa*

སྣང་བྱེད་རྒྱལ་མཚན་གྲགས་པ།

—

Foremost in terms of insight among the followers of the buddha Indrama.

g.2652 Famed by Gods

*lha yis bsgrags*

ལྷ་ཡིས་བསྐྱབས།

—

Birthplace of the buddha Mahāpraṇāda.

g.2653 Famed Certainty

*grags pa rnam par nges*

གྲགས་པ་རྣམ་པར་ངེས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Saṃpannakīrti.

g.2654 Famed Chariot

*grags pa'i shing rta*

གྲགས་པའི་ཤིང་རྟ།

—

Buddha in the presence of whom the buddha Maṅgala (96 according to the third enumeration) first gave rise to the mind of awakening.

g.2655 Famed Clarity

*gsal bar grags*

གསལ་བར་གྲགས།

—

Buddha in the presence of whom the buddha Udgata (804 according to the third enumeration) first gave rise to the mind of awakening.

g.2656 Famed Divinity

*rnam grags lha*

རྣམ་གྲགས་ལྷ།

—

Birthplace of the buddha Vibhaktajñāsvara.

g.2657 Famed Divinity and Liberation

*lha grags thar pa*

ལྷ་གྲགས་ཐར་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amṛtādhipa.

g.2658 Famed Elixir

*bdud rtsi grags*

བདུད་རྩི་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Samantadarśin.

g.2659 Famed Emanations

*grags pa rnam par sprul*

གྲགས་པ་རྣམ་པར་སྐྱུལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Aśokarāṣṭra.

g.2660 Famed Excellence

*bzang po grags*

བཟང་པོ་གྲགས།

—

Foremost in terms of insight among the followers of the buddha Arciṣmat.

g.2661 Famed Fearlessness

*'jigs pa med par grags*

འཇིགས་པ་མེད་པར་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Priyacakṣurvaktra.

g.2662 Famed Fearlessness

*'jigs pa med par grags pa*

འཇིགས་པ་མེད་པར་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Dharmadhvaja.

g.2663 Famed Fearlessness

*'jig pa med par grags pa*

འཇིག་པ་མེད་པར་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Suśīṭala.

g.2664 Famed Fearlessness

*'jigs pa med par grags pa*

འཇིགས་པ་མེད་པར་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Brahmarāja.

g.2665 Famed Flower Worship of Supreme Divinity

*lha mchog me tog mchod grags*

ལྷ་མཚོག་མེ་ཏོག་མཚོད་གྲགས།

—

Son of the buddha Vratasthita.

g.2666 Famed for Abiding in Diverse Joys

*dga' ba sna tshogs la gnas par grags pa*

དགའ་བ་སྣ་ཚོགས་ལ་གནས་པར་གྲགས་པ།

—

Attendant of the buddha Padmahastin.

g.2667 Famed for Fearlessness

*'jigs pa med par grags pa*



འཇིགས་པ་མེད་པར་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Arciṣmat.

g.2668 Famed for Illuminating the Ways of Taking Birth

*skye ba'i tshul snang bar byed par grags pa*

སྐྱེ་བའི་ཚུལ་སྣང་བར་བྱེད་པར་གྲགས་པ།

—

Son of the buddha Hitaiṣin.

g.2669 Famed for Invincibility

*gzhan gyis mi thub par grags pa*

གཞན་གྱིས་མི་སྤོབ་པར་གྲགས་པ།

—

Father of the buddha Baladatta.

g.2670 Famed for Profundity

*zab par grags*

ཟབ་པར་གྲགས།

—

Father of the buddha Amṛtādhipa.

g.2671 Famed for Unstoppable Understanding of the Ten Powers

*stobs bcu la rtog cing mi tshugs par grags pa*

སྟོབས་བརྒྱུལ་རྟོག་ཅིང་མི་ཚུགས་པར་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Uttīṃapaṅka.

g.2672 Famed Freedom from Defilements

*nyon mongs pa med par grags*

ཉོན་མོངས་པ་མེད་པར་གྲགས།

—

Foremost in terms of insight among the followers of the buddha Dīptatejas.

g.2673 Famed Freedom from Suffering

*mya ngan 'das pa grags*

མྱ་ངན་འདས་པ་གྲགས།

—

Son of the buddha Arhatkīrti.

g.2674 Famed Gathering

*grags pa'i tshogs*

གྲགས་པའི་ཚོགས།

—

Mother of the buddha Dharmeśvara.

g.2675 Famed Giving as Wished

*bsam sbyin grags pa*

བསམ་སྦྱིན་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Cāitraka.

g.2676 Famed Great Sight

*mithong chen grags*

མཐོང་ཆེན་གྲགས།

—

Son of the buddha Mokṣavrata.

g.2677 Famed Illuminator

*rnam par snang byed grags pa*

རྣམ་པར་སྣང་བྱེད་གྲགས་པ།

—

Foremost in terms of insight among the followers of the buddha Mahātapas.

g.2678 Famed Illuminator

*'od can grags pa*

འོད་ཅན་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇagaṇa.

g.2679 Famed Illuminator

*rnam par snang byed grags pa*

རྣམ་པར་སྣང་བྱེད་གྲགས་པ།

—

Foremost in terms of insight among the followers of the buddha Lokacandra.

g.2680 Famed Illuminator

*snang mdzad grags pa*

སྣང་མཛད་གྲགས་པ།

—

Buddha in the presence of whom the buddha Ajitagaṇa (326 according to the third enumeration) first gave rise to the mind of awakening.

g.2681 Famed Illuminator

*rnam par snang mdzad grags*

རྣམ་པར་སྣང་མཛད་གྲགས་པ།

—

Buddha in the presence of whom the buddha Jñānaśrī (442 according to the third enumeration) first gave rise to the mind of awakening.

g.2682 Famed in All Worlds

*'jig rten thams cad du grags pa*

འཇིག་རྟེན་ཐམས་ཅད་དུ་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dīptatejas.

g.2683 Famed in Existence

*srid par grags*

སྲིད་པར་གྲགས་པ།

—

Mother of the buddha Saṃpannakīrti.

g.2684 Famed in the World

*'jig rten snyan par grags*

འཇིག་རྟེན་སྣང་པར་གྲགས་པ།

—

Father of the buddha Vāsanottirṇagati.

g.2685 Famed Intelligence

*blo gros grags*

ལྷོ་གྲོས་གྲགས།

—

Mother of the buddha Aridama.

g.2686 Famed Intelligence

*blo gros grags ma*

ལྷོ་གྲོས་གྲགས་མ།

—

Mother of the buddha Jagatpūjita

g.2687 Famed Intelligence

*blo gros grags ma*

ལྷོ་གྲོས་གྲགས་མ།

—

Mother of the buddha Sārodgata.

g.2688 Famed Intelligence

*blo gros grags*

ལྷོ་གྲོས་གྲགས།

—

Mother of the buddha Dharmeśvara.

g.2689 Famed Intelligence

*blo gros grags pa*

ལྷོ་གྲོས་གྲགས་པ།

—

Father of the buddha Puṇyabala.

g.2690 Famed Intelligence

*blo gros grags*

ལྷོ་གྲོས་གྲགས།

—

Buddha in the presence of whom the buddha Mahāyaśas (81 according to the third enumeration) first gave rise to the mind of awakening.

g.2691 Famed Intelligence

*blo gros grags pa*

ལྷོ་གྲོས་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṇyābha.

g.2692 Famed Intelligence

*blo gros grags ma*

ལྷོ་གྲོས་གྲགས་མ།

—

Mother of the buddha Vighuṣṭaśabda.

g.2693 Famed Intelligence

*blo gros grags pa*

ལྷོ་གྲོས་གྲགས་པ།

—

Mother of the buddha Vighuṣṭarāja.

g.2694 Famed Intelligence

*blo gros grags pa*

ལྷོ་གྲོས་གྲགས་པ།

—

Attendant of the buddha Prāṇītajñāna.

g.2695 Famed Intelligence

*grags pa'i blo gros*

གྲགས་པའི་ལྷོ་གྲོས།

—

Son of the buddha Vimuktaketu.

g.2696 Famed Intelligence

*blo gros grags*

ལྷོ་གྲོས་གྲགས།

—

Birthplace of the buddha Saṃpannakīrti.

g.2697 Famed Intelligence

*blo gros grags pa*

ལྷོ་གྲོ་ས་གྲགས་པ།

—

Birthplace of the buddha Āryastuta.

g.2698 Famed Jewel

*rin chen grags pa*

རིན་ཆེན་གྲགས་པ།

—

Father of the buddha Mañicaraṇa.

g.2699 Famed Jewel

*rin chen rnam par grags*

རིན་ཆེན་རྣམ་པར་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jagattoṣaṇa.

g.2700 Famed Jewel

*rin chen rnam par grags*

རིན་ཆེན་རྣམ་པར་གྲགས།

—

Son of the buddha Svaracodaka.

g.2701 Famed Jewel

*rin chen grags pa*

རིན་ཆེན་གྲགས་པ།

—

Father of the buddha Praśasta.

g.2702 Famed Jewel

*rin chen grags*

རིན་ཆེན་གྲགས།

—

Father of the buddha Cāritraka.

g.2703 Famed Jewel

*rin chen grags*

རིན་ཆེན་གྲགས།

—

Mother of the buddha Guṇasāgara.

g.2704 Famed King

*rnam par grags pa'i rgyal po*

རྣམ་པར་གྲགས་པའི་རྒྱལ་པོ།

—

Son of the buddha Jyotiṣmat.

g.2705 Famed King of the Splendor of All Jewels

*rin po che thams cad kyi gzi brjid rnam par grags pa'i rgyal po*

རིན་པོ་ཆེ་ཐམས་ཅད་ཀྱི་གཟི་བརྗིད་རྣམ་པར་གྲགས་པའི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sulocana.

g.2706 Famed Land

*yul grags*

ཡུལ་གྲགས།

—

Attendant of the buddha Amṛtādhipa.

g.2707 Famed Leader

*kha lo sgyur bar grags*

ཁ་ལོ་སྐུར་བར་གྲགས།

—

Attendant of the buddha Vratasthita.

g.2708 Famed Leader

*kha lo sgyur bar grags pa*

ཁ་ལོ་སྐུར་བར་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Lokapriya.

g.2709 Famed Light

*grags pa'i 'od*

གྲགས་པའི་འོད།

—

Father of the buddha Sūryaprabha.

g.2710 Famed Light of Aggregated Splendor

*gzi brjid kyi phung po'i 'od rnam par grags pa*

གཟི་བརྗིད་གྱི་ཕུང་པོའི་འོད་རྣམ་པར་གྲགས་པ།

—

Son of the buddha Ābhāsaraśmi.

g.2711 Famed Lion Intelligence

*seng ge'i blo gros grags*

སེང་གེའི་བློ་གྲོས་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Praśasta.

g.2712 Famed Lion Intelligence

*seng ge'i blo gros grags pa*

སེང་གེའི་བློ་གྲོས་གྲགས་པ།

—

Foremost in terms of insight among the followers of the buddha Mānajaha.

g.2713 Famed Lion Intelligence

*seng ge'i blo gros grags pa*

སེང་གེའི་བློ་གྲོས་གྲགས་པ།

—

Son of the buddha Śodhita.

g.2714 Famed Luminous Crest of Precious Qualities

*yon tan rin chen tog 'od grags*



ཡོན་ཏན་རིན་ཆེན་ཏོག་འོད་གྲགས།

—

Father of the buddha Tiṣya.

g.2715 Famed Meaning

*grags don*

གྲགས་དོན།

—

Father of the buddha Gambhīramati.

g.2716 Famed Merit

*bsod nams grags pa*

བསོད་ནམས་གྲགས་པ།

—

Mother of the buddha Ṛddhiketu.

g.2717 Famed Nāga

*rnam par grags pa'i klu*

རྣམ་པར་གྲགས་པའི་ལྷ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vighuṣṭaśabda.

g.2718 Famed Nectar

*bdud rtsi grags*

བདུད་རྩི་གྲགས།

—

Mother of the buddha Sucīṃnavipāka.

g.2719 Famed Offering

*mchod grags*

མཚོད་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vijitāvin.

g.2720 Famed Power

*mtshu rtsal grags pa*

མཇུ་རྩལ་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānaśrī.

g.2721 Famed Power

*mtshu rtsal grags pa*

མཇུ་རྩལ་གྲགས་པ།

—

Father of the buddha Pradānakīrti.

g.2722 Famed Power

*mtshu rtsal grags*

མཇུ་རྩལ་གྲགས་པ།

—

Father of the buddha Smṛtīndra.

g.2723 Famed Purity

*dag par grags*

དག་པར་གྲགས་པ།

—

Birthplace of the buddha Vighuṣṭarāja.

g.2724 Famed Qualities

*yon tan grags*

ཡོན་ཏན་གྲགས་པ།

—

Attendant of the buddha Sugandha.

g.2725 Famed Qualities

*yon tan grags*

ཡོན་ཏན་གྲགས་པ།

—

Foremost in terms of insight among the followers of the buddha Lokaprabha.

g.2726 Famed Qualities

*yon tan grags pa*

ཡོན་ཏན་གྲགས་པ།

—

Attendant of the buddha Sucandra.

g.2727 Famed Qualities

*yon tan grags pa*

ཡོན་ཏན་གྲགས་པ།

—

Buddha in the presence of whom the buddha Anilavegagāmin (407 according to the third enumeration) first gave rise to the mind of awakening.

g.2728 Famed Qualities

*yon tan grags*

ཡོན་ཏན་གྲགས།

—

Foremost in terms of insight among the followers of the buddha Vighuṣṭarāja.

g.2729 Famed Qualities and Renowned Acumen for Miraculous Display

*yon tan kun tu grags shing rnam par 'phrul par grags pa'i spobs pa*

ཡོན་ཏན་ཀུན་ཏུ་གྲགས་ཤིང་རྣམ་པར་འཕྲུལ་པར་གྲགས་པའི་སྲོབས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Viśvadeva.

g.2730 Famed Relinquishment

*grags pa spong*

གྲགས་པ་སྦོང།

—

Attendant of the buddha Āryastuta.

g.2731 Famed Relinquishment

*grags pa spong*

གྲགས་པ་སྦོང།

—

Birthplace of the buddha Amṛtādhipa.

g.2732 Famed Roar

*grags ldan nga ro*

གྲགས་ལྷན་རོ།

—

Mother of the buddha Sughoṣa.

g.2733 Famed Splendid Jewel

*rin chen gzi brjid grags*

རིན་ཆེན་གཟི་བརྗིད་གྲགས།

—

Foremost in terms of insight among the followers of the buddha Praśasta.

g.2734 Famed Splendor

*gzi brjid grags*

གཟི་བརྗིད་གྲགས།

—

Birthplace of the buddha Roca.

g.2735 Famed Splendor of Joy

*dga' ba'i gzi brjid grags*

དགའ་བའི་གཟི་བརྗིད་གྲགས།

—

Attendant of the buddha Praśasta.

g.2736 Famed Strength

*grags pa'i stobs*

གྲགས་པའི་སྟོབས།

—

Mother of the buddha Mahāpraṇāda.

g.2737 Famed Strength of Bliss

*bde stobs grags*

བདེ་སྟོབས་གྲགས།

—

Mother of the buddha Udadhi.

g.2738 Famed Stūpa

*mchod rten grags pa*

མཚོད་རྟེན་གྲགས་པ།

—

Mother of the buddha Asaṅgamati.

g.2739 Famed Stūpa

*mchod rten grags*

མཚོད་རྟེན་གྲགས་པ།

—

Foremost in terms of insight among the followers of the buddha  
Puṇyapradīpa.

g.2740 Famed Stūpa

*mchod rten grags*

མཚོད་རྟེན་གྲགས་པ།

—

Mother of the buddha Satyakathin.

g.2741 Famed Superior Intention

*legs bsams grags pa*

ལེགས་བསམས་གྲགས་པ།

—

Birthplace of the buddha Brahmamuni.

g.2742 Famed Teacher

*ston pa grags*

སྟོན་པ་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Āryastuta.

g.2743 Famed throughout the Land

*yul du rnam par grags pa*

ཡུལ་དུ་རྣམ་པར་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pūjya.

g.2744 Famed throughout the World

*'jig rten rnam par grags*

འཇིག་རྟེན་རྣམ་པར་གྲགས།

—

Buddha in the presence of whom the buddha Arhadyaśas (332 according to the third enumeration) first gave rise to the mind of awakening.

g.2745 Famed Universal View

*phyogs blta grags*

ཕྱོགས་བཞུ་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṇyabala.

g.2746 Famed Wealth

*nor grags*

ནོར་གྲགས།

—

Father of the buddha Vighuṣṭaśabda.

g.2747 Famed Wealth

*'byor grags*

འབྲོར་གྲགས།

—

Son of the buddha Gandhābha.

g.2748 Famed Wealth

*'byor grags*

འབྲོར་གྲགས།

—

Mother of the buddha Meruprabha.

g.2749 Famed Wisdom

*ye shes rnam par grags*

ཡེ་ཤེས་རྣམ་པར་གྲགས།

—

Birthplace of the buddha Suśīta.

g.2750 Famed Worship

*grags pa mchod*

གྲགས་པ་མཚོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmakīrti.

g.2751 Famed Worship

*mchod grags*

མཚོད་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Acala.

g.2752 Famed Worship

*mchod grags*

མཚོད་གྲགས།

—

Attendant of the buddha Priyābha.

g.2753 Famed Worthy One

*dgra bcom grags*

དག་བཅོམ་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahāmitra.

g.2754 Fathomless Grasp

*'dzin pa dpag med*

འཛིན་པ་དཔག་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gaṇimuktirāja.

g.2755 Fathomless Light

*dpag med 'od*

དཔག་མེད་འོད།

—

Foremost in terms of insight among the followers of the buddha Jagadmati.

g.2756 Fearless

*'jigs med*

འཇིགས་མེད།

—

Foremost in terms of insight among the followers of the buddha Sañjayin.

g.2757 Fearless

*'jigs med*

འཇིགས་མེད།

—

Son of the buddha Anantarūpa.

g.2758 Fearless

*'jigs med*

འཇིགས་མེད།

—

Father of the buddha Kṛtārthadarśin.

g.2759 Fearless

*'jigs med*

འཇིགས་མེད།

—

Foremost in terms of insight among the followers of the buddha Amitatejas.

g.2760 Fearless

*'jigs bral*

འཇིགས་བྲལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṣya.

g.2761 Fearless



*'jigs pa med pa*

འཇིགས་པ་མེད་པ།

—

Mother of the buddha Janendra.

g.2762 Fearless

*'jigs med*

འཇིགས་མེད།

—

Son of the buddha Mahātapas.

g.2763 Fearless

*'jigs med*

འཇིགས་མེད།

—

Son of the buddha Ratnottama.

g.2764 Fearless

*skrag med*

སྐྱག་མེད།

—

Son of the buddha Abhaya.

g.2765 Fearless

*'jigs med*

འཇིགས་མེད།

—

Attendant of the buddha Vaidyādhīpa.

g.2766 Fearless

*'jigs med*

འཇིགས་མེད།

—

Son of the buddha Prasanna.

g.2767 Fearless

*bsnyengs dang bral*

བསྐྱེད་སེལ་དང་བྱུང་བ།

—

Buddha in the presence of whom the buddha Sujāta (224 according to the third enumeration) first gave rise to the mind of awakening.

g.2768 Fearless Attack

*'jigs pa med par rgol ba*

འཇིགས་པ་མེད་པར་རྒོལ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pūrṇacandra.

g.2769 Fearless Child

*'jigs pa med pa'i phrug gu*

འཇིགས་པ་མེད་པའི་ཕུག་གུ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Drumendra.

g.2770 Fearless Deity

*'jigs med lha*

འཇིགས་མེད་ལྷ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Suvayas.

g.2771 Fearless Delight

*bsnyengs med dgyes*

བསྐྱེད་སེལ་མེད་དབྱིས།

—

Buddha in the presence of whom the buddha Sughoṣa (735 according to the third enumeration) first gave rise to the mind of awakening.

g.2772 Fearless Friend

*'jigs med bshes gnyen*

འཇིགས་མེད་བཤེས་གཉེན།

—

Buddha in the presence of whom the buddha Vibhaktatejas (478 according to the third enumeration) first gave rise to the mind of awakening.

g.2773 Fearless in Limitless Mastery of Eloquence

*spobs pa mtha' yas par bsgrub pa la 'jigs pa med pa*

སྐྱོབས་པ་མཐའ་ཡས་པར་བསྐྱབ་པ་ལ་འཇིགས་པ་མེད་པ།

—

A bodhisattva present in the circle around Śākyamuni.

g.2774 Fearless Insight

*'jigs pa med pa'i shes rab*

འཇིགས་པ་མེད་པའི་ཤེས་རབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Prajñādatta.

g.2775 Fearless Intent

*dgongs pa bsnyengs med*

དགོངས་པ་བསྐྱེངས་མེད།

—

Buddha in the presence of whom the buddha Gambhīramati (784 according to the third enumeration) first gave rise to the mind of awakening.

g.2776 Fearless Joy

*'jigs med dga'*

འཇིགས་མེད་དགའ།

—

Foremost in terms of insight among the followers of the buddha Lokāntara.

g.2777 Fearless Joy

*bsnyengs med dgyes*

བསྐྱེངས་མེད་དགུས།

—

Buddha in the presence of whom the buddha Ratnacandra (271 according to the third enumeration) first gave rise to the mind of awakening.

g.2778 Fearless Lord

*'jigs med dbang po*

འཇིགས་མེད་དབང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Janendrakalpa.

g.2779 Fearless Meditator

*'jigs med bsam gtan pa*

འཇིགས་མེད་བསམ་གཏན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Jyotiṣka.

g.2780 Fearless Merit

*'jigs pa med pa'i bsod nam*

འཇིགས་པ་མེད་པའི་བསོད་ནམ།

—

Birthplace of the buddha Prasanna.

g.2781 Fearless Mind

*'jigs med blo*

འཇིགས་མེད་ལྗོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Yaśomitra.

g.2782 Fearless Mind

*'jigs med sems*

འཇིགས་མེད་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Vidyuddatta.

g.2783 Fearless Mind

*'jigs pa med pa'i blo*

འཇིགས་པ་མེད་པའི་ལྗོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sahitaraśmi.

g.2784 Fearless Mind

*'jigs pa med pa'i blo*

འཇིགས་པ་མེད་པའི་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṣya.

g.2785 Fearless Mind

*'jigs med blo*

འཇིགས་མེད་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Varuṇa.

g.2786 Fearless Mind

*'jigs pa med pa'i blo*

འཇིགས་པ་མེད་པའི་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sukhābha.

g.2787 Fearless Mind

*'jigs pa med pa'i blo*

འཇིགས་པ་མེད་པའི་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sumedhas.

g.2788 Fearless Mind

*'jigs pa med pa'i blo*

འཇིགས་པ་མེད་པའི་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Abhaya.

g.2789 Fearless Mind

*'jigs med blo*

འཇིགས་མེད་ལྷོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṣpadatta.

g.2790 Fearless Power

*mthu rtsal 'jigs med*

མཐུ་རུ་ལ་འཇིགས་མེད།

—

Mother of the buddha Siṃhagati.

g.2791 Fearless Roar

*bsnyengs med nga ro*

བསྟེངས་མེད་ངོ།

—

Buddha in the presence of whom the buddha Ūṃāvat (279 according to the third enumeration) first gave rise to the mind of awakening.

g.2792 Fearless Seeing

*'jigs pa med par mthong*

འཇིགས་པ་མེད་པར་མཐོང།

—

Birthplace of the buddha Prasanna.

g.2793 Fearless Splendor

*'jigs pa med pa'i gzi brjid*

འཇིགས་པ་མེད་པའི་གཟི་བརྗིད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Candrapradīpa.

g.2794 Fearless Splendor

*'jigs pa med pa'i gzi brjid*

འཇིགས་པ་མེད་པའི་གཟི་བརྗིད།

—

Son of the buddha Manojñavākya.

g.2795 Fearless Splendor

*gzi brjid 'jigs pa med*

གཟི་བརྗིད་འཇིགས་པ་མེད།

—

Birthplace of the buddha Kṣemaṃkara.

g.2796 Fearless Strength

*'jigs pa med pa'i stobs*

འཇིགས་པ་མེད་པའི་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Suyajña.

g.2797 Fearless Strength

*'jigs med stobs*

འཇིགས་མེད་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃhabala.

g.2798 Fearless Wisdom

*ye shes 'jigs med ma*

ཡེ་ཤེས་འཇིགས་མེད་མ།

—

Mother of the buddha Mahāpriya.

g.2799 Fearless Wisdom

*'jigs pa med pa'i ye shes*

འཇིགས་པ་མེད་པའི་ཡེ་ཤེས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmakośa.

g.2800 Fearless Wisdom

*'jigs pa med pa'i ye shes*

འཇིགས་པ་མེད་པའི་ཡེ་ཤེས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Jyeṣṭhadatta.

g.2801 Fearless World

*'jig rten 'jigs med*

འཇིག་རྟེན་འཇིགས་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Dānaprabha.

g.2802 Fearlessness Gift

*mi 'jigs byin*

མི་འཇིགས་བྱིན།

—

Mother of the buddha Sārathi.

g.2803 Few Karmic Imprints

*bag chags chung ba*

ཐག་ཆགས་ཚུང་བ།

—

Birthplace of the buddha Nirjvara.

g.2804 Fierce

*drag shul*

དྲག་ཤུལ།

—

Attendant of the buddha Kusumaparvata.

g.2805 Fierce

*drag shul*

དྲག་ཤུལ།

—

Attendant of the buddha Gandhahastin.

g.2806 Fierce

*drag shul*



རྟམ་ལུ་ལམ།

—

Attendant of the buddha Sujāta.

g.2807 Fierce

*drag shul*

རྟམ་ལུ་ལམ།

—

Attendant of the buddha Samudradatta.

g.2808 Fierce

*drag shul*

རྟམ་ལུ་ལམ།

—

Attendant of the buddha Guṇarāśi.

g.2809 Fierce

*drag shul*

རྟམ་ལུ་ལམ།

—

Attendant of the buddha Druma.

g.2810 Fierce

*drag shul*

རྟམ་ལུ་ལམ།

—

Attendant of the buddha Aśokarāṣṭra.

g.2811 Fierce

*drag shul ldan pa*

རྟམ་ལུ་ལམ་ལྷན་པ།

—

Birthplace of the buddha Ugrasena.

g.2812 Fierce Army

*drag shul sde*

རྟམ་ལུ་ལམ་སྡེ།

—

Attendant of the buddha Siddhi.

g.2813 Fierce Blazing

*drag shul 'bar*

དག་ཤུལ་འབར།

—

Foremost in terms of miraculous abilities among the followers of the buddha Rāhu.

g.2814 Fierce Gift

*drag shul byin*

དག་ཤུལ་བྱིན།

—

Attendant of the buddha Siṃha.

g.2815 Fierce Gift

*drag shul byin*

དག་ཤུལ་བྱིན།

—

Buddha in the presence of whom the buddha Dharmakīrti (333 according to the third enumeration) first gave rise to the mind of awakening.

g.2816 Fierce Illumination

*drag shul snang bar byed*

དག་ཤུལ་སྒྲུང་བར་བྱེད།

—

Birthplace of the buddha Janendrarāja.

g.2817 Fierce Intelligence

*blo gros drag shul*

བློ་གྲོས་དག་ཤུལ།

—

Buddha in the presence of whom the buddha Vimuktilābhin (601 according to the third enumeration) first gave rise to the mind of awakening.

g.2818 Fierce Intelligence

*drag shul blo gros*

བླ་མ་གྱི་སྐྱེ་བའི་སྐབས་ལ།

—

Buddha in the presence of whom the buddha Prajñāgati (956 according to the third enumeration) first gave rise to the mind of awakening.

g.2819 Fierce Light

*drag shul 'od*

བླ་མ་གྱི་འོད།

—

Birthplace of the buddha Dṛḍhadharma.

g.2820 Fierce Lord

*rje btsan*

རྗེ་བཙུན།

—

Son of the buddha Bhavāntadarśin.

g.2821 Fierce Mountain

*drag shul brtsegs*

བླ་མ་གྱི་བརྩེགས།

—

Father of the buddha Ugratejas.

g.2822 Fierce Power

*mthu rtsal drag shul can*

མཐུ་རྩལ་བླ་མ་གྱི་ཅན།

—

Buddha in the presence of whom the buddha Vajrasena (467 according to the third enumeration) first gave rise to the mind of awakening.

g.2823 Fierce Splendor

*drag shul gzi brjid*

བླ་མ་གྱི་གཟི་བརྗིད།

—

Attendant of the buddha Padmapārśva.

g.2824 Fierce Splendor

*gzi brjid drag shul*

གཟི་བརྗིད་དྲག་ཤུལ།

—

Buddha in the presence of whom the buddha Satya (328 according to the third enumeration) first gave rise to the mind of awakening.

g.2825 Fierce Splendor

*gzi brjid drag shul*

གཟི་བརྗིད་དྲག་ཤུལ།

—

Buddha in the presence of whom the buddha Sārathi (523 according to the third enumeration) first gave rise to the mind of awakening.

g.2826 Fierce Voice

*drag shul skad 'byin pa*

དྲག་ཤུལ་སྐད་འབྱིན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Garjitasvara.

g.2827 Fierce Yogic Discipline

*brtul zhugs drag*

བརྗེས་ལྷན་དྲག་ཤུལ།

—

Mother of the buddha Anantapratibhānaraśmi.

g.2828 Fifth

*lnga pa*

ལྷན་པ།

—

Son of the buddha Guṇottama.

g.2829 Fifth City

*grong khyer lnga pa*

གྲོང་ཁྱེད་ལྷན་པ།

—

Birthplace of the buddha Kanakamuni.

g.2830 Filled with Joy

*dga' bas tshim*

དགའ་བས་ཚོམ།

—

Birthplace of the buddha Anihatavrata.

g.2831 Final Vision

*gzigs pa tha ma*

གཟིགས་པ་ཐ་མ།

—

Buddha in the presence of whom the buddha Siṃhagati (426 according to the third enumeration) first gave rise to the mind of awakening.

g.2832 Fine and Noble Mind

*legs yid gzhungs*

ལེགས་ཡིད་གཞུངས།

—

Father of the buddha Atyuccagāmin.

g.2833 Fine and Noble Mind

*legs yid gzhungs*

ལེགས་ཡིད་གཞུངས།

—

Father of the buddha Vigatabhaya.

g.2834 Fine and Noble Mind

*legs yid gzhungs*

ལེགས་ཡིད་གཞུངས།

—

Father of the buddha Siṃhahanu.

g.2835 Fine and Noble Mind

*legs yid gzhungs*

ལེགས་ཡིད་གཞུངས།

—

Father of the buddha Kusumaparvata.

g.2836 Fine and Noble Mind  
*legs yid gzhungs*  
ལེགས་ཡིད་གཞུངས།  
—  
Father of the buddha Brahmadeva.

g.2837 Fine and Noble Mind  
*legs yid gzhungs*  
ལེགས་ཡིད་གཞུངས།  
—  
Father of the buddha Vipulabuddhi.

g.2838 Fine and Noble Mind  
*legs yid gzhungs*  
ལེགས་ཡིད་གཞུངས།  
—  
Father of the buddha Sugandha.

g.2839 Fine and Noble Mind  
*legs yid gzhung*  
ལེགས་ཡིད་གཞུང།  
—  
Father of the buddha Sthāmaśrī.

g.2840 Fine Beauty  
*sdug legs*  
སྤྱག་ལེགས།  
—  
Attendant of the buddha Aśoka.

g.2841 Fine Countenance  
*bzhin gtsang*  
བཞིན་གཙང།  
—  
Son of the buddha Arhadyaśas.

g.2842 Fine Excellence

*legs bzang*

ལེགས་བཟང་།

—

Father of the buddha Dharaṇīdhara.

g.2843 Fine Excellence

*legs bzang*

ལེགས་བཟང་།

—

Father of the buddha Vigatamohārthacintin.

g.2844 Fine Eye

*mig legs*

མིག་ལེགས།

—

Attendant of the buddha Cārulocana.

g.2845 Fine Eye

*mig legs*

མིག་ལེགས།

—

Son of the buddha Subuddhinetra.

g.2846 Fine Face

*ngos bzangs*

ངོས་བཟངས།

—

Father of the buddha Vibhaktajñāsvara.

g.2847 Fine Face

*ngos bzang*

ངོས་བཟང་།

—

Attendant of the buddha Vigatatamas.

g.2848 Fine Face

*ngos bzangs*

དོས་བཟངས།

—

Father of the buddha Jīvaka.

g.2849 Fine Face

*ngos bzangs*

དོས་བཟངས།

—

Father of the buddha Puṣpita.

g.2850 Fine Face

*ngos bzangs*

དོས་བཟངས།

—

Attendant of the buddha Vidyutprabha.

g.2851 Fine Feast

*'dron bzangs*

འདྲོན་བཟངས།

—

Father of the buddha Pramodyakīrti.

g.2852 Fine Form

*gzugs bzang mo*

གཟུགས་བཟང་མོ།

—

Mother of the buddha Nāganandin.

g.2853 Fine Incense

*spos bzangs*

སྤྲོས་བཟངས།

—

Father of the buddha Janendrakaḥkalpa.

g.2854 Fine Incense

*spos bzangs*

སྤྲོས་བཟངས།



—

Father of the buddha Ugradatta.

g.2855 Fine Mind

*bzangs sems ma*

བཟངས་སེམས་མ།

—

Mother of the buddha Daśaraśmi.

g.2856 Fine Mountain

*lhun bzang*

ལུན་བཟང་།

—

Father of the buddha Ratnagarbha.

g.2857 Fine Petals

*'dab bzangs*

འདབ་བཟངས།

—

Birthplace of the buddha Dharmamati.

g.2858 Fire

*me*

མེ།

—

Attendant of the buddha Lokaprabha.

g.2859 Fire Gift

*mes byin*

མེས་བྱིན།

—

Father of the buddha Guṇabāhu.

g.2860 Fire Gift

*mes byin*

མེས་བྱིན།

—

Son of the buddha Jyotiṣprabha.

g.2861 Fire Gift

*mes byin*

མེས་བྱིན།

—

Father of the buddha Kanakamuni.

g.2862 Fire Light

*me 'od*

མེ་འོད།

—

Buddha in the presence of whom the buddha Laḍitāgragāmin (717 according to the third enumeration) first gave rise to the mind of awakening.

g.2863 fire offering

*sbyin sreg*

སྦྱིན་སྲེག།

*homa*

This refers to a form of ritual that dates back to the early Vedic period of Indian civilization, involving the offering of substances into fire.

g.2864 Firm Certainty

*nges pa brtan*

ངེས་པ་བརྟན།

—

Foremost in terms of insight among the followers of the buddha Gandhahastin.

g.2865 Firm Courage

*dpa' brtan*

དཔལ་བརྟན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vaidyarāja.

g.2866 Firm Diligence

*brtson 'grus brtan*

བཙོན་འགྲུས་བརྟན།

—

Attendant of the buddha Mahāpriya.

g.2867 Firm Endeavor

*brtson 'grus brtan*

བཙོན་འགྲུས་བརྟན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Maitreya.

g.2868 Firm Endeavor

*brtson 'grus brtan*

བཙོན་འགྲུས་བརྟན།

—

Attendant of the buddha Śrīdeva.

g.2869 Firm Mind

*blo brtan*

ལྷོ་བརྟན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Meruprabha.

g.2870 Firm Resolve

*dam bcas brtan pa*

དམ་བཅས་བརྟན་པ།

—

Buddha in the presence of whom the buddha Dṛḍhāvīkrama (848 according to the third enumeration) first gave rise to the mind of awakening.

g.2871 Firm Strength

*stobs brtan*

སྟོབས་བརྟན།

—

Son of the buddha Vidyutprabha.

g.2872 Firm Strength

*mithu rtsal brtan po*

མཐུ་རྩལ་བརྟན་པོ།

—

Foremost in terms of insight among the followers of the buddha  
Vajrasaṃhata.

g.2873 five bases for training

*bslab pa'i gzhi lnga*

བསྐྱབ་པའི་གཞི་ལྔ།

*pañcaśikṣāpada*

Refers to the five fundamental precepts of abstaining from killing, stealing, sexual misconduct, lying, and consuming intoxicants.

g.2874 five obscurations

*sgrib pa lnga*

སྒྲིབ་པ་ལྔ།

—

These are (1) wishing for sense pleasures, (2) ill will, (3) sleep and torpor, (4) agitation and regret, and (5) doubt.

g.2875 five powers

*stobs lnga*

སྟོབས་ལྔ།

*pañcabala*

These are faith, diligence, mindfulness, meditative absorption, and insight as they manifest on the last two stages of the path of joining.

g.2876 five superknowledges

*mngon par shes pa lnga*

མངོན་པར་ཤེས་པ་ལྔ།

*pañcābhijñā*

The five supernatural abilities attained through realization and yogic accomplishment: divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, and knowing the minds of others.

g.2877 Flash of Light

*glog gi 'od*

སློབ་གཉེན་པོ།

—

Son of the buddha Tiṣya.

g.2878 Flash of Lightning

*glog 'od*

སློབ་པོ།

—

Son of the buddha Sujāta.

g.2879 Flashing Lamp

*mar me'i glog 'gyu*

མར་མེའི་སློབ་པོ།

—

Buddha in the presence of whom the buddha Yaśas (17 according to the third enumeration) first gave rise to the mind of awakening.

g.2880 Flashing Light

*glog 'od ma*

སློབ་པོ་མ།

—

Mother of the buddha Sañjayin.

g.2881 Flashing Light

*glog 'od*

སློབ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amitābha.

g.2882 Flashing Light

*glog 'od*

སློབ་པོ།

—

Father of the buddha Rāhu.

g.2883 Flashing Radiance

*glog gi 'od zer*

སློག་གི་འོད་ཟེར།

—

Buddha in the presence of whom the buddha Prabhāsthitalpa (415 according to the third enumeration) first gave rise to the mind of awakening.

g.2884 Flashing Splendor

*glog 'od gzi brjid*

སློག་འོད་གཟི་བརྗིད།

—

Foremost in terms of insight among the followers of the buddha Jyotiṣprabha.

g.2885 Flawed Face

*nyes dmigs gdong*

ཉེས་དམིགས་གདོང་།

—

Attendant of the buddha Ratnacandra.

g.2886 Flawless

*skyon med*

སློན་མེད།

—

Attendant of the buddha Sadgaṇin.

g.2887 Flawless

*skyon med*

སློན་མེད།

—

Son of the buddha Guṇagarbha.

g.2888 Flawless

*skyon med*

སློན་མེད།

—

Attendant of the buddha Abhaya.

g.2889 Flawless

*skyon med*

སྐྱོན་མེད།

—

Father of the buddha Atulapratibhānarāja.

g.2890 Flawless

*skyon dang bral ba*

སྐྱོན་དང་བྲལ་བ།

—

Birthplace of the buddha Prahāṇakhila.

g.2891 Flawless

*skyon med*

སྐྱོན་མེད།

—

Birthplace of the buddha Śānta.

g.2892 Flawless

*skyon med*

སྐྱོན་མེད།

—

Birthplace of the buddha Arajas.

g.2893 Flawless Aspiration

*smon lam ma 'khrul*

སྐྱོན་ལམ་མ་འཁྲུལ།

—

Son of the buddha Aśoka.

g.2894 Flawless Body

*skyon med lus*

སྐྱོན་མེད་ལུས།

—

Attendant of the buddha Vimalaprabha.

g.2895 Flawless Body

*smad pa med pa'i lus*

སྐད་པ་མེད་པའི་ལུས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Cārulocana.

g.2896 Flawless Gift

*skyon med sbyin*

སྐྱོན་མེད་སྦྱིན།

—

Attendant of the buddha Bhasmakrodha.

g.2897 Flawless Intelligence

*blo gros skyon med*

བློ་གྲོས་སྐྱོན་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇasāgara.

g.2898 Flawless Jewel

*skyon med rin chen*

སྐྱོན་མེད་རིན་ཆེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnakrama.

g.2899 Flawless Mind

*skyon med sems*

སྐྱོན་མེད་སེམས།

—

Foremost in terms of insight among the followers of the buddha Amohavihārin.

g.2900 Flawless Mind

*skyon med sems*

སྐྱོན་མེད་སེམས།

—



Mother of the buddha Padmahastin.

g.2901 Flawless Persistence

*skyon med par gnas pa*

སྐྱོན་མེད་པ་རག་ནས་པ།

—

Attendant of the buddha Baladatta.

g.2902 Flawless Roar

*skyon med nga ro*

སྐྱོན་མེད་རོ།

—

Son of the buddha Āśādatta.

g.2903 Flower

*me tog*

མེ་ཏོག།

—

A prince.

g.2904 Flower

*me tog*

མེ་ཏོག།

—

Mother of the buddha Pradyota.

g.2905 Flower

*me tog*

མེ་ཏོག།

—

Attendant of the buddha Oṣadhi.

g.2906 Flower

*me tog*

མེ་ཏོག།

—

Mother of the buddha Sūryagarbha.

g.2907 Flower

*me tog*

མེ་ཏོག

—

Father of the buddha Sañjayin.

g.2908 Flower

*me tog*

མེ་ཏོག

—

Son of the buddha Sumanas.

g.2909 Flower

*me tog*

མེ་ཏོག

—

Father of the buddha Guṇāgradhārin.

g.2910 Flower

*me tog*

མེ་ཏོག

—

Attendant of the buddha Kusumanetra.

g.2911 Flower

*me tog*

མེ་ཏོག

—

Father of the buddha Padma.

g.2912 Flower

*me tog*

མེ་ཏོག

—

Son of the buddha Ratnacandra.

g.2913 Flower

*me tog*

མེ་ཏོག

—

Son of the buddha Siṃhahastin.

g.2914 Flower

*me tog*

མེ་ཏོག

—

Attendant of the buddha Supuṣpa.

g.2915 Flower

*me tog*

མེ་ཏོག

—

Son of the buddha Dharmeśvara.

g.2916 Flower

*me tog*

མེ་ཏོག

—

Attendant of the buddha Kusumarāṣṭra.

g.2917 Flower

*me tog*

མེ་ཏོག

—

Son of the buddha Puṣpita.

g.2918 Flower

*me tog*

མེ་ཏོག

—

Son of the buddha Matimat.

g.2919 Flower

*me tog*

མེ་ཏོག

—

Attendant of the buddha Caraṇabhrāja.

g.2920 Flower

*me tog*

མེ་ཏོག

—

Son of the buddha Gaganasvara.

g.2921 Flower

*me tog*

མེ་ཏོག

—

Buddha in the presence of whom the buddha Madaprahīṇa (659 according to the third enumeration) first gave rise to the mind of awakening.

g.2922 Flower

*me tog*

མེ་ཏོག

—

Son of the buddha Vighuṣṭatejas.

g.2923 Flower

*me tog*

མེ་ཏོག

—

Mother of the buddha Kusuma.

g.2924 Flower

*me tog*

མེ་ཏོག

—

Birthplace of the buddha Vasudeva.

g.2925 Flower Array

*me tog bkod pa*

མེ་ཏོག་བཀོད་པ།

—

Birthplace of the buddha Puṣpadatta.

g.2926 Flower Banner

*me tog gi rgyal mtshan*

མེ་ཏོག་གི་རྒྱལ་མཚན།

—

Father of the buddha Gaṇimukha.

g.2927 Flower Banner

*me tog gi rgyal mtshan*

མེ་ཏོག་གི་རྒྱལ་མཚན།

—

Father of the buddha Anantatejas.

g.2928 Flower Bearer

*me tog can*

མེ་ཏོག་ཅན།

—

Mother of the buddha Acala.

g.2929 Flower Chariot

*me tog shing rta*

མེ་ཏོག་ཤིང་རྟ།

—

Mother of the buddha Puṣpita.

g.2930 Flower Crest

*me tog gi tog*

མེ་ཏོག་གི་ཏོག

—

Mother of the buddha Puṇyapradīparāja.

g.2931 Flower Crest

*me tog gi tog*

མེ་ཏོག་གི་ཏོག

—

Attendant of the buddha Sumanāpuṣpaprabha.

g.2932 Flower Crown

*gtsug na me tog*

གཙུག་ན་མེ་ཏོག

—

Father of the second buddha Kusuma.

g.2933 Flower Edge

*me tog so*

མེ་ཏོག་སོ།

—

Son of the buddha Puṣpaketu.

g.2934 Flower Essence

*me tog snying po*

མེ་ཏོག་སྙིང་པོ།

—

Buddha in the presence of whom the buddha Jñānaratna (895 according to the third enumeration) first gave rise to the mind of awakening.

g.2935 Flower Eye

*me tog mig*

མེ་ཏོག་མིག

—

Mother of the buddha Jaya.

g.2936 Flower Garland

*me tog phreng*

མེ་ཏོག་ཕྲེང།

—

Mother of the buddha Durjaya.

g.2937 Flower Gathering

*me tog tshogs*

མེ་ཏོག་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha  
Amitalocana.

g.2938 Flower Gift

*me tog byin*

མེ་ཏོག་བྱིན།

—

Father of the buddha Aśoka.

g.2939 Flower Gift

*me tog byin*

མེ་ཏོག་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Sūrata.

g.2940 Flower Gift

*me tog sbyin*

མེ་ཏོག་སྦྱིན།

—

Son of the buddha Sucintita.

g.2941 Flower Gift

*me tog sbyin*

མེ་ཏོག་སྦྱིན།

—

Father of the buddha Durjaya.

g.2942 Flower Gift

*me tog byin*

མེ་ཏོག་བྱིན།

—

Father of the buddha Kusumadatta.

g.2943 Flower Gift

*me tog byin*

མེ་ཏོག་བྱིན།

—

Mother of the buddha Kusumarāṣṭra.

g.2944 Flower Gift

*me tog byin*

མེ་ཏོག་བྱིན།

—

Attendant of the buddha Devaraśmi.

g.2945 Flower Gift

*me tog byin*

མེ་ཏོག་བྱིན།

—

Mother of the buddha Surāṣṭra.

g.2946 Flower Gift

*me tog byin*

མེ་ཏོག་བྱིན།

—

Father of the buddha Padmaśrī.

g.2947 Flower Glory

*me tog dpal*

མེ་ཏོག་དཔལ།

—

Buddha in the presence of whom the buddha Anantayaśas (398 according to the third enumeration) first gave rise to the mind of awakening.

g.2948 Flower Glory

*me tog dpal*

མེ་ཏོག་དཔལ།

—

Buddha in the presence of whom the buddha Pūjya (677 according to the third enumeration) first gave rise to the mind of awakening.

g.2949 Flower God



*me tog lha*

མེ་ཏོག་ལྷ།

—

Son of the buddha Acyuta.

g.2950 Flower God

*me tog lha*

མེ་ཏོག་ལྷ།

—

Birthplace of the buddha Simha.

g.2951 Flower Hill

*me tog phung po*

མེ་ཏོག་ཕུང་པོ།

—

Mother of the buddha Gandhahastin.

g.2952 Flower Intelligence

*me tog gi blo gros*

མེ་ཏོག་གི་བློ་གྲོས།

—

Son of the buddha Devaruta.

g.2953 Flower Joy

*me tog dga'*

མེ་ཏོག་དགའ།

—

Son of the buddha Vimatijaha.

g.2954 Flower Joy

*me tog dga'*

མེ་ཏོག་དགའ།

—

Son of the buddha Arthamati.

g.2955 Flower Joy

*me tog dga'*

མེ་ཏོག་དགའ་ལ།

—

Mother of the buddha Yaśottara.

g.2956 Flower Joy

*me tog dga'*

མེ་ཏོག་དགའ་ལ།

—

Foremost in terms of insight among the followers of the buddha Kṛtavarman.

g.2957 Flower Joy

*me tog dga'*

མེ་ཏོག་དགའ་ལ།

—

Foremost in terms of insight among the followers of the buddha  
Brahmamuni.

g.2958 Flower Joy

*me tog dga'*

མེ་ཏོག་དགའ་ལ།

—

Foremost in terms of insight among the followers of the buddha  
Padmaraśmi.

g.2959 Flower King

*me tog rgyal po*

མེ་ཏོག་རྒྱལ་པོ།

—

Father of the buddha Arthamati.

g.2960 Flower King

*me tog rgyal po*

མེ་ཏོག་རྒྱལ་པོ།

—

Son of the buddha Padmaśrī.

g.2961 Flower Lady

*me tog ma*

མེ་རྟོག་མ།

—

Mother of the buddha Praśānta.

g.2962 Flower Lamp

*me tog sgron ma*

མེ་རྟོག་སྒྲོན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṣpaketu.

g.2963 Flower Lamp

*me tog sgron ma*

མེ་རྟོག་སྒྲོན་མ།

—

Foremost in terms of insight among the followers of the buddha Sudatta.

g.2964 Flower Lamp

*me tog sgron ma*

མེ་རྟོག་སྒྲོན་མ།

—

Father of the buddha Guṇacūḍa.

g.2965 Flower Lamp

*me tog sgron ma*

མེ་རྟོག་སྒྲོན་མ།

—

Mother of the buddha Sukhita.

g.2966 Flower Land

*yul 'khor me tog*

ཡུལ་འཁོར་མེ་རྟོག་

—

Birthplace of the buddha Padmākṣa.

g.2967 Flower Light

*me tog 'od*

མེ་ཏོག་འོད།

—

Mother of the buddha Vimala.

g.2968 Flower Light

*me tog 'od*

མེ་ཏོག་འོད།

—

Mother of the buddha Maṅgala.

g.2969 Flower Light

*me tog 'od*

མེ་ཏོག་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Candrārka.

g.2970 Flower Light

*me tog 'od*

མེ་ཏོག་འོད།

—

Mother of the buddha Brahmadeva.

g.2971 Flower Light

*me tog 'od*

མེ་ཏོག་འོད།

—

Mother of the buddha Marutpūjita.

g.2972 Flower Light

*me tog 'od*

མེ་ཏོག་འོད།

—

Mother of the buddha Siṃhasvara.

g.2973 Flower Light

*me tog 'od*

མེ་ཏོག་འོད།

—

Foremost in terms of insight among the followers of the buddha Ketumat.

g.2974 Flower Light

*me tog 'od*

མེ་ཏོག་འོད།

—

Buddha in the presence of whom the buddha Sundarapārśva (418 according to the third enumeration) first gave rise to the mind of awakening.

g.2975 Flower Light

*me tog 'od*

མེ་ཏོག་འོད།

—

Mother of the buddha Puṣpaketu.

g.2976 Flower Light

*me tog 'od*

མེ་ཏོག་འོད།

—

Birthplace of the buddha Vikrāntagāmin.

g.2977 Flower Light

*me tog 'od*

མེ་ཏོག་འོད།

—

Birthplace of the buddha Nāganandin.

g.2978 Flower Light

*me tog 'od*

མེ་ཏོག་འོད།

—

Birthplace of the buddha Nāgakrama.

g.2979 Flower Moon

*me tog zla ba*

མེ་ཏོག་རྒྱ་བ།

—

Son of the buddha Sumanāpuṣpaprabha.

g.2980 Flower Mountain

*me tog phung po*

མེ་ཏོག་ཕུང་པོ།

—

Son of the buddha Padma.

g.2981 Flower of Adherence to Calm Abiding and Discipline

*zhi gnas dang dul bar gnas pa'i me tog*

ཞི་གནས་དང་དུལ་བར་གནས་པའི་མེ་ཏོག།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhasmakrodha.

g.2982 Flower of Fearlessness

*'jigs med me tog*

འཇིགས་མེད་མེ་ཏོག།

—

Foremost in terms of miraculous abilities among the followers of the buddha Lokajyeṣṭha.

g.2983 Flower of Freedom from Suffering

*mya ngan med pa'i me tog*

མྱ་ངན་མེད་པའི་མེ་ཏོག།

—

Attendant of the buddha Padmākṣa.

g.2984 Flower of Glory

*me tog dpal*

མེ་ཏོག་དཔལ།

—

Buddha in the presence of whom the buddha Jagatpūjita (350 according to the third enumeration) first gave rise to the mind of awakening.

g.2985 Flower of Liberation

*thar pa'i me tog*

ཐར་པའི་མེ་ཏོག།

—

Birthplace of the buddha Jñānapriya.

g.2986 Flower of Light

*snang ba'i me tog*

སྒྲུང་བའི་མེ་ཏོག།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānarāja.

g.2987 Flower of Marks

*mtshan gyi me tog*

མཚན་གྱི་མེ་ཏོག།

—

Buddha in the presence of whom the buddha Mārakṣayaṃkara (887 according to the third enumeration) first gave rise to the mind of awakening.

g.2988 Flower of Merit

*bsod nams me tog*

བསོད་ནམས་མེ་ཏོག།

—

A king who heard the teaching given by the buddha Infinite Diligence.

g.2989 Flower of Nirvāṇa

*mya ngan las 'das pa'i me tog*

མྱུ་ངན་ལས་འདས་པའི་མེ་ཏོག།

—

Attendant of the buddha Prajñāpuṣpa.

g.2990 Flower of Nirvāṇa

*mya ngan las 'das pa'i me tog*

མྱུ་ངན་ལས་འདས་པའི་མེ་ཏོག།

—

Son of the buddha Dīptatejas.

g.2991 Flower of Precious Qualities

*yon tan rin chen me tog*

ཡོན་ཏན་རིན་ཆེན་མེ་རྟོག

—

Mother of the buddha Śodhita.

g.2992 Flower of Qualities

*yon tan me tog*

ཡོན་ཏན་མེ་རྟོག

—

Father of the buddha Prajñāpuṣpa.

g.2993 Flower of Qualities

*yon tan me tog*

ཡོན་ཏན་མེ་རྟོག

—

Mother of the buddha Ketuprabha.

g.2994 Flower of Qualities

*yon tan me tog*

ཡོན་ཏན་མེ་རྟོག

—

Son of the buddha Dharmacchattrā.

g.2995 Flower of Qualities

*yon tan me tog*

ཡོན་ཏན་མེ་རྟོག

—

Buddha in the presence of whom the buddha Satyaketu (97 according to the third enumeration) first gave rise to the mind of awakening.

g.2996 Flower of Qualities

*yon tan me tog*

ཡོན་ཏན་མེ་རྟོག

—

Foremost in terms of insight among the followers of the buddha Sumanāpuṣpaprabha.



g.2997 Flower of Royal Glory

*dpal rgyal me tog*

དཔལ་རྒྱལ་མེ་ཏོག

—

Mother of the buddha Lokajyeṣṭha.

g.2998 Flower of Splendid Marks

*mtshan gyi gzi brjid me tog*

མཚན་གྱི་གཟི་བརྗིད་མེ་ཏོག

—

Attendant of the buddha Mānajaha.

g.2999 Flower of Splendor

*gzi brjid me tog*

གཟི་བརྗིད་མེ་ཏོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Muniprasanna.

g.3000 Flower of Superknowledge

*mngon par shes pa'i me tog*

མངོན་པར་ཤེས་པའི་མེ་ཏོག

—

Son of the buddha Arhadyaśas.

g.3001 Flower of the Able

*thub pa'i me tog*

ཐུབ་པའི་མེ་ཏོག

—

Buddha in the presence of whom the buddha Samadhyāyin (775 according to the third enumeration) first gave rise to the mind of awakening.

g.3002 Flower of the Marks

*mtshan gyi me tog*

མཚན་གྱི་མེ་ཏོག

—

Foremost in terms of insight among the followers of the buddha Añjana.

g.3003 Flower of the Noble

*'phags pa'i me tog*

འཕགས་པའི་མེ་ཏོག

—

Mother of the buddha Vigataśoka.

g.3004 Flower of the World

*'jig rten gyi me tog*

འཇིག་རྟེན་གྱི་མེ་ཏོག

—

Foremost in terms of insight among the followers of the buddha Prajñāpuṣpa.

g.3005 Flower of Truth

*bden pa'i me tog*

བདེན་པའི་མེ་ཏོག

—

Son of the buddha Añjana.

g.3006 Flower of Universal Preciousness

*kun nas rin chen me tog*

ཀུན་ནས་རིན་ཆེན་མེ་ཏོག

—

Son of the buddha Arajas.

g.3007 Flower of Wisdom

*ye shes me tog*

ཡེ་ཤེས་མེ་ཏོག

—

Attendant of the buddha Dharmacchatra.

g.3008 Flower of Wisdom

*ye shes me tog*

ཡེ་ཤེས་མེ་ཏོག

—

Attendant of the buddha Udgata.

g.3009 Flower of Wisdom

*ye shes me tog*

ཡེ་ཤེས་མེ་རྟོག

—

Foremost in terms of insight among the followers of the buddha Vidhijña.

g.3010 Flower of Wisdom

*ye shes me tog*

ཡེ་ཤེས་མེ་རྟོག

—

Father of the buddha Bodhyaṅgapuṣpa.

g.3011 Flower Ornament

*me tog brgyan*

མེ་རྟོག་བརྒྱན།

—

Birthplace of the buddha Vigatabhaya.

g.3012 Flower Parasol

*me tog gdugs*

མེ་རྟོག་གཏུགས།

—

Birthplace of the buddha Kusumadeva.

g.3013 Flower Parasol

*me tog gi gdugs*

མེ་རྟོག་གི་གཏུགས།

—

Birthplace of the buddha Amitabuddhi.

g.3014 Flower Possessor

*me tog can*

མེ་རྟོག་ཅན།

—

Mother of the buddha Tacchaya.

g.3015 Flower Relieving Suffering

*me tog mya ngan 'tshang*

མེ་ཏོག་ལྷ་རྣ་འཚོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Kusumaprabha.

g.3016 Flower Splendor

*me tog gzi brjid*

མེ་ཏོག་གཟི་བརྗིད།

—

Son of the buddha Gaṇimuktirāja.

g.3017 Flower Splendor

*me tog gzi brjid*

མེ་ཏོག་གཟི་བརྗིད།

—

Birthplace of the buddha Sumanāpuṣpaprabha.

g.3018 Flower Sun

*me tog nyi ma*

མེ་ཏོག་ཉི་མ།

—

Buddha in the presence of whom the buddha Prasanna (752 according to the  
third enumeration) first gave rise to the mind of awakening.

g.3019 Flower Wealth

*me tog 'byor*

མེ་ཏོག་འབྱོར།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Caraṇaprasanna.

g.3020 Flowering Tree

*ljon pa'i me tog*

ལྷོན་པའི་མེ་ཏོག་

—

Foremost in terms of miraculous abilities among the followers of the buddha Marudyaśas.

g.3021 Flowering Tree

*ljon pa'i me tog*

ལྷོན་པའི་མེ་ཏོག།

—

Buddha in the presence of whom the buddha Puṣpa (689 according to the third enumeration) first gave rise to the mind of awakening.

g.3022 Focus on Liberation

*thar pa dmigs*

ཐར་པ་དམིགས།

—

Mother of the buddha Dṛḍhavigrama.

g.3023 Fondness for Questioners

*gleng ba po la dga' ba*

གླིང་བ་པོ་ལ་དགའ་བ།

—

Foremost in terms of insight among the followers of the buddha Aśaṅgmati.

g.3024 Force of Abandonment

*spong ba'i shugs*

སྟོང་བའི་ཤུགས།

—

Buddha in the presence of whom the buddha Mokṣavrata (852 according to the third enumeration) first gave rise to the mind of awakening.

g.3025 Force of Awakening

*byang chub stabs*

བྱང་ཚུབ་སྟོབས།

—

Buddha in the presence of whom the buddha Aśaṅga (611 according to the third enumeration) first gave rise to the mind of awakening.

g.3026 Force of Bliss

*bde ba'i stabs*

བདེ་བའི་སྒྲ་བས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Anantaratikīrti.

g.3027 Force of Certainty

*nges pa'i shugs*

ངེས་པའི་ལྷགས།

—

Foremost in terms of insight among the followers of the buddha  
Vigatakāṅkṣa.

g.3028 Force of Discernment

*rnam par 'byed pa'i sde*

རྣམ་པར་འབྱེད་པའི་སྡེ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Siṃhagātra.

g.3029 Force of Discernment

*rnam par 'byed pa'i sde*

རྣམ་པར་འབྱེད་པའི་སྡེ།

—

Birthplace of the buddha Velāmaprabha.

g.3030 Force of Insight

*shes rab sde*

ཤེས་རབ་སྡེ།

—

Foremost in terms of insight among the followers of the buddha  
Sūryagarbha.

g.3031 Force of Wisdom

*ye shes shugs*

ཡེ་ཤེས་སྒྲ་བས།

—

Buddha in the presence of whom the buddha Vratasthita (854 according to the third enumeration) first gave rise to the mind of awakening.

g.3032 Foremost among the Learned

*mkhas pa'i gtso*

མཁས་པའི་གཙོ།

—

Buddha in the presence of whom the buddha Ābhāsaraśmi (640 according to the third enumeration) first gave rise to the mind of awakening.

g.3033 Foremost Being

*'gro gtso*

འགོ་གཙོ།

—

Attendant of the buddha Varuṇa.

g.3034 Foremost Human

*shed skyes gtso bo*

ཤེད་སྐྱེས་གཙོ་བོ།

—

Father of the buddha Kusumaprabha.

g.3035 Foremost in the City of Gods

*lha'i grong khyer gtso*

ལྷའི་གྲོང་ཁྱེར་གཙོ།

—

Son of the buddha Guṇasāgara.

g.3036 Foremost Light

*snang ba'i gtso*

སྒྲོལ་བའི་གཙོ།

—

Buddha in the presence of whom the buddha Siṃharaśmi (664 according to the third enumeration) first gave rise to the mind of awakening.

g.3037 Foremost on This Earth

*sa gtso*

ས་གཙོ།

—

Buddha in the presence of whom the buddha Śrīprabha (375 according to the third enumeration) first gave rise to the mind of awakening.

g.3038 Foremost Qualities

*yon tan gtso bo*

ཡོན་ཏན་གཙོ་བོ།

—

Attendant of the buddha Guṇabala.

g.3039 Foremost Ruler of Gods

*lha dbang gtso bo*

ལྷ་དབང་གཙོ་བོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Devarāja.

g.3040 Foremost Speaker

*gtam ldan gtso bo*

གཏམ་ལྷན་གཙོ་བོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sudarśana.

g.3041 Forest Flower

*nags kyi me tog*

ནགས་གྲི་མེ་ཏོག།

—

Buddha in the presence of whom the buddha Jyeṣṭhavādin (676 according to the third enumeration) first gave rise to the mind of awakening.

g.3042 Form Gift

*gzugs byin*

གཟུགས་བྱིན།

—

Father of the buddha Vilocana.

g.3043 Form Gift



*gzugs byin*

གཟུགས་བྱིན།

—

Son of the buddha Vararūpa.

g.3044 Form of Superior Fame

*grags pa ma smad pa'i gzugs*

གྲགས་པ་མ་སྐད་པའི་གཟུགས།

—

Birthplace of the buddha Hitaiṣin.

g.3045 Fortunate Joy

*skal ldan dga'*

སྐལ་ལྷན་དགའ།

—

Mother of the buddha Ūṛṇa.

g.3046 Fortunate Light

*skal ldan 'od*

སྐལ་ལྷན་འོད།

—

Foremost in terms of insight among the followers of the buddha Ugra.

g.3047 Fortunate Light

*skal ldan 'od*

སྐལ་ལྷན་འོད།

—

Mother of the buddha Puruṣadatta.

g.3048 Fortunate Roar

*skal ldan nga ro*

སྐལ་ལྷན་རོ།

—

Mother of the buddha Guṇamālin.

g.3049 Fortunate Wish

*skal ldan 'dod ma*

སྐལ་ལྷན་འདོད་མ།

—

Mother of the buddha Rāhudeva.

g.3050 Fortunate Wish

*skal 'dod*

སྐལ་འདོད།

—

Son of the buddha Maṅiprabha.

g.3051 Fortunate Wish

*skal 'dod*

སྐལ་འདོད།

—

Son of the buddha Atiyaśas.

g.3052 Fortunate Wish

*skal ldan 'dod*

སྐལ་ལྷན་འདོད།

—

Father of the buddha Ratnaprabha.

g.3053 Fortunate Wish

*skal ldan 'dod*

སྐལ་ལྷན་འདོད།

—

Father of the buddha Anupamarāṣṭra.

g.3054 Fortunate Wish

*skal 'dod ma*

སྐལ་འདོད་མ།

—

Mother of the buddha Satya.

g.3055 Fortune

*bkra shis*

བག་ཤིས།

—

Foremost in terms of insight among the followers of the buddha Pradyota.

g.3056 four applications of mindfulness

*dran pa nye bar gzhaḡ pa bzhi*

འདྲན་པ་ཉེ་བར་གཞག་པ་བཞི།

*catvāri samyaksmṛtyupasthānāni*

Recollection of the nature of the body, feelings, the mind, and dharmas.

g.3057 four bases of miraculous power

*rdzu 'phrul gyi rkang pa bzhi*

རྩུ་འཕྲུལ་གྱི་རྐང་པ་བཞི།

*caturṛddhipāda*

Four types of absorption related to intention, diligence, attention, and analysis as they manifest on the greater path of accumulation.

g.3058 four castes

*rigs bzhi*

རིགས་བཞི།

*cāturvarṇa*

The four social classes of traditional Hindu society: brahmin, kṣatriya, vaiśya, and śūdra.

g.3059 four concentrations

*bsam gtan bzhi*

བསམ་གཏན་བཞི།

*catvāri dhyānāni*

The four levels of existence and meditative concentration within the form realm.

g.3060 four continents

*gling bzhi*

གླིང་བཞི།

*caturdvīpa*

*Definition from the 84000 Glossary of Terms:*

According to traditional Buddhist cosmology, our universe consists of a central mountain, known as Mount Meru or Sumeru, surrounded by four island continents (*dvīpa*), one in each of the four cardinal directions. The

*Abhidharmakośa* explains that each of these island continents has a specific shape and is flanked by two smaller subcontinents of similar shape. To the south of Mount Meru is Jambudvīpa, corresponding either to the Indian subcontinent itself or to the known world. It is triangular in shape, and at its center is the place where the buddhas attain awakening. The humans who inhabit Jambudvīpa have a lifespan of one hundred years. To the east is Videha, a semicircular continent inhabited by humans who have a lifespan of two hundred fifty years and are twice as tall as the humans who inhabit Jambudvīpa. To the north is Uttarakuru, a square continent whose inhabitants have a lifespan of a thousand years. To the west is Godānīya, circular in shape, where the lifespan is five hundred years.

g.3061 Four Great Kings

*rgyal po chen po bzhi po*

རྒྱལ་པོ་ཚེན་པོ་བཞི་པོ།

*caturmahārāja*

*Definition from the 84000 Glossary of Terms:*

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World-Protectors (*lokapāla*, 'jig rten skyong ba).

g.3062 four māras

*bdud bzhi*

བདུད་བཞི།

*caturmāra*

The deities ruled over by Māra are also symbolic of the defects within a person that prevent awakening. These four personifications are (1) the divine māra (*devaputramāra*, *lha'i bu'i bdud*), which is the distraction of pleasures, (2) the māra of the Lord of Death (*mṛtyumāra*, 'chi bdag gi bdud), (3) the māra of the aggregates (*skandhamāra*, *phung po'i bdud*), which is the body, and (4) the māra of the defilements (*kleśamāra*, *nyon mongs pa'i bdud*).

g.3063 four means of attracting disciples

*bsdu ba'i dngos po bzhi*

བསྐྱ་བའི་དངོས་པོ་བཞི།

*catuḥsaṃgrahaḥastu*

The four means of attracting disciples are generosity, kind talk, meaningful actions, and practicing what one preaches.

g.3064 four rivers

*chu bo bzhi*

ལྷུ་པོ་བཞི།

—

This refers to the four torrents of cyclic existence, craving, ignorance, and wrong view.

g.3065 four truths

*bden pa bzhi*

བདེན་པ་བཞི།

*catuḥsatya*

The four truths that the Buddha realized and 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.3066 four types of correct knowledge

*so so yang dag par rig pa*

སོ་སོ་ཡང་དག་པར་རིག་པ།

*pratisaṃvid*

The modes of knowledge attained on the ninth bodhisattva level. There are four such modes: the correct analytical knowledge of phenomena (*dharma; chos*), of meaning (*artha; don*), of language or etymology (*nirukti; nges pa'i tshig*), and of eloquence (*pratibhāna; spobs pa*).

g.3067 four types of fearlessness

*mi 'jigs pa bzhi*

མི་འཇིགས་པ་བཞི།

*caturabhaya*

Fearlessness in declaring that one has (1) awakened, (2) ceased all illusions, (3) taught the obstacles to awakening, and (4) shown the way to liberation.

g.3068 Fragrance Elephant

*spos kyi glang po*

སྣོས་ཀྱི་སྒྲུང་པོ།

—

Buddha in the presence of whom the buddha Kṛtāntadarśin (971 according to the third enumeration) first gave rise to the mind of awakening.

g.3069 Fragrance Master

*spos kyi dbang phyug*

སྣོས་ཀྱི་དབང་ཕྱུག

—

Father of the buddha Gandhahastin.

g.3070 Fragrance of Excellent Worship

*legs par mchod pa'i bsung ldan*

ལེགས་པར་མཚོད་པའི་བསྟུང་ལྷན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sārathi.

g.3071 Fragrance Qualities

*yon tan spos*

ཡོན་ཏན་སྣོས།

—

Son of the buddha Gandhahastin.

g.3072 Fragrance Qualities

*yon tan spos*

ཡོན་ཏན་སྣོས།

—

Attendant of the buddha Pratibhānakīrti.

g.3073 Fragrant

*spos ldan ma*

སྣོས་ལྷན་མ།

—

Mother of the buddha Nāgabhuja.

g.3074 Fragrant

*spos ldan*

སྤྲུལ་ལྷན།

—

Father of the buddha Dṛḍhavrata.

g.3075 Fragrant

*spos ldan ma*

སྤྲུལ་ལྷན་མ།

—

Mother of the buddha Buddhimati.

g.3076 Fragrant

*spos ldan*

སྤྲུལ་ལྷན།

—

Birthplace of the buddha Gandhahastin.

g.3077 Fragrant Flower

*me tog dri ldan*

མེ་ཏོག་རྩི་ལྷན།

—

Birthplace of the buddha Puṣpaketu.

g.3078 Fragrant Incense

*dri zhim spos*

རྩི་ཞིམ་སྤྲུལ།

—

Buddha in the presence of whom the buddha Vimuktacūḍa (656 according to the third enumeration) first gave rise to the mind of awakening.

g.3079 Fragrant Incense

*spos dri zhim pa*

སྤྲུལ་རྩི་ཞིམ་པ།

—

Buddha in the presence of whom the buddha Siṃhavikrāmin (944 according to the third enumeration) first gave rise to the mind of awakening.

g.3080 Fragrant Light

*dri zhim 'od*

དྲི་ཞིམ་འོད།

—

Buddha in the presence of whom the buddha Siṃhapārśva (632 according to the third enumeration) first gave rise to the mind of awakening.

g.3081 Free from Attachment

*chags med*

ཆགས་མེད།

—

Attendant of the buddha Ojodhārin.

g.3082 Free from Attachment and Dullness

*chags bral gti mug med pa*

ཆགས་བྲལ་གཏི་མུག་མེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jagadīśvara.

g.3083 Free from Attachment and Dullness

*chags med gti mug med pa*

ཆགས་མེད་གཏི་མུག་མེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Roca.

g.3084 Free from Conceit

*rgyags med ma*

རྒྱལ་ས་མེད་མ།

—

Mother of the buddha Jaya.

g.3085 Free from Contagion

*rims nad med*

རིམས་ནད་མེད།

—



Birthplace of the buddha Toṣitatejas.

g.3086 Free from Darkness

*mun pa bral*

མུན་པ་བྲལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śāntimati.

g.3087 Free from Darkness

*mun bral*

མུན་བྲལ།

—

Father of the buddha Bhasmakrodha.

g.3088 Free from Darkness

*mun dang bral*

མུན་དང་བྲལ།

—

Foremost in terms of insight among the followers of the buddha Vasuśreṣṭha.

g.3089 Free from Deception

*sgyu med*

སྐྱུ་མེད།

—

Father of the buddha Amitayaśas.

g.3090 Free from Delusion

*'khrul med*

འཁྲུལ་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śānta.

g.3091 Free from Delusion

*'khrul med*

འཁྲུལ་མེད།

—

Foremost in terms of insight among the followers of the buddha Akṣobhya.

g.3092 Free from Delusion

*'khrul pa med*

འཇུལ་པ་མེད།

—

Birthplace of the buddha Sahitaraśmi.

g.3093 Free from Disagreements

*dbyen med*

དབྱེན་མེད།

—

Father of the buddha Prajñāpuṣpa.

g.3094 Free from Disease

*nad med*

ནད་མེད།

—

Son of the buddha Siṃhaghoṣa.

g.3095 Free from Doubt

*the tshom med*

ཐོ་ཚོམ་མེད།

—

Son of the buddha Hutārci.

g.3096 Free from Fear

*'jigs bral*

འཇིགས་བྲལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amitatejas.

g.3097 Free from Intoxication

*myos med*

ལྷོས་མེད།

—

Father of the buddha Cīṃaprabha.

g.3098 Free from Māras

*bdud spangs*

བདུད་སྤངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amogharaśmi.

g.3099 Free from Mundane Fear

*'jig rten 'jigs pa med pa*

འཇིག་རྟེན་འཇིགས་པ་མེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Brahmaruta.

g.3100 Free from Mundane Fear

*'jig rten 'jigs pa med pa*

འཇིག་རྟེན་འཇིགས་པ་མེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pratāpa.

g.3101 Free from Pride and Infatuation

*nga rgyal dang rgyags pa las rnam par grol ba*

ང་རྒྱལ་དང་རྒྱགས་པ་ལས་རྣམ་པར་གྲོལ་བ།

—

Mother of the buddha Brahmagāmin.

g.3102 Free from Suffering

*mya ngan med*

མྱ་ངན་མེད།

—

Son of the buddha Pratimaṇḍita.

g.3103 Free from Suffering

*mya ngan med*

ལྷ་ངན་མེད།

—

Father of the buddha Ratnākara.

g.3104 Free from Suffering

*mya ngan med*

ལྷ་ངན་མེད།

—

Father of the buddha Vigatakāṅkṣa.

g.3105 Free from Suffering

*mya ngan med*

ལྷ་ངན་མེད།

—

Son of the buddha Guṇaskandha.

g.3106 Free from Suffering

*mya ngan med*

ལྷ་ངན་མེད།

—

Father of the buddha Bhavāntadarśin.

g.3107 Free from Suffering

*mya ngan med*

ལྷ་ངན་མེད།

—

Father of the buddha Śrī.

g.3108 Free from Suffering

*mya ngan med*

ལྷ་ངན་མེད།

—

Father of the buddha Suvayas.

g.3109 Free from Suffering

*mya ngan med*

ལྷ་ངན་མེད།

—

Father of the buddha Aśoka.

g.3110 Free from Suffering

*mya ngan med*

ལྷ་ངན་མེད།

—

Father of the buddha Jñānakīrti.

g.3111 Free from Suffering

*mya ngan med*

ལྷ་ངན་མེད།

—

Father of the buddha Dharmadhvaja.

g.3112 Free from Suffering

*mya ngan med*

ལྷ་ངན་མེད།

—

Father of the buddha Vaidyādhīpa.

g.3113 Free from Suffering

*mya ngan bral*

ལྷ་ངན་བྲལ།

—

Birthplace of the buddha Śobhita.

g.3114 Free from Suffering

*mya ngan dang bral*

ལྷ་ངན་དང་བྲལ།

—

Birthplace of the buddha Aśoka.

g.3115 Free from Suffering

*mya ngan med pa*

ལྷ་ངན་མེད་པ།

—

Birthplace of the buddha Śāśin.

g.3116 Free from the Aggregates

*phung po las grol*

ཕུང་པོ་ལས་གྲོལ།

—

Birthplace of the buddha Ratnagarbha.

g.3117 Free from the Fear of Enemies

*dgra yis 'jigs pa med pa*

དགའ་ཡིས་འཇིགས་པ་མེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Rāhu.

g.3118 Free from the Suffering of the Three Worlds

*srid gsum mya ngan med*

སྲིད་གསུམ་མ་སྲོལ་མེད།

—

Attendant of the buddha Maruttejas.

g.3119 Free from the Swamp

*'dam las rgal*

འདམ་ལས་རྒྱལ།

—

Mother of the buddha Oghajaha.

g.3120 Free from the Thorns of Defilement

*tha ba'i tsher ma med pa*

ཐ་བའི་ཚེར་མ་མེད་པ།

—

Birthplace of the buddha Bhasmakrodha.

g.3121 Free from the Unspeakable

*kha na ma tho ba med*

ཁ་ན་མ་བྲོ་བ་མེད།

—

Birthplace of the buddha Śīlaprabha.

g.3122 Free from Thorns

*tsher ma med pa*

ཚེར་མ་མེད་པ།

—

Son of the buddha Śrī.

g.3123 Freedom from Doubt

*the tsom rnam par grol ba*

ཐེ་ཚོམ་རྣམ་པར་གྲོལ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Prasanna.

g.3124 Freedom from Fear

*'jigs pa dang bral ba*

འཇིགས་པ་དང་བྲལ་བ།

—

Birthplace of the buddha Aridama.

g.3125 Freedom from Suffering

*mya ngan med pa*

མྱ་ངན་མེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Varuṇa.

g.3126 Freedom from Suffering

*mya ngan med*

མྱ་ངན་མེད།

—

Father of the buddha Jñānākara.

g.3127 Freedom from Suffering

*mya ngan med*

མྱ་ངན་མེད།

—

Father of the buddha Dṛḍhavīrya.

g.3128 Freedom from Suffering

*mya ngan med*

ལྷ་ངན་མེད།

—

Mother of the buddha Guṇārci.

g.3129 Friend of All

*kun gyi bshes gnyen*

ཀུན་གྱི་བཤེས་གཉེན།

—

Attendant of the buddha Kāśyapa.

g.3130 Friend of Awakening

*byang chub bshes gnyen*

བྱང་ལྷུབ་བཤེས་གཉེན།

—

Foremost in terms of insight among the followers of the buddha Nārāyaṇa.

g.3131 Friend of Existence

*srid pa'i bshes gnyen*

སྲིད་པའི་བཤེས་གཉེན།

—

Attendant of the buddha Vikrāntagāmin.

g.3132 Friend of Existence

*srid pa'i bshes gnyen*

སྲིད་པའི་བཤེས་གཉེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Baladeva.

g.3133 Friend of Infinite Strength

*bshes gnyen mtha' yas stobs*

བཤེས་གཉེན་མཐའ་ཡས་སྟོབས།



—

Foremost in terms of insight among the followers of the buddha  
Velāmaprabha.

g.3134 Friend of the Royal Star

*skar rgyal bshes gnyen*

སྐར་རྒྱལ་བཤེས་གཉེན།

—

Father of the buddha Guṇadhvaja.

g.3135 Friend of the Victorious Ones

*rgyal ba'i bshes gnyen*

རྒྱལ་བའི་བཤེས་གཉེན།

—

Son of the buddha Prabhūta.

g.3136 Friend of the Vinaya

*dul ba'i bshes gnyen*

དུལ་བའི་བཤེས་གཉེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Raśmi.

g.3137 Friend of Wandering Beings

*'gro ba'i bshes gnyen*

འགྲོ་བའི་བཤེས་གཉེན།

—

Foremost in terms of insight among the followers of the buddha  
Suviniścitārtha.

g.3138 Fulfilment of Wishes

*bsam pa ji lta ba bzhin 'byung ba*

བསམ་པ་ཇི་ལྟ་བ་བཞིན་འབྱུང་བ།

—

Birthplace of the buddha Siddhārtha.

g.3139 Full

*gang po*

གང་པོ།

—

Attendant of the buddha Vairocana.

g.3140 Full Moon

*zla rgyas*

ལྷོ་རྒྱལ།

—

Father of the buddha Janendra.

g.3141 Full Realization through Joy

*dga' bas rgyas pa yang dag par rtogs pa*

དགའ་བས་རྒྱས་པ་ཡང་དག་པར་རྟོགས་པ།

—

Birthplace of the buddha Yaśas.

g.3142 Fully Blooming

*kun tu rgyas pa*

ཀུན་ཏུ་རྒྱས་པ།

—

Birthplace of the buddha Rṣideva.

g.3143 Fully Endowed with Qualities

*kun tu yon tan can*

ཀུན་ཏུ་ཡོན་ཏན་ཅན།

—

Birthplace of the buddha Ratnaprabhāsa.

g.3144 Gagana

*nam mkha'*

ནམ་མཎའ།

*gagana*

The 766th buddha in the first list, 765th in the second list, and 755th in the third list.

g.3145 Gaganasvara

*nam mkha' i dbyangs*

ནམ་མཁའི་དབྱངས།

*gaganasvara*

The 968th buddha in the first list, 967th in the second list, and 958th in the third list.

g.3146 Gambhīramati

*blo gros zab mo*

སློ་གྲོས་ཟབ་མོ།

*gambhīramati*

The 795th buddha in the first list, 794th in the second list, and 784th in the third list.

g.3147 Gandha

*spos can*

སློས་ཅན།

*gandha*

A buddha who is not listed in the first or second list but is 728th in the third list.

g.3148 Gandhābha

*spos 'od*

སློས་འོད།

*gandhābha*

The 870th buddha in the first list, 869th in the second list, and 859th in the third list.

g.3149 Gandhahastin

*spos kyi glang po*

སློས་ཀྱི་གླང་པོ།

*gandhahastin*

A bodhisattva present in the circle around Śākyamuni.

g.3150 Gandhahastin

*spos kyi glang po*

སློས་ཀྱི་གླང་པོ།

*gandhahastin*

The 73rd buddha in the first list, 73rd in the second list, and 74th in the third list.

g.3151 Gandhahastin

*spos kyi glang po*

སྣོས་ཀྱི་གླང་པོ།

*gandhahastin*

The 249th buddha in the first list, 248th in the second list, and 248th in the third list.

g.3152 Gandhahastin

*spos glang*

སྣོས་གླང་།

*gandhahastin*

The 319th buddha in the first list, 318th in the second list, and 313th in the third list.

g.3153 gandharva

*dri za*

དྲི་ཟ།

*gandharva*

The term generally refers to a class of nonhuman beings sometimes known as “celestial musicians.” In Abhidharma cosmology, the term is also used to refer to the mental body assumed by any sentient being in the realm of desire (*kāmadhātu*) during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances in the desire realm, hence their Tibetan translation *dri za*, meaning “scent eater.”

g.3154 Gandharva Mind

*dri za'i blo*

དྲི་ཟ་འི་བློ།

—

Attendant of the buddha Sūryaprabha.

g.3155 Gandhatejas

*spos gzi*

སྣོས་གཟི།

*gandhatejas*

The 650th buddha in the first list, 649th in the second list, and 641st in the third list.

g.3156 Gandheśvara

*spos kyi dbang phyug*

སྤྱི་ཉི་དབང་ཕུག

*gandheśvara*

The 166th buddha in the first list, 165th in the second list, and 165th in the third list.

g.3157 Gaṇendra

*tshogs dbang*

ཚོགས་དབང་།

*gaṇendra*

The 736th buddha in the first list, 735th in the second list, and 725th in the third list.

g.3158 Gaṅgā

*gang gA*

གང་གླ།

*gaṅgā*

*Definition from the 84000 Glossary of Terms:*

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

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

g.3159 Gaṇimukha

*tshogs can gtso bo*

ཚོགས་ཅན་གཙོ་བོ།

*gaṇimukha*

The 233rd buddha in the first list, 232nd in the second list, and 232nd in the third list.

g.3160 Gaṇimukha

*tshogs chen gtso*

ཚོགས་ཆེན་གཙོ།

*gaṇimukha*

The 397th buddha in the first list, 396th in the second list, and 390th in the third list.

g.3161 Gaṇimuktirāja

*tshogs can grol rgyal*

ཚོགས་ཅན་གྲོལ་རྒྱལ།

*gaṇimuktirāja*

The 902nd buddha in the first list, 901st in the second list, and 892nd in the third list.

g.3162 Gaṇin

*tshogs ldan*

ཚོགས་ལྷན།

*gaṇin*

The 41st buddha in the first list, 41st in the second list, and 42nd in the third list.

g.3163 Gaṇiprabha

*tshogs can 'od*

ཚོགས་ཅན་འོད།

*gaṇiprabha*

The 115th buddha in the first list, 115th in the second list, and 116th in the third list.

g.3164 Gaṇiprabha

*tshogs can 'od*

ཚོགས་ཅན་འོད།

*gaṇiprabha*

The 464th buddha in the first list, 463rd in the second list, and 457th in the third list.

g.3165 Gaṇiprabhāsa

*tshogs can gsal ba*

ཚོགས་ཅན་གསལ་བ།

*gaṇiprabhāsa*

The 404th buddha in the first list, 403rd in the second list, and 397th in the third list.

g.3166 Garjitasvara

*'brug sgra dbyangs*

འབྲུག་སྒྲ་དབྱངས།

*garjitasvara*

The 550th buddha in the first list, 550th in the second list, and 543rd in the third list.

g.3167 Garland of Fame

*grags pa'i phreng ba*

གྲགས་པའི་ཕྲེང་བ།

—

Mother of the buddha Āryastuta.

g.3168 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.3169 Gathered Flowers

*me tog bsags*

མེ་ཏོག་བསགས།

—

Mother of the buddha Jyeṣṭha.

g.3170 Gatherer

*tshogs can*

ཚོགས་ཅན།

—

Attendant of the buddha Candrārka.

g.3171 Gatherer

*tshogs can*

ཚོགས་ཅན།

—

Son of the buddha Ratnāgni.

g.3172 Gathering Melody

*tshogs dbyangs*

ཚོགས་དབྱངས།

—

Attendant of the buddha Śanaīrgāmin.

g.3173 Gathering of All Qualities

*yon tan thams cad kyi tshogs*

ཡོན་ཏན་ཐམས་ཅད་ཀྱི་ཚོགས།

—

Attendant of the buddha Ketudhvaja.

g.3174 Gathering of All Qualities

*yon tan kun gyi tshogs*

ཡོན་ཏན་ཀུན་གྱི་ཚོགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Guṇendrakalpa.

g.3175 Gathering of Awakening

*byang chub tshogs*

བྱང་ཆུབ་ཚོགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Buddhimati.



g.3176 Gathering of Fame

*grags pa bsdus*

གྲགས་པ་བསྐྱུས།

—

Buddha in the presence of whom the buddha Puṃgava (548 according to the third enumeration) first gave rise to the mind of awakening.

g.3177 Gathering of Flowers

*me tog bsags*

མེ་ཏོག་བསགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṣpita.

g.3178 Gathering of Glory

*dpal gyi tshogs*

དཔལ་གྱི་ཚོགས།

—

Birthplace of the buddha Ratnaśrī.

g.3179 Gathering of Jewels

*rin chen tshogs*

རིན་ཆེན་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha Puṇyahastin.

g.3180 Gathering of Light

*'od kyi tshogs*

འོད་གྱི་ཚོགས།

—

Mother of the buddha Māradama.

g.3181 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha  
Meghadhvaja.

g.3182 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha Ratnottama.

g.3183 Gathering of Qualities

*yon tan gyi tshogs*

ཡོན་ཏན་གྱི་ཚོགས།

—

Attendant of the buddha Candra.

g.3184 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha Candra.

g.3185 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha Ratna.

g.3186 Gathering of Qualities

*yon tan gyi tshogs*

ཡོན་ཏན་གྱི་ཚོགས།

—

Attendant of the buddha Gaṇiprabhāsa.

g.3187 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Mother of the buddha Janendrakalpa.

g.3188 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Mother of the buddha Dharmesvara.

g.3189 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha Ratnayaśas.

g.3190 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha  
Siṃhadaṃṣṭra.

g.3191 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Buddha in the presence of whom the buddha Sughoṣa (909 according to the  
third enumeration) first gave rise to the mind of awakening.

g.3192 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Mother of the buddha Śanaīrgāmin.

g.3193 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Mother of the buddha Samudradatta.

g.3194 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Son of the buddha Guṇaprabha.

g.3195 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha  
Guṇendrakalpa.

g.3196 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Mother of the buddha Surūpa.

g.3197 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Son of the buddha Śrotriya.

g.3198 Gathering of Qualities

*yon tan gyi tshogs*

ཡོན་ཏན་གྱི་ཚོགས།

—

Attendant of the buddha Puṇyabāhu.

g.3199 Gathering of Qualities

*yon tan gyi tshogs*

ཡོན་ཏན་གྱི་ཚོགས།

—

Attendant of the buddha Bhīṣaṇa.

g.3200 Gathering of Qualities

*yon tan gyi tshogs*

ཡོན་ཏན་གྱི་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha Dharmakūṭa.

g.3201 Gathering of Qualities

*yon tan gyi tshogs*

ཡོན་ཏན་གྱི་ཚོགས།

—

Attendant of the buddha Śobhita.

g.3202 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Mother of the buddha Sarvavaraguṇaprabha.

g.3203 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha Sutrītha.

g.3204 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Mother of the buddha Drumendra.

g.3205 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Mother of the buddha Samṛddha.

g.3206 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha Guṇarāṣi.

g.3207 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha  
Vaśavartirāja.

g.3208 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha Akṣobhya.

g.3209 Gathering of Qualities

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha  
Praśāntamala.

g.3210 Gathering of Qualities

*yon tan gyi tshogs*

ཡོན་ཏན་གྱི་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha Ratnayaśas.

g.3211 Gathering of Splendor

*gzi brjid bsdus*

གཟི་བརྗིད་བསྐྱེས།

—

Birthplace of the buddha Sūryapriya.

g.3212 Gathering of the Flowers of the Victors

*rgyal ba'i me tog tshogs*

རྒྱལ་བའི་མེ་ཏོག་ཚོགས།

—

Buddha in the presence of whom the buddha Vrataniḍhi (924 according to the third enumeration) first gave rise to the mind of awakening.

g.3213 Gathering of the Mind

*blo yi tshogs*

བློ་ཡི་ཚོགས།

—

Birthplace of the buddha Varabuddhi.

g.3214 Gathering of the Superior

*'phags pa bsdus*

འཕགས་པ་བསྐྱེས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Toṣitatejas.

g.3215 Gathering of the World

*'jig rten tshogs*

འཇིག་རྟེན་ཚོགས།

—

Birthplace of the buddha Mahāprajñātirtha.

g.3216 Gathering of Virtue

*dge ba'i tshogs*

དགེ་བའི་ཚོགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Indradhvaja.

g.3217 Gathering of Wisdom

*ye shes tshogs*

ཡེ་ཤེས་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha Vratatapas.

g.3218 Gathering of Wisdom

*ye shes tshogs*

ཡེ་ཤེས་ཚོགས།

—

Birthplace of the buddha Jñānasāgara.

g.3219 Gathering of Wisdom

*ye shes tshogs*

ཡེ་ཤེས་ཚོགས།

—

Birthplace of the buddha Abhaya.

g.3220 Gathering of Wisdom

*ye shes tshogs*

ཡེ་ཤེས་ཚོགས།

—

Birthplace of the buddha Dharmadhvaja.

g.3221 Gathering Power

*mthu rtsal sdud pa*

མཐུ་རུ་སྤྱད་པ།

—

Buddha in the presence of whom the buddha Siṃhamati (968 according to the third enumeration) first gave rise to the mind of awakening.

g.3222 Gathering the World

*'jig rten bsdus*

འཇིག་རྟེན་བསྐྱུས།

—

Attendant of the buddha Sucīrṇavipāka.

g.3223 Gatherings of Awakening



*byang chub tshogs*

བྱང་ལྡན་ཚོགས།

—

Birthplace of the buddha Sumedhas.

g.3224 Gautama

*gau ta mi*

གོ་ཏ་མི།

*gautama*

The 850th buddha in the first list, 849th in the second list, and 839th in the third list.

g.3225 Gautama

*gau ta ma*

གོ་ཏ་མ།

*gautama*

Father of the buddha Siddhārtha.

g.3226 Gautama

*gau ta ma*

གོ་ཏ་མ།

*gautama*

A past life of the buddha Candrārka (252 according to the third enumeration).

g.3227 Gautama

*gau tama*

གོ་ཏ་མ།

*gautama*

The name of the clan of the buddha Pradīpa (963 according to the third enumeration).

g.3228 Gavāmpati

*ba lang bdag*

བ་ལང་བདག།

*gavāmpati*

Hearer present in the circle around Śākyamuni.

g.3229 Gem Radiance

*dbyig gi 'od zer*

དབྱིག་གི་འོད་ཟེར།

—

Father of the buddha Supakṣa.

g.3230 Generosity Joy

*sbyin dga'*

སྤྱིན་དགའ།

—

Mother of the buddha Tiṣya.

g.3231 Gentle

*des pa*

དེས་པ།

—

Attendant of the buddha Siṃha.

g.3232 Gentle

*des pa*

དེས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahāprabha.

g.3233 Gentle

*des pa*

དེས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānin.

g.3234 Gentle

*des pa*

དེས་པ།

—

Attendant of the buddha Vigatatamas.

g.3235 Gentle

*des pa*

དེས་པ།

—

Son of the buddha Nāgabhuja.

g.3236 Gentle

*des pa*

དེས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Durjaya.

g.3237 Gentle

*des pa*

དེས་པ།

—

Attendant of the buddha Arthamati.

g.3238 Gentle

*des ldan*

དེས་ལྷན།

—

Son of the buddha Māradama.

g.3239 Gentle

*des pa*

དེས་པ།

—

Attendant of the buddha Maṇḍita.

g.3240 Gentle

*des pa*

དེས་པ།

—

Attendant of the buddha Gaṇendra.

g.3241 Gentle

*des pa*

དེས་པ།

—

Attendant of the buddha Pūjya.

g.3242 Gentle

*des pa*

དེས་པ།

—

Son of the buddha Puṇyamati.

g.3243 Gentle

*des pa*

དེས་པ།

—

Son of the buddha Laḍitagāmin.

g.3244 Gentle

*des pa*

དེས་པ།

—

Attendant of the buddha Maticintin.

g.3245 Gentle

*des pa po*

དེས་པ་པོ།

—

Buddha in the presence of whom the buddha Arhadyaśas (277 according to the third enumeration) first gave rise to the mind of awakening.

g.3246 Gentle

*des pa*

དེས་པ།

—

Birthplace of the buddha Sujāta.

g.3247 Gentle Joy

*'jam dga'*

འཇམ་དགའ།

—

Son of the buddha Mahātejas.

g.3248 Gentle Joy

*des dga'*

དེས་དགའ།

—

Mother of the buddha Sudatta.

g.3249 Gentle Light

*'jam pa'i 'od*

འཇམ་པའི་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmaprabhāsa.

g.3250 Gentle Light

*des pa'i 'od*

དེས་པའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Suraśmi.

g.3251 Gentle Melody

*'jam pa'i dbyang*

འཇམ་པའི་དབྱང།

—

Attendant of the buddha Candrārka.

g.3252 Gentle Melody

*'jam dbyangs*

འཇམ་དབྱངས།

—

Son of the buddha Rativyūha.

g.3253 Gentle Melody

*'jam dbyangs*

འཇམ་དབྱངས།

—

Buddha in the presence of whom the buddha Anantavikrāmin (214 according to the third enumeration) first gave rise to the mind of awakening.

g.3254 Gentle Melody

*'jam pa'i dbyangs*

འཇམ་པའི་དབྱངས།

—

Attendant of the buddha Mahātejas.

g.3255 Gentle Mind

*des pa'i blo*

དེས་པའི་བློ།

—

Buddha in the presence of whom the buddha Ratnavyūha (492 according to the third enumeration) first gave rise to the mind of awakening.

g.3256 Gentle Splendor

*gzi brjid 'jam pa*

གཟི་བརྗིད་འཇམ་པ།

—

Attendant of the buddha Śāntatejas.

g.3257 Ghoṣadatta

*dbyangs byin*

དབྱངས་བྱིན།

*ghoṣadatta*

The 562nd buddha in the first list, 562nd in the second list, and 555th in the third list.

g.3258 Ghoṣasvara

*gdangs snyan pa*

གདངས་སྟན་པ།

*ghoṣasvara*

The 752nd buddha in the first list, 751st in the second list, and 741st in the third list.

g.3259 Giant Banner

*lhun po'i rgyal mtshan*

ལྷན་པོའི་རྒྱལ་མཚན།

—

Son of the buddha Samantadarśin.

g.3260 Gift of Beauty

*yid du 'ong bas byin*

ཡིད་དུ་འོང་བས་བྱིན།

—

Mother of the buddha Supakṣa.

g.3261 Gift of Beauty

*mdzes byin*

མཛེས་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Velāmaprabha.

g.3262 Gift of Beauty

*mdzes sbyin*

མཛེས་སྤྱིན།

—

Attendant of the buddha Siṃhapārśva.

g.3263 Gift of Beauty

*yid du 'ong bas byin*

ཡིད་དུ་འོང་བས་བྱིན།

—

Birthplace of the buddha Devaruta.

g.3264 Gift of Bliss

*bde sbyin ma*

བདེ་སྤྱིན་མ།

—

Mother of the buddha Balasena.

g.3265 Gift of Clear Faculties

*dbang gsal byin*

དབང་གསལ་བྱིན།

—

Son of the buddha Indrama.

g.3266 Gift of Colors

*kha dog byin*

ཁ་དོག་བྱིན།

—

Father of the buddha Amogharaśmi.

g.3267 Gift of Delight

*yid 'ong byin*

ཡིད་འོང་བྱིན།

—

Mother of the buddha Añjana.

g.3268 Gift of Discipline

*tshul khrims sbyin*

ཚུལ་ཁྲིམས་སྤྱིན།

—

Father of the buddha Mati.

g.3269 Gift of Discipline

*tshul khrims sbyin*

ཚུལ་ཁྲིམས་སྤྱིན།

—

Son of the buddha Amitatejas.

g.3270 Gift of Excellence

*legs byin*

ལེགས་བྱིན།

—



Attendant of the buddha Jñānākara.

g.3271 Gift of Excellence

*bzang sbyin ma*

བཟང་སྦྱིན་མ།

—

Mother of the buddha Amitatejas.

g.3272 Gift of Excellence

*bzang sbyin*

བཟང་སྦྱིན།

—

Son of the buddha Velāma.

g.3273 Gift of Excellence

*bzang sbyin ma*

བཟང་སྦྱིན་མ།

—

Mother of the buddha Guṇaskandha.

g.3274 Gift of Excellence

*bzang byin*

བཟང་བྱིན།

—

Attendant of the buddha Sumati.

g.3275 Gift of Excellence

*legs byin*

ལེགས་བྱིན།

—

Father of the buddha Siṃhacandra.

g.3276 Gift of Excellence

*legs byin*

ལེགས་བྱིན།

—

Father of the buddha Meruraśmi.

g.3277 Gift of Excellence

*legs byin*

ལེགས་བྱིན།

—

Father of the buddha Balanandin.

g.3278 Gift of Excellence

*bzang sbyin*

བཟང་སྐྱིན།

—

Birthplace of the buddha Prajñākūṭa.

g.3279 Gift of Excellent Relinquishment

*legs spong byin*

ལེགས་སྤོང་བྱིན།

—

Mother of the buddha Jñānapriya.

g.3280 Gift of Excellent Sacrifice

*mchod sbyin legs mchod*

མཚོད་སྐྱིན་ལེགས་མཚོད།

—

Father of the buddha Sundarapārśva.

g.3281 Gift of Fame

*grags sbyin ma*

གྲགས་སྐྱིན་མ།

—

Mother of the buddha Anantavikrāmin.

g.3282 Gift of Fame

*grags sbyin*

གྲགས་སྐྱིན།

—

Mother of the buddha Yaśadatta.

g.3283 Gift of Fearlessness

*mi 'jigs byin*

མི་འཇིགས་བྱིན།

—

Mother of the buddha Kāśyapa.

g.3284 Gift of Fearlessness

*'jigs med sbyin*

འཇིགས་མེད་སྤྱིན།

—

Buddha in the presence of whom the buddha Vidumati (209 according to the third enumeration) first gave rise to the mind of awakening.

g.3285 Gift of Fearlessness

*mi 'jigs sbyin*

མི་འཇིགས་སྤྱིན།

—

Birthplace of the buddha Vigatabhaya.

g.3286 Gift of Freedom from Suffering

*mya ngan med byin*

མྱ་ངན་མེད་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Prabhūta.

g.3287 Gift of Greatness

*chen po byin*

ཆེན་པོ་བྱིན།

—

Attendant of the buddha Arajas.

g.3288 Gift of Heroes

*dpa' bos sbyin*

དཔའ་བོའི་སྤྱིན།

—

Son of the buddha Vijitāvin.

g.3289 Gift of Illumination

*snang ba byin*

སྣང་བ་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Vilocana.

g.3290 Gift of Immortality

*'chi med byin*

འཚེ་མེད་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Priyaṅgama.

g.3291 Gift of Jewels

*nor sbyin*

ནོར་བྱིན།

—

Buddha in the presence of whom the buddha Puṣpita (560 according to the third enumeration) first gave rise to the mind of awakening.

g.3292 Gift of Joy

*dga' bas byin*

དགའ་བས་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇabāhu.

g.3293 Gift of Joy

*dga' bas byin*

དགའ་བས་བྱིན།

—

Mother of the buddha Bhavāntadarśin.

g.3294 Gift of Joy

*dga' byin*

དགའ་བྱིན།

—

Son of the buddha Ratna.

g.3295 Gift of Joy

*dga' ba rab sbyin*

དགའ་བ་རབ་སྦྱིན།

—

Birthplace of the buddha Bhadrāpāla.

g.3296 Gift of Life

*tshe sbyin*

ཚེ་སྦྱིན།

—

Birthplace of the buddha Vigatabhaya.

g.3297 Gift of Marks

*mtshan byin*

མཚན་བྱིན།

—

Attendant of the buddha Bhavāntadarśin.

g.3298 Gift of Marks

*mtshan byin*

མཚན་བྱིན།

—

Son of the buddha Guṇaratna.

g.3299 Gift of Marks

*mtshan byin*

མཚན་བྱིན།

—

Attendant of the buddha Sthitabuddhirūpa.

g.3300 Gift of Nirvāṇa

*mya ngan med pas byin*

ལྷ་ངན་མེད་པས་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Somaraśmi.

g.3301 Gift of Noble Faith

*'phags dad byin*

འཕགས་དད་བྱིན།

—

Attendant of the buddha Amṛtaprabha.

g.3302 Gift of Peace

*zhi bas byin*

ཞི་བས་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmamati.

g.3303 Gift of Powerful Wisdom

*ye shes mthu rtsal sbyin*

ཡེ་ཤེས་མཐུ་རྩལ་སྤྱིན།

—

Foremost in terms of insight among the followers of the buddha Candana.

g.3304 Gift of Protection

*mgon byin*

མགོན་བྱིན།

—

Son of the buddha Śrīprabha.

g.3305 Gift of Qualities

*yon tan byin*

ཡོན་ཏན་བྱིན།

—

Son of the buddha Mahādatta.

g.3306 Gift of Qualities

*yon tan byin*

ཡོན་ཏན་བྱིན།

—

Mother of the buddha Mālādhārin.

g.3307 Gift of Radiance

*'od byed sbyin*

འོད་བྱེད་སྤྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Janendrakalpa.

g.3308 Gift of Reflection

*bsam pa byin*

བསམ་པ་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gandhahastin.

g.3309 Gift of Riches

*phyug sbyin*

ཕུག་སྤྱིན།

—

Son of the buddha Siṃhadhvaja.

g.3310 Gift of Splendor

*gzi brjid byin*

གཟི་བརྗིད་བྱིན།

—

Son of the buddha Śaśin.

g.3311 Gift of Strength

*stobs sbyin*

སྟོབས་སྤྱིན།

—

Attendant of the buddha Sucintita.

g.3312 Gift of the Capable

*dbang pos byin*

དབང་པོས་བྱིན།

—

Attendant of the buddha Mati.

g.3313 Gift of the Firm

*brtan pas byin*

བརྟན་པས་བྱིན།

—

Attendant of the buddha Siddhārtha.

g.3314 Gift of the Gods

*lhas byin*

ལྷས་བྱིན།

—

Son of the buddha Mahāraśmi.

g.3315 Gift of the Great Lord

*dbang chen byin*

དབང་ཆེན་བྱིན།

—

Father of the buddha Asaṅgakīrti.

g.3316 Gift of the Lamp of the World

*'jig rten sgron ma 'byin pa*

འཇིག་རྟེན་སྣོན་མ་འབྱིན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Supārśva.

g.3317 Gift of the Lamp of the World

*'jig rten sgron ma 'byin pa*

འཇིག་རྟེན་སྣོན་མ་འབྱིན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sthitārtha.

g.3318 Gift of the Light of Wisdom

*ye shes 'od byin*

ཡེ་ཤེས་འོད་བྱིན།

—

Attendant of the buddha Tejorāja.



g.3319 Gift of the Light of Wisdom

*ye shes snang ba sbyin pa*

ཡེ་ཤེས་སྣང་བ་སྤྱིན་པ།

—

Mother of the buddha Ojastejas.

g.3320 Gift of the Master of Birth

*skye ba'i dbang pos byin*

སྤྱི་བའི་དབང་པོས་བྱིན།

—

Son of the buddha Sūryaprabha.

g.3321 Gift of the Observation of Qualities

*yon tan dmigs pa byin*

ཡོན་ཏན་དམིགས་པ་བྱིན།

—

Buddha in the presence of whom the buddha Bhāgīrathi (654 according to the third enumeration) first gave rise to the mind of awakening.

g.3322 Gift of the Splendor of Humanity

*mi yi gzi byin*

མི་ཡི་གཟི་བྱིན།

—

Buddha in the presence of whom the buddha Vairocana (178 according to the third enumeration) first gave rise to the mind of awakening.

g.3323 Gift of the Stable

*brtan pas byin*

བརྟན་པས་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Tīṣya.

g.3324 Gift of the Sun

*nyi mas byin*

ཉི་མས་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Dṛḍhavrata.

g.3325 Gift of the Supreme

*mchog sbyin*

མཚོག་སྤྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Candra.

g.3326 Gift of the Victors

*rgyal bas byin pa*

རྒྱལ་བའ་བྱིན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Yaśomati.

g.3327 Gift of the Water God

*chu lhas byin*

ཚུ་ལྷ་ས་བྱིན།

—

Father of the buddha Bhāgīrathi.

g.3328 Gift of the Wealth God

*nor lhas byin*

ནོར་ལྷ་ས་བྱིན།

—

Mother of the buddha Guṇadhvaja.

g.3329 Gift of the Worthy Ones

*dgra bcom byin*

དག་བཅོམ་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Puṣpaketu.

g.3330 Gift of the Wrathful

*drag shul sbyin*

དག་ཤུལ་སྤྱིན།

—

Foremost in terms of insight among the followers of the buddha Vajra.

g.3331 Gift to the World

*srid sbyin*

སྲིད་སྤྱིན།

—

Son of the buddha Dṛḍha.

g.3332 Gimila

*gi mi la*

གི་མི་ལ།

—

Attendant of the buddha Deśāmūḍha.

g.3333 Girikūṭaketu

*ri bo brtsegs pa'i tog*

རི་བོ་བརྟེན་པའི་རྟོག།

*girikūṭaketu*

The 150th buddha in the first list, 150th in the second list, and not listed in the third list.

g.3334 Girīndrakalpa

*ri dbang mtshungs*

རི་དབང་མཚུངས།

*girīndrakalpa*

The 632nd buddha in the first list, 631st in the second list, and 624th in the third list.

g.3335 Given by Application

*sbyor bas byin*

སྤྱོད་བས་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Siṃhadhvaja.

g.3336 Given by Lightning

*glog gis byin*

སློབ་གྲོལ་བྱིན།

—

Father of the buddha Dyutimat.

g.3337 Given by the Gods

*lhas byin*

ལྷ་སློབ་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nirbhaya.

g.3338 Given by the Gods

*lhas byin*

ལྷ་སློབ་བྱིན།

—

Father of the buddha Velāmarāja.

g.3339 Given by the Gods

*lhas byin*

ལྷ་སློབ་བྱིན།

—

Attendant of the buddha Cakradhara.

g.3340 Given by the Sages

*drang srong byin*

བླ་སློབ་བྱིན།

—

Mother of the buddha Mahābāhu.

g.3341 Given by the Sages

*drang srong byin*

བླ་སློབ་བྱིན།

—

Mother of the buddha Anunnata.

g.3342 Given by the Sages

*drang srong byin*

དང་སྐོང་བྱིན།

—

Father of the buddha Ratna.

g.3343 Given by the Sages

*drang srong byin*

དང་སྐོང་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amoghadarśin.

g.3344 Given by the Sages

*drang srong byin*

དང་སྐོང་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sucintita.

g.3345 Given by the Sages

*drang srong byin*

དང་སྐོང་བྱིན།

—

Father of the buddha Jñānin.

g.3346 Given by the Sages

*drang srong byin*

དང་སྐོང་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahāpradīpa.

g.3347 Given by the Sages

*drang srong byin*

དང་སྐོང་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nāgaprabhāsa.

g.3348 Given by the Sages

*drang srong byin*

དང་སྲོང་བྱིན།

—

Son of the buddha Puruṣadatta.

g.3349 Given by the Sun

*nyi mas byin*

ཉིམས་བྱིན།

—

Mother of the buddha Mahāmeru.

g.3350 Given by the Sun

*nyi mas byin*

ཉིམས་བྱིན།

—

Mother of the buddha Mahāyaśas.

g.3351 Given by the Victor

*rgyal bas byin*

རྒྱལ་བས་བྱིན།

—

Mother of the buddha Mahāprabha.

g.3352 Given by the Victor

*rgyal bas byin*

རྒྱལ་བས་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Aśoka.

g.3353 Given by the Victor

*rgyal bas byin*

རྒྱལ་བས་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Arthadarśin.

g.3354 Giver of All

*thams cad byin*

ཐམས་ཅད་བྱིན།

—

Father of the buddha Vikrāntadeva.

g.3355 Giver of Everything

*thams cad sbyin*

ཐམས་ཅད་སྐྱིན།

—

Father of the buddha Prajñākūṭa.

g.3356 Giver of Excellence

*bzang sbyin ma*

བཟང་སྐྱིན་མ།

—

Mother of the buddha Dyutimat.

g.3357 Giver of Fearlessness

*mi 'jigs sbyin*

མི་འཇིགས་སྐྱིན།

—

Buddha in the presence of whom the buddha Nirbhaya (50 according to the third enumeration) first gave rise to the mind of awakening.

g.3358 Giver of Fearlessness

*mi 'jigs sbyin*

མི་འཇིགས་སྐྱིན།

—

Buddha in the presence of whom the buddha Maṇigaṇa (351 according to the third enumeration) first gave rise to the mind of awakening.

g.3359 Giver of Jewels

*rin chen gtong*

རིན་ཆེན་གཏོང།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Brahmavāsa.

g.3360 Giver of Knowledge of Time

*dus rig sbyin*

དུས་རིག་སྦྱིན།

—

Son of the buddha Dṛḍhasaṃdhi.

g.3361 Giver of Lightning

*glog sbyin ma*

གློག་སྦྱིན་མ།

—

Mother of the buddha Muktiskandha

g.3362 Giver of Lightning

*glog sbyin*

གློག་སྦྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Brahmaghoṣa.

g.3363 Giver of Lightning

*glog sbyin*

གློག་སྦྱིན།

—

Son of the buddha Prabhākara.

g.3364 Giver of Lightning

*glog byin ma*

གློག་བྱིན་མ།

—

Mother of the buddha Oṣadhi.

g.3365 Giver of Peace

*zhi byin*

ཞི་བྱིན།



—

Son of the buddha Praśānta.

g.3366 Giver of Realization

*rtogs sbyin*

རྟོགས་སྤྱིན།

—

Foremost in terms of insight among the followers of the buddha Bodhirāja.

g.3367 Giving by Advancing with the Weapons of the Faculties

*dbang po'i mtshon cha 'gros kyis byin*

དབང་པོའི་མཚན་ཆ་འགོས་ཀྱིས་བྱིན།

—

Son of the buddha Sukrama.

g.3368 Giving up Business

*zang zing spangs*

ཟང་ཟིང་སྤངས།

—

Father of the buddha Jyotiṣmat.

g.3369 Giving Up Sleep

*gnyid spangs*

གཉིད་སྤངས།

—

Attendant of the buddha Guṇottama.

g.3370 Glorious

*dpal can*

དཔལ་ཅན།

—

Attendant of the buddha Viṣāṇin.

g.3371 Glorious

*dpal ldan*

དཔལ་ལྷན།

—

Father of the buddha Lokottara.

g.3372 Glorious

*dpal ldan*

དཔལ་ལྷན།

—

Son of the buddha Ugradatta.

g.3373 Glorious

*dpal 'dzin*

དཔལ་འཛིན།

—

Foremost in terms of insight among the followers of the buddha Anavanata.

g.3374 Glorious

*dpal can*

དཔལ་ཅན།

—

Attendant of the buddha Jyeṣṭha.

g.3375 Glorious Acumen

*spobs pa'i dpal*

སྤོབས་པའི་དཔལ།

—

Birthplace of the buddha Jñānakrama.

g.3376 Glorious Aspiration

*dpal 'dun*

དཔལ་འདུན།

—

Mother of the buddha Prāmodyarāja.

g.3377 Glorious Banner of the Stainless Moon Crest

*zla ba dri ma med pa'i tog dpal rgyal mtshan*

ཟླ་བ་རི་མ་མེད་པའི་རྟོག་དཔལ་རྒྱལ་མཚན།

—

Son of the buddha Tejorāja.

g.3378 Glorious Delight

*dpal dgyes*

དཔལ་དགྱེས།

—

Buddha in the presence of whom the buddha Ratnaśrī (695 according to the third enumeration) first gave rise to the mind of awakening.

g.3379 Glorious Essence

*dpal gyi snying po*

དཔལ་གྱི་སྙིང་པོ།

—

Father of the buddha Vimāla.

g.3380 Glorious Essence of the Moon

*zla ba'i snying po dpal*

ཟླ་བའི་སྙིང་པོ་དཔལ།

—

Foremost in terms of insight among the followers of the buddha Śodhita.

g.3381 Glorious Excellence

*bzang po dpal*

བཟང་པོ་དཔལ།

—

Father of the buddha Lokaprabha.

g.3382 Glorious Excellence

*bzang dpal*

བཟང་དཔལ།

—

Attendant of the buddha Śuddhasāgara.

g.3383 Glorious Excellence

*dpal bzang*

དཔལ་བཟང།

—

Son of the buddha Subhadra.

g.3384 Glorious Faith

*dad dpal*

དད་དཔལ།

—

Father of the buddha Pratibhānakūṭa.

g.3385 Glorious Freedom from Suffering

*mya ngan med dpal*

མྱ་ངན་མེད་དཔལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Merudhvaja.

g.3386 Glorious Friend

*dpal gyi bshes gnyen*

དཔལ་གྱི་བཤེས་གཉེན།

—

Buddha in the presence of whom the buddha Devarāja (960 according to the third enumeration) first gave rise to the mind of awakening.

g.3387 Glorious Golden Light

*gser 'od dpal*

གསེར་འོད་དཔལ།

—

Foremost in terms of insight among the followers of the buddha Vidyuddatta.

g.3388 Glorious Incense

*spos dpal*

སྤྲོས་དཔལ།

—

Father of the buddha Gandhahastin.

g.3389 Glorious Intent

*snyan par sems*

སྒྲིབ་པར་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vidyutprabha.

g.3390 Glorious Jewel

*rin chen dpal*

རིན་ཆེན་དཔལ།

—

Foremost in terms of insight among the followers of the buddha Creator.

g.3391 Glorious Jewel

*rin chen dpal*

རིན་ཆེན་དཔལ།

—

Son of the buddha Damajyeṣṭha.

g.3392 Glorious Jewel

*rin chen dpal*

རིན་ཆེན་དཔལ།

—

Son of the buddha Sucandra.

g.3393 Glorious Knowledge

*shes pa'i dpal*

ཤེས་པའི་དཔལ།

—

Buddha in the presence of whom the buddha Sukrama (646 according to the third enumeration) first gave rise to the mind of awakening.

g.3394 Glorious Light

*dpal 'od*

དཔལ་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anantavikrāmin.

g.3395 Glorious Light

*'od rab dpal*

འོད་རབ་དཔལ།

—

Buddha in the presence of whom the buddha Mahātejas (56 according to the third enumeration) first gave rise to the mind of awakening.

g.3396 Glorious Light

*dpal 'od*

དཔལ་འོད།

—

Buddha in the presence of whom the buddha Bodhirāja (567 according to the third enumeration) first gave rise to the mind of awakening.

g.3397 Glorious Luminosity

*dpal ldan gsal*

དཔལ་ལྷན་གསལ།

—

Birthplace of the buddha Viṣāṇin.

g.3398 Glorious Melody

*dpal dbyangs*

དཔལ་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kusumadatta.

g.3399 Glorious Merit

*bsod nams dpal*

བསོད་ནམས་དཔལ།

—

Foremost in terms of insight among the followers of the buddha Pradyota.

g.3400 Glorious Merit

*bsod nams dpal*

བསོད་ནམས་དཔལ།

—

Father of the buddha Sthitabuddhi.

g.3401 Glorious Merit

*bsod nams dpal*

བསོད་ནམས་དཔལ།

—

Father of the buddha Kusumarāṣṭra.

g.3402 Glorious Merit

*bsod nams dpal*

བསོད་ནམས་དཔལ།

—

Buddha in the presence of whom the buddha Śanaigāmin (447 according to the third enumeration) first gave rise to the mind of awakening.

g.3403 Glorious Merit

*bsod nams dpal*

བསོད་ནམས་དཔལ།

—

Birthplace of the buddha Vikīṛitāvin.

g.3404 Glorious Moon

*zla dpal ma*

ཟླ་དཔལ་མ།

—

Mother of the buddha Ratnagarbha.

g.3405 Glorious Object of Worship

*mchod gnas dpal*

མཚོད་གནས་དཔལ།

—

Buddha in the presence of whom the buddha Sāra (936 according to the third enumeration) first gave rise to the mind of awakening.

g.3406 Glorious Ornament

*dpal rgyan ma*

དཔལ་རྒྱན་མ།

—

Mother of the buddha Ratnottama.

g.3407 Glorious Peak

*dpal brtsegs*

དཔལ་བརྟེན།

—

Buddha in the presence of whom the buddha Dharmaprabhāsa (198 according to the third enumeration) first gave rise to the mind of awakening.

g.3408 Glorious Power

*dpal mthu*

དཔལ་མཐུ།

—

A youth.

g.3409 Glorious Power

*mthu dpal*

མཐུ་དཔལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Creator.

g.3410 Glorious Power

*mthu dpal*

མཐུ་དཔལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmavikrāmin.

g.3411 Glorious Pride

*dpal dregs*

དཔལ་རྩེགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gandheśvara.

g.3412 Glorious Qualities

*yon tan dpal*

ཡོན་ཏན་དཔལ།

—



Mother of the buddha Guṇagupta.

g.3413 Glorious Reasoning Mind

*yid 'thad dpal*

ཡིད་འཐད་དཔལ།

—

Mother of the buddha Vidhijña.

g.3414 Glorious Splendor

*dpal gyi gzi brjid*

དཔལ་གྱི་གཟི་བརྗིད།

—

Mother of the buddha Kṛtārthadarśin.

g.3415 Glorious Splendor

*dpal gzi ma*

དཔལ་གཟི་མ།

—

Mother of the buddha Arciṣmati.

g.3416 Glorious Splendor

*gzi brjid dpal*

གཟི་བརྗིད་དཔལ།

—

Father of the buddha Vibhaktatejas.

g.3417 Glorious Star

*rgyu skar dpal*

རྒྱ་སྐར་དཔལ།

—

Mother of the buddha Acyuta.

g.3418 Glorious Supreme Excellence

*dpal gyi bzang mchog*

དཔལ་གྱི་བཟང་མཚོག

—

Attendant of the buddha Oṣadhi.

g.3419 Glorious Supreme Light

*'od mchog dpal*

འོད་མཚོག་དཔལ།

—

Father of the buddha Jyeṣṭhavādin.

g.3420 Glorious Victor

*dpal rgyal*

དཔལ་རྒྱལ།

—

Foremost in terms of insight among the followers of the buddha Harṣadatta.

g.3421 Glorious Wisdom

*ye shes dpal*

ཡེ་ཤེས་དཔལ།

—

Son of the buddha Sthāmaprāpta.

g.3422 Glorious Worship

*dpal mchod ma*

དཔལ་མཚོད་མ།

—

Mother of the buddha Ratnaśrī.

g.3423 Glory

*dpal*

དཔལ།

—

Attendant of the buddha Velāmarāja.

g.3424 Glory and Fame of the World

*'jig rten dpal grags*

འཇིག་རྟེན་དཔལ་གྲགས།

—

Foremost in terms of insight among the followers of the buddha Amṛtādhipa.

g.3425 Glory of Clarity

*gsal ba'i dpal*

གསལ་བའི་དཔལ།

—

Buddha in the presence of whom the buddha Prajñārāṣṭra (571 according to the third enumeration) first gave rise to the mind of awakening.

g.3426 Glory of Clarity

*gsal ba'i dpal*

གསལ་བའི་དཔལ།

—

Buddha in the presence of whom the buddha Prajñādatta (574 according to the third enumeration) first gave rise to the mind of awakening.

g.3427 Glory of Clarity

*gsal ba'i dpal*

གསལ་བའི་དཔལ།

—

Buddha in the presence of whom the buddha Manojñavākya (629 according to the third enumeration) first gave rise to the mind of awakening.

g.3428 Glory of Clarity

*gsal ba'i dpal*

གསལ་བའི་དཔལ།

—

Buddha in the presence of whom the buddha Samṛddhajñāna (671 according to the third enumeration) first gave rise to the mind of awakening.

g.3429 Glory of Clarity

*gsal ba'i dpal*

གསལ་བའི་དཔལ།

—

Buddha in the presence of whom the buddha Maṅgalin (980 according to the third enumeration) first gave rise to the mind of awakening.

g.3430 Glory of Highest Clarity

*gsal rab dpal*

གསལ་རབ་དཔལ།

—

Buddha in the presence of whom the buddha Ratnākara (153 according to the third enumeration) first gave rise to the mind of awakening.

g.3431 Glory of Infinite Light

*snang ba mtha' yas dpal*

སྤང་བ་མཐའ་ཡས་དཔལ།

—

Foremost in terms of insight among the followers of the buddha Praśāntagāmin.

g.3432 Glory of Joy

*dga' ba'i dpal*

དགའ་བའི་དཔལ།

—

Buddha in the presence of whom the buddha Indra (582 according to the third enumeration) first gave rise to the mind of awakening.

g.3433 Glory of Love

*byams pa'i dpal*

བྱམས་པའི་དཔལ།

—

Buddha in the presence of whom the buddha Amitadhara (227 according to the third enumeration) first gave rise to the mind of awakening.

g.3434 Glory of Merit

*dpal gyi bsod nams*

དཔལ་གྱི་བསོད་ནམས།

—

Son of the buddha Mālādhārin.

g.3435 Glory of Radiant Light

*'od 'phro gsal ba'i dpal*

འོད་འཕྲོ་གསལ་བའི་དཔལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jyotiṣrabha.

g.3436 Glory of Supreme Brahmā

*tshangs mchog dpal*

ཚོངས་མཚོག་དཔལ།

—

Mother of the buddha Brahmavasu.

g.3437 Glory of Supreme Excellence

*bzang mchog dpal*

བཟང་མཚོག་དཔལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Samṛddhajñāna.

g.3438 Glory of the Noble Ones

*'phags pa'i dpal*

འཕགས་པའི་དཔལ།

—

Buddha in the presence of whom the buddha Cīrṇaprabha (947 according to the third enumeration) first gave rise to the mind of awakening.

g.3439 Glory of the Truth

*bden dpal*

བདེན་དཔལ།

—

Son of the buddha Satyaruta.

g.3440 Glory of Universal Splendor

*kun tu gzi brjid dpal*

ཀུན་ཏུ་གཟི་བརྗིད་དཔལ།

—

Father of the buddha Vratasthita.

g.3441 Glory Worthy of Worship

*mchod par 'os pa'i dpal*

མཚོད་པར་འོས་པའི་དཔལ།

—

Buddha in the presence of whom the buddha Ojastejas (652 according to the third enumeration) first gave rise to the mind of awakening.

g.3442 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.3443 God

*lha*

ལྷ།

—

Attendant of the buddha Prajñānavihāsaśvara.

g.3444 God Free from Suffering

*mya ngan med lha*

མྱ་ངན་མེད་ལྷ།

—

Son of the buddha Vīryadatta.

g.3445 God of Certainty

*rnam par nges pa'i lha*

རྣམ་པར་ངེས་པའི་ལྷ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Asaṅgakośa.

g.3446 God of Clarity

*gsal ba'i lha*

གསལ་བའི་ལྷ།

—

Buddha in the presence of whom the buddha Janendra (305 according to the third enumeration) first gave rise to the mind of awakening.

g.3447 God of Clarity

*gsal ba'i lha*

གསལ་བའི་ལྷ།

—

Buddha in the presence of whom the buddha Suceṣṭa (912 according to the third enumeration) first gave rise to the mind of awakening.

g.3448 God of Clarity

*gsal ba'i lha*

གསལ་བའི་ལྷ།

—

Buddha in the presence of whom the buddha Cakradhara (950 according to the third enumeration) first gave rise to the mind of awakening.

g.3449 God of Demigods

*lha ma yin gyi lha*

ལྷ་མ་ཡིན་གྱི་ལྷ།

—

Father of the buddha Marutskandha.

g.3450 God of Demigods

*lha ma yin gyi lha*

ལྷ་མ་ཡིན་གྱི་ལྷ།

—

Foremost in terms of insight among the followers of the buddha Padmaśrī.

g.3451 God of Eloquence

*spobs pa'i lha*

སྐྱབས་པའི་ལྷ།

—

Foremost in terms of insight among the followers of the buddha Anihata.

g.3452 God of Excellence

*legs pa'i lha*

ལེགས་པའི་ལྷ།

—

Father of the buddha Gaṇiprabha.

g.3453 God of Excellence

*legs pa'i lha*

ལེགས་པའི་ལྷ།

—

Father of the buddha Guṇakīrti.

g.3454 God of Excellence

*legs pa'i lha*

ལེགས་པའི་ལྷ།

—

Father of the buddha Jyotiṣka.

g.3455 God of Excellence

*legs pa'i lha*

ལེགས་པའི་ལྷ།

—

Son of the buddha Arhaddeva.

g.3456 God of Illumination

*snang bar byed pa'i lha*

སྣང་བར་བྱེད་པའི་ལྷ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Candrānana.

g.3457 God of Infinite Splendor



*gzi brjid mtha' yas lha*

གཟི་བརྗིད་མཐའ་ཡས་ལྷ།

—

Son of the buddha Śrī.

g.3458 God of Liberation

*thar pa lha*

ཐར་པ་ལྷ།

—

Mother of the buddha Maruttejas.

g.3459 God of Nāgas

*klu yi lha*

ལྷ་ཡི་ལྷ།

—

Buddha in the presence of whom the buddha Ratnāgni (385 according to the third enumeration) first gave rise to the mind of awakening.

g.3460 God of Nectar

*bdud rtsi'i lha*

བདུད་རྩི་ལྷ།

—

Son of the buddha Netra.

g.3461 God of Strength

*stobs lha*

སྟོབས་ལྷ།

—

Foremost in terms of insight among the followers of the buddha Rāhu.

g.3462 God of Strength

*stobs lha*

སྟོབས་ལྷ།

—

Father of the buddha Balasena.

g.3463 God of Strength

*stobs lha*

སྟོབས་ལྷ།

—

Father of the buddha Abhaya.

g.3464 God of the Flower of Qualities

*yon tan me tog lha*

ཡོན་ཏན་མེ་ཏོག་ལྷ།

—

Father of the buddha Puṣpadatta.

g.3465 God of the Gathering of Gods

*lha'i tshogs kyi lha*

ལྷ་འཛོགས་ཀྱི་ལྷ།

—

Attendant of the buddha Padmagarbha.

g.3466 God of the Land

*yul 'khor lha*

ཡུལ་འཁོར་ལྷ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Prāṇītajñāna.

g.3467 God of the Land

*yul 'khor lha*

ཡུལ་འཁོར་ལྷ།

—

Father of the buddha Mānajaha.

g.3468 God of the Land

*yul 'khor lha*

ཡུལ་འཁོར་ལྷ།

—

Buddha in the presence of whom the buddha Tiṣya (119 according to the third enumeration) first gave rise to the mind of awakening.

g.3469 God of the Land

*yul 'khor lha*

ཡུལ་འཁོར་ལྷ།

—

Buddha in the presence of whom the buddha Guṇaprabhāsa (200 according to the third enumeration) first gave rise to the mind of awakening.

g.3470 God of the Land

*yul 'khor lha*

ཡུལ་འཁོར་ལྷ།

—

Buddha in the presence of whom the buddha Lokaprabha (307 according to the third enumeration) first gave rise to the mind of awakening.

g.3471 God of the Land

*yul 'khor lha*

ཡུལ་འཁོར་ལྷ།

—

Buddha in the presence of whom the buddha Ugraprabha (348 according to the third enumeration) first gave rise to the mind of awakening.

g.3472 God of the Land

*yul 'khor lha*

ཡུལ་འཁོར་ལྷ།

—

Father of the buddha Abhaya.

g.3473 God of the Water Gods

*chu lha'i lha*

ཇུ་ལྷ་འི་ལྷ།

—

Son of the buddha Aṅgaja.

g.3474 God of the Water Gods

*chu lha'i lha*

ཇུ་ལྷ་འི་ལྷ།

—

Father of the buddha Asita.

g.3475 God of the World

*'jig rten lha*

འཇིག་རྟེན་ལྷ།

—

Attendant of the buddha Satyadeva.

g.3476 God of Virtue

*dge ba'i lha*

དགེ་བའི་ལྷ།

—

Buddha in the presence of whom the buddha Kuśalaprabha (693 according to the third enumeration) first gave rise to the mind of awakening.

g.3477 God of Wealth

*'byor pa'i lha*

འབྱོར་པའི་ལྷ།

—

Father of the buddha Ratnapradatta.

g.3478 God of Worship

*mchod lha*

མཚོད་ལྷ།

—

Attendant of the buddha Somaraśmi.

g.3479 gods from the Heaven of the Four Great Kings

*rgyal chen bzhi'i ris kyi lha*

རྒྱལ་ཚེན་བཞིའི་རིས་ཀྱི་ལྷ།

*cāturmahārājakāyikadeva*

A class of gods who inhabit the lowest among the six heavens of the desire realm, the dwelling place of the Four Great Kings.

g.3480 Going Extremely High

*shin tu mthor 'gro*

ཤིན་ཏུ་མཐོར་འགྲོ།

—

Father of the buddha Ratnadhara.

g.3481 going forth

*rab tu 'byung ba*

རབ་དུ་འབྱུང་བ།

*pravrajyā*

*Definition from the 84000 Glossary of Terms:*

The Sanskrit *pravrajyā* literally means “going forth,” with the sense of leaving the life of a householder and embracing the life of a renunciant. When the term is applied more technically, it refers to the act of becoming a novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*), this being a first stage leading to full ordination.

g.3482 Gold

*gser*

གསེར།

—

Son of the buddha Kṛtavarman.

g.3483 Gold Colored

*gser mdog can*

གསེར་མདོག་ཅན།

—

Birthplace of the buddha Brahmā.

g.3484 Gold Essence

*gser gyi snying po*

གསེར་གྱི་སྤྱིང་པོ།

—

Birthplace of the buddha Padmagarbha.

g.3485 Gold Garland

*gser gyi phreng*

གསེར་གྱི་ཕྲེང།

—

Mother of the buddha Yaśomati.

g.3486 Gold Gift

*gser sbyin*

གསེར་སྤྱིན།

—

Son of the buddha Prāmodyarāja.

g.3487 Gold-Like

*gser lta bu*

གསེར་ལྷ་བུ།

—

Foremost in terms of insight among the followers of the buddha Rāhuguhya.

g.3488 Golden Beauty, King of the Splendid Light of Ascertainment

*gser sdug mdzes pa rnam par nges pa'i 'od kyi gzi brjid kyi rgyal po*

གསེར་སྤྱུག་མཛེས་པ་རྣམ་པར་ངེས་པའི་འོད་ཀྱི་གཟི་བརྗིད་ཀྱི་རྒྱལ་པོ།

—

A buddha of the past.

g.3489 Golden Color

*gser mdog*

གསེར་མདོག།

—

Foremost in terms of insight among the followers of the buddha  
Brahmaghoṣa.

g.3490 Golden Color

*gser mdog*

གསེར་མདོག།

—

Mother of the buddha Sūryaprabha.

g.3491 Golden Flank

*gser gyi logs*

གསེར་གྱི་འོག་གས།

—

Birthplace of the buddha Siṃhapārśva.

g.3492 Golden Hue

*gser gyi mdog*

གསེར་གྱི་མདོག་

—

Mother of the buddha Dṛḍhasvara.

g.3493 Golden Lamp

*gser sgron*

གསེར་སྒྲོན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Atibala.

g.3494 Golden Lamp

*gser gyi sgron*

གསེར་གྱི་སྒྲོན།

—

Birthplace of the buddha Ratnayaśas.

g.3495 Golden Light

*gser 'od*

གསེར་འོད།

—

Son of the buddha Ratnagarbha.

g.3496 Golden Light

*gser gyi 'od*

གསེར་གྱི་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnadeva.

g.3497 Golden Light

*gser 'od*

གསེར་འོད།

—

Mother of the buddha Ugradatta.

g.3498 Golden Light

*gser 'od*

གསེར་འོད།

—

Son of the buddha Padmagarbha.

g.3499 Golden Light

*gser 'od ma*

གསེར་འོད་མ།

—

Mother of the buddha Sūryaraśmi.

g.3500 Golden Light

*gser gyi 'od*

གསེར་གྱི་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratibala.

g.3501 Golden Light

*gser 'od*

གསེར་འོད།

—

Birthplace of the buddha Prabhaṅkara.

g.3502 Golden Mountain

*gser gyi ri*

གསེར་གྱི་རི།

—

Birthplace of the buddha Sadgaṇin.

g.3503 Golden Splendor

*gser gyi gzi brjid*

གསེར་གྱི་གཟི་བརྗིད།

—

Birthplace of the buddha Jyotiṣka.



g.3504 Gone Beyond Delusion

*'khrul med gshegs*

འཇུལ་མེད་གཤེགས།

—

Buddha in the presence of whom the buddha Mañicandra (347 according to the third enumeration) first gave rise to the mind of awakening.

g.3505 Gone Immutably

*mi g.yor gshegs pa*

མི་གཡོར་གཤེགས་པ།

—

Buddha in the presence of whom the buddha Dṛḍhasaṃdhi (44 according to the third enumeration) first gave rise to the mind of awakening.

g.3506 Gone to Bliss

*bde bar song*

བདེ་བར་སོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Rāhudeva.

g.3507 Gone to Liberation

*thar par bzhud*

ཐར་པར་བཞུད།

—

Buddha in the presence of whom the buddha Siṃhagati (84 according to the third enumeration) first gave rise to the mind of awakening.

g.3508 Gone to the Abode of Great Power

*mthu chen gnas su phyin*

མཐུ་ཆེན་གནས་སུ་ཕྱིན།

—

Buddha in the presence of whom the buddha Dharmakośa (534 according to the third enumeration) first gave rise to the mind of awakening.

g.3509 Gone Unhindered

*thogs med gshegs pa po*

ཐོགས་མེད་གཤེགས་པ་པོ།

—

Buddha in the presence of whom the buddha Siṃharaśmi (343 according to the third enumeration) first gave rise to the mind of awakening.

g.3510 Gone with Lion Strength

*seng ge'i stobs kyis gshegs*

སེང་གེ་ཉི་སྟོབས་ཀྱིས་གཤེགས།

—

Buddha in the presence of whom the buddha Prabhūta (234 according to the third enumeration) first gave rise to the mind of awakening.

g.3511 Good Eon

*bskal pa bzang po*

བསྐྱལ་པ་བཟང་པོ།

*bhadrakalpika*

The name of our current eon, during which one thousand buddhas are prophesied to appear. See also [n.2](#).

g.3512 Good Moon

*zla legs*

ཟླ་ལེགས།

—

Attendant of the buddha Nakṣatrarāja.

g.3513 Gorgeous

*mdzes ldan*

མཛེས་ལྡན།

—

Father of the buddha Mahābala.

g.3514 Gorgeous

*mdzes can*

མཛེས་ཅན།

—

Son of the buddha Aśoka.

g.3515 Gorgeous Heaven

*shin tu mthong ba*

ཤིན་ཏུ་མཐོང་བ།

*sudarśana*

One of the five pure abodes within the realm of form.

g.3516 Gorgeously Roaring Lion Voice

*nga ro snyan pa'i seng ge'i sgra*

ངར་སྒྲན་པའི་སེང་གའི་སྒྲ།

—

Mother of the buddha Priyābha.

g.3517 Granted by Accumulations

*tshogs can byin*

ཚོགས་ཅན་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Padmākṣa.

g.3518 Granted by the Ground

*sas byin*

སས་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇaprabha.

g.3519 Granter of Sovereignty

*srid sbyin*

སྲིད་བྱིན།

—

Buddha in the presence of whom the buddha Candrārka (122 according to the third enumeration) first gave rise to the mind of awakening.

g.3520 Great Acumen

*shin tu spobs pa*

ཤིན་ཏུ་སྲོལ་ས་པ།

—

Attendant of the buddha Arciṣmat.

g.3521 Great Acumen

*spobs pa chen po*

སྤོབས་པ་ཆེན་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Arhatkīrti.

g.3522 Great Array

*bkod pa chen mo*

བཀོད་པ་ཆེན་མོ།

—

Mother of the buddha Ratnacandra.

g.3523 Great Array

*bkod pa chen po*

བཀོད་པ་ཆེན་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amitāyus.

g.3524 Great Array

*bkod pa chen po*

བཀོད་པ་ཆེན་པོ།

—

Attendant of the buddha Ratnavyūha.

g.3525 Great Array

*bkod pa chen po*

བཀོད་པ་ཆེན་པོ།

—

Son of the buddha Girīndrakalpa.

g.3526 Great Array

*bkod pa chen po*

བཀོད་པ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Śrīgarbha (127 according to the third enumeration) first gave rise to the mind of awakening.

g.3527 Great Array

*bkod pa chen po*

བཀོད་པ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Supakṣa (403 according to the third enumeration) first gave rise to the mind of awakening.

g.3528 Great Array

*bkod chen*

བཀོད་ཆེན།

—

Buddha in the presence of whom the buddha Garjitasvara (543 according to the third enumeration) first gave rise to the mind of awakening.

g.3529 Great Array

*bkod pa chen po*

བཀོད་པ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Bhīṣaṇa (619 according to the third enumeration) first gave rise to the mind of awakening.

g.3530 Great Array

*bkod pa chen po*

བཀོད་པ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Amṛtaprabha (698 according to the third enumeration) first gave rise to the mind of awakening.

g.3531 Great Array

*bkod pa chen po*

བཀོད་པ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Jñānaruci (727 according to the third enumeration) first gave rise to the mind of awakening.

g.3532 Great Array

*bkod pa chen po*

བཀོད་པ་ཆེན་པོ།

—

Son of the buddha Vyūharāja.

g.3533 Great Array

*bkod pa chen po*

བཀོད་པ་ཆེན་པོ།

—

Birthplace of the buddha Vimāla.

g.3534 Great Array

*bkod pa chen po*

བཀོད་པ་ཆེན་པོ།

—

Birthplace of the buddha Sucittayaśas.

g.3535 Great Array

*bkod pa chen po*

བཀོད་པ་ཆེན་པོ།

—

Birthplace of the buddha Laḍitakṣetra.

g.3536 Great Array

*bkod pa chen po*

བཀོད་པ་ཆེན་པོ།

—

Birthplace of the buddha Anupamavādin.

g.3537 Great Austerities

*dka' thub chen po*

དཀའ་སླབ་ཆེན་པོ།

—

Son of the buddha Supārśva.

g.3538 Great Being

*bdag nyid che*

བདག་ཉིད་ཚེ།

—

Father of the buddha Sujāta.

g.3539 Great Being

*bdag nyid chen po*

བདག་ཉིད་ཚེན་པོ།

—

Father of the buddha Dānaprabha.

g.3540 Great Being

*bdag nyid chen po*

བདག་ཉིད་ཚེན་པོ།

—

Father of the buddha Satyakathin.

g.3541 Great Being

*bdag nyid chen po*

བདག་ཉིད་ཚེན་པོ།

—

Father of the buddha Guṇagarbha.

g.3542 Great Being

*bdag nyid chen po*

བདག་ཉིད་ཚེན་པོ།

—

Father of the buddha Mahāraśmi.

g.3543 Great Being

*bdag nyid chen po*

བདག་ཉིད་ཚེན་པོ།

—

Father of the buddha Puṇyahastin.

g.3544 Great Being

*bdag nyid chen po*

བདག་ཉིད་ཆེན་པོ།

—

Father of the buddha Uttama.

g.3545 Great Being

*bdag nyid chen po*

བདག་ཉིད་ཆེན་པོ།

—

Father of the buddha Anantapratibhānaraśmi.

g.3546 Great Being of Infinite Light

*'od ni mtha' yas bdag nyid chen po*

འོད་ནི་མཐའ་ཡས་བདག་ཉིད་ཆེན་པོ།

—

Father of the buddha Pratibhānavarṇa.

g.3547 Great Captain

*ded dpon chen po*

དེད་དཔོན་ཆེན་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jyotiṣmat.

g.3548 Great Chariot

*shing rta chen po*

ཤིང་རྩ་ཆེན་པོ།

—

Foremost in terms of insight among the followers of the buddha Dhārmika.

g.3549 Great Chariot

*shing rta chen po*

ཤིང་རྩ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Jagadraśmi (233 according to the third enumeration) first gave rise to the mind of awakening.

g.3550 Great Clarity



*gsal chen*

གསལ་ཆེན།

—

Son of the buddha Ratnavyūha.

g.3551 Great Cloud

*sprin po che*

སྤྲིན་པོ་ཆེ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Aparājitadhvaja.

g.3552 Great Compassion

*snying rje chen po*

སྤྲིང་རྗེ་ཆེན་པོ།

—

Son of the buddha Padmakośa.

g.3553 Great Crest

*tog chen ma*

ཏོག་ཆེན་མ།

—

Mother of the buddha Vimuktaketu.

g.3554 Great Crest

*tog chen*

ཏོག་ཆེན།

—

Foremost in terms of insight among the followers of the buddha Susvara.

g.3555 Great Crest

*tog chen*

ཏོག་ཆེན།

—

Buddha in the presence of whom the buddha Ratnacūḍa (296 according to the third enumeration) first gave rise to the mind of awakening.

g.3556 Great Crown

*gtsug chen*

གུ་ཅུ་ཆེན།

—

Buddha in the presence of whom the buddha Pūjya (925 according to the third enumeration) first gave rise to the mind of awakening.

g.3557 Great Deity

*lha chen*

ལྷ་ཆེན།

—

Buddha in the presence of whom the buddha Lokasundara (360 according to the third enumeration) first gave rise to the mind of awakening.

g.3558 Great Diligence

*brtson 'grus chen po*

བརྩོན་འགྲུས་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Ketumat (767 according to the third enumeration) first gave rise to the mind of awakening.

g.3559 Great Discerner

*shin tu rnam par 'byed*

ཤིན་ཏུ་རྣམ་པར་འབྱེད།

—

Attendant of the buddha Guṇaratna.

g.3560 Great Divine Intelligence

*lha chen blo gros*

ལྷ་ཆེན་བློ་གྲོས།

—

Mother of the buddha Tejorāṣi.

g.3561 Great Divinity

*lha chen*

ལྷ་ཆེན།

—

Attendant of the buddha Asaṅgakośa.

g.3562 Great Divinity of the Land

*yul 'khor lha chen*

ཡུལ་འཁོར་ལྷ་ཚེན།

—

Mother of the buddha Gandhābha.

g.3563 Great Doctor

*sman pa chen po*

སྐྱེན་པ་ཚེན་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Yaśoratna.

g.3564 Great Eye

*mig po che*

མིག་པོ་ཚེ།

—

An attendant of the buddha Amitadhara.

g.3565 Great Eye

*mig po che*

མིག་པོ་ཚེ།

—

Foremost in terms of insight among the followers of the buddha Vaidyarāja.

g.3566 Great Eye

*mig po che*

མིག་པོ་ཚེ།

—

A thus-gone one who was previously a monk and Dharma teacher named  
Crest of the Banner of the Qualities of Infinite Eloquence

g.3567 Great Fame

*grags chen*

གྲགས་ཚེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nikhiladarśin.

g.3568 Great Fame

*grags chen*

གྲགས་ཆེན།

—

Son of the buddha Dṛḍhāvīkrama.

g.3569 Great Fame

*grags chen*

གྲགས་ཆེན།

—

Foremost in terms of insight among the followers of the buddha Lokapriya.

g.3570 Great Fame

*grags pa che*

གྲགས་པ་ཆེ།

—

Buddha in the presence of whom the buddha Sthāmaprāpta (213 according to the third enumeration) first gave rise to the mind of awakening.

g.3571 Great Fame

*grags pa chen po*

གྲགས་པ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Uttīṛṇapaṅka (679 according to the third enumeration) first gave rise to the mind of awakening.

g.3572 Great Fame

*grags pa chen po*

གྲགས་པ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Supārśva (708 according to the third enumeration) first gave rise to the mind of awakening.

g.3573 Great Flower

*me tog chen po*

མེ་ཏོག་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Siṃha (556 according to the third enumeration) first gave rise to the mind of awakening.

g.3574 Great Force

*sde chen ma*

སྡེ་ཆེན་མ།

—

Mother of the buddha Amitābha.

g.3575 Great Fruition

*'bras bu che ba*

འབྲས་བུ་ཆེན་པ།

*bṛhatphala*

The third level of the fourth concentration.

g.3576 Great Gathering

*phung po chen po*

ཕུང་པོ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Dharmacandra (953 according to the third enumeration) first gave rise to the mind of awakening.

g.3577 Great Glory

*dpal chen*

དཔལ་ཆེན།

—

Buddha in the presence of whom the buddha Vigatamohārthacintin (715 according to the third enumeration) first gave rise to the mind of awakening.

g.3578 Great Insight

*shes rab chen po*

ཤེས་རབ་ཆེན་པོ།

—

Father of the buddha Prajñādatta.

g.3579 Great Insight

*shes rab chen po*

ཤེས་རབ་ཆེན་པོ།

—

Foremost in terms of insight among the followers of the buddha Prajñādatṭa.

g.3580 Great Intelligence

*blo gros chen mo*

བློ་གྲོས་ཆེན་མོ།

—

Mother of the buddha Sumati.

g.3581 Great Intention

*dgongs pa chen po*

དགོངས་པ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Buddhimati (739 according to the third enumeration) first gave rise to the mind of awakening.

g.3582 Great Intention

*dgongs pa chen po*

དགོངས་པ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Brahmaruta (911 according to the third enumeration) first gave rise to the mind of awakening.

g.3583 Great Jewel

*rin chen chen mo*

རིན་ཆེན་ཆེན་མོ།

—

Mother of the buddha Dharmaprabhāsa.

g.3584 Great Jewel

*rin chen chen mo*

རིན་ཆེན་ཆེན་མོ།

—

Mother of the buddha Sumedhas.

g.3585 Great Jewel  
*rin po che chen po*  
རིན་པོ་ཆེ་ཆེན་པོ།

—

Birthplace of the buddha Ratnottama.

g.3586 Great Joy  
*dga' chen*  
དགའ་ཆེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃhadatta.

g.3587 Great Joy  
*dga' chen*  
དགའ་ཆེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nāganandin.

g.3588 Great Joy  
*dga' chen*  
དགའ་ཆེན།

—

Son of the buddha Suvayas.

g.3589 Great Joy  
*dga' chen*  
དགའ་ཆེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Cīṃhabuddhi.

g.3590 Great King  
*rgyal chen*  
རྒྱལ་ཆེན།

—

Son of the buddha Samṛddha.

g.3591 Great King

*rgyal chen*

རྒྱལ་ཆེན།

—

Attendant of the buddha Rājan.

g.3592 Great Knowledge

*shes chen*

ཤེས་ཆེན།

—

Attendant of the buddha Jñānavikrama.

g.3593 Great Knowledge

*shes chen*

ཤེས་ཆེན།

—

Attendant of the buddha Sughoṣa.

g.3594 Great Lamp

*sgron ma chen po*

སྒྲོན་མ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Mahāprabha (19 according to the third enumeration) first gave rise to the mind of awakening.

g.3595 Great Lamp

*sgron che*

སྒྲོན་ཆེ།

—

Buddha in the presence of whom the buddha Sugandha (265 according to the third enumeration) first gave rise to the mind of awakening.

g.3596 Great Lamp

*sgron chen*

སྒྲོན་ཆེན།



—

Buddha in the presence of whom the buddha Viniścitamati (340 according to the third enumeration) first gave rise to the mind of awakening.

g.3597 Great Lamp

*sgron ma chen po*

སྒྲོན་མ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Puṇyabala (883 according to the third enumeration) first gave rise to the mind of awakening.

g.3598 Great Lamp Aggregate

*sgron ma'i phung po chen po*

སྒྲོན་མ་འི་ཕུང་པོ་ཆེན་པོ།

—

Foremost in terms of insight among the followers of the buddha Ojastejas.

g.3599 Great Land

*yul 'khor chen po*

ཡུལ་འཁོར་ཆེན་པོ།

—

Foremost in terms of insight among the followers of the buddha Prajñārāṣṭra.

g.3600 Great Leader

*gtso chen*

གཏོ་ཆེན།

—

Buddha in the presence of whom the buddha Balanandin (363 according to the third enumeration) first gave rise to the mind of awakening.

g.3601 Great Light

*'od po che*

འོད་པོ་ཆེ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amṛtadhārin.

g.3602 Great Light

*'od chen*

འོད་ཚེན།

—

Buddha in the presence of whom the buddha Brahmadata (103 according to the third enumeration) first gave rise to the mind of awakening.

g.3603 Great Light

*'od chen po*

འོད་ཚེན་པོ།

—

Father of the buddha Arciskandha.

g.3604 Great Light

*'od chen po*

འོད་ཚེན་པོ།

—

Birthplace of the buddha Vratatapas.

g.3605 Great Light

*'od po che*

འོད་པོ་ཚེ།

—

Birthplace of the buddha Baladeva.

g.3606 Great Light Bearer

*snang ldan chen po*

སྣང་ལྷན་ཚེན་པོ།

—

Buddha in the presence of whom the buddha Ratnaskandha (796 according to the third enumeration) first gave rise to the mind of awakening.

g.3607 Great Light Rays

*'od zer chen po*

འོད་ཟེར་ཚེན་པོ།

—

Father of the buddha Suraśmi.

g.3608 Great Lord

*dbang phyug chen po*

དབང་ཕྱུག་ཚེན་པོ།

—

Son of the buddha Suprabha.

g.3609 Great Lord

*dbang phyug chen po*

དབང་ཕྱུག་ཚེན་པོ།

—

Father of the buddha Bhīṣaṇa.

g.3610 Great Master

*dbang phyug chen po*

དབང་ཕྱུག་ཚེན་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇakīrti.

g.3611 Great Mastery

*dbang chen*

དབང་ཚེན།

—

Father of the buddha Sucīrṇabuddhi.

g.3612 Great Mastery

*dbang chen*

དབང་ཚེན།

—

Father of the buddha Vibodhana.

g.3613 Great Meaning

*don chen*

དོན་ཚེན།

—

Attendant of the buddha Siṃharaśmi.

g.3614 Great Meaning

*don chen*

དོན་ཚེན།

—

Attendant of the buddha Arthasiddhi.

g.3615 Great Medicine

*sman chen*

སྐྲན་ཚེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Padma.

g.3616 Great Melody

*dbyangs chen*

དབྱངས་ཚེན།

—

Buddha in the presence of whom the buddha Vikrāntadeva (437 according to the third enumeration) first gave rise to the mind of awakening.

g.3617 Great Melody

*dbyangs chen*

དབྱངས་ཚེན།

—

Buddha in the presence of whom the buddha Udāragarbha (594 according to the third enumeration) first gave rise to the mind of awakening.

g.3618 Great Melody

*dbyangs chen po*

དབྱངས་ཚེན་པོ།

—

Buddha in the presence of whom the buddha Asamabuddhi (737 according to the third enumeration) first gave rise to the mind of awakening.

g.3619 Great Melody

*dbyangs chen*

དབྱངས་ཚེན།

—

Buddha in the presence of whom the buddha Vimoharāja (814 according to the third enumeration) first gave rise to the mind of awakening.

g.3620 Great Merit

*bsod nams chen po*

བསོད་ནམས་ཚེན་པོ།

—

Son of the buddha Adbhutayaśas.

g.3621 Great Mind

*blo chen*

བློ་ཚེན།

—

Attendant of the buddha Suprabha.

g.3622 Great Mind

*blo chen*

བློ་ཚེན།

—

Attendant of the buddha Pratibhānacakṣus.

g.3623 Great Mind

*blo chen*

བློ་ཚེན།

—

Attendant of the buddha Buddhimati.

g.3624 Great Mind

*blo chen*

བློ་ཚེན།

—

Attendant of the buddha Puṇyabala.

g.3625 Great Moon

*zla ba chen po*

ཟླ་བ་ཚེན་པོ།

—

Buddha in the presence of whom the buddha Ratnapriya (866 according to the third enumeration) first gave rise to the mind of awakening.

g.3626 Great Moon

*zla ba chen po*

ཟླ་བ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Sumitra (870 according to the third enumeration) first gave rise to the mind of awakening.

g.3627 Great Mountain

*lhun chen*

ལྷུན་ཆེན།

—

Father of the buddha Muni.

g.3628 Great Mountain

*lhun po brtsegs pa*

ལྷུན་པོ་བརྟེན་པ།

—

Foremost in terms of insight among the followers of the buddha Aśoka.

g.3629 Great Mountain

*lhun po chen po*

ལྷུན་པོ་ཆེན་པོ།

—

Birthplace of the buddha Sumedhas.

g.3630 Great Nāga

*klu chen*

ལྷུ་ཆེན།

—

Attendant of the buddha Balanandin.

g.3631 Great Objective

*don chen*

དོན་ཚེན།

—

Son of the buddha Satyabhāṇin.

g.3632 Great Objective

*don chen*

དོན་ཚེན།

—

Father of the buddha Surūpa.

g.3633 Great Objective

*don chen*

དོན་ཚེན།

—

Father of the buddha Sufīrtha.

g.3634 Great Ocean

*rgya mtsho chen*

རྒྱ་མཚོ་ཚེན།

—

Attendant of the buddha Janendrarāja.

g.3635 Great Possession of Fame

*grags ldan chen po*

གྲགས་ལྷན་ཚེན་པོ།

—

Foremost in terms of insight among the followers of the buddha Rāhucandra.

g.3636 Great Power

*mtshu rtsal chen po*

མཚུ་རྩལ་ཚེན་པོ།

—

Attendant of the buddha Suviniścītārtha.

g.3637 Great Power

*mtshu rtsal chen po*

མཐུ་ཕྱེ་ཆེན་པོ།

—

Father of the buddha Dharmavikrāmin.

g.3638 Great Power

*rab rtsal*

རབ་ཕྱེ།

—

Attendant of the buddha Ṛṣiprasanna.

g.3639 Great Power

*mithu rtsal che*

མཐུ་ཕྱེ་ཆེ།

—

Buddha in the presence of whom the buddha Anihata (251 according to the third enumeration) first gave rise to the mind of awakening.

g.3640 Great Power

*mithu rtsal che*

མཐུ་ཕྱེ་ཆེ།

—

Buddha in the presence of whom the buddha Gandhahastin (313 according to the third enumeration) first gave rise to the mind of awakening.

g.3641 Great Power

*mithu rtsal che*

མཐུ་ཕྱེ་ཆེ།

—

Buddha in the presence of whom the buddha Śreṣṭha (579 according to the third enumeration) first gave rise to the mind of awakening.

g.3642 Great Power

*mithu rtsal che*

མཐུ་ཕྱེ་ཆེ།

—

Buddha in the presence of whom the buddha Suprabha (585 according to the third enumeration) first gave rise to the mind of awakening.



g.3643 Great Power

*mthu rtsal chen po*

མཐུ་རྩལ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Pradīparāja (597 according to the third enumeration) first gave rise to the mind of awakening.

g.3644 Great Power

*mthu rtsal chen po*

མཐུ་རྩལ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Ghoṣasvara (741 according to the third enumeration) first gave rise to the mind of awakening.

g.3645 Great Power

*mthu rtsal chen po*

མཐུ་རྩལ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Sthitabuddhirūpa (841 according to the third enumeration) first gave rise to the mind of awakening.

g.3646 Great Power

*mthu rtsal che*

མཐུ་རྩལ་ཆེ།

—

Buddha in the presence of whom the buddha Kuśalapradīpa (847 according to the third enumeration) first gave rise to the mind of awakening.

g.3647 Great Power

*stobs chen*

སྟོབས་ཆེན།

—

Son of the buddha Siṃha.

g.3648 Great Radiance

*'od po che*

འོད་པོ་ཆེ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Guṇaprabhāsa.

g.3649 Great Radiance

*'od zer chen po*

འོད་ཟེར་ཆེན་པོ།

—

Foremost in terms of insight among the followers of the buddha  
Nakṣatrarāja.

g.3650 Great Radiance

*'od zer chen po*

འོད་ཟེར་ཆེན་པོ།

—

Foremost in terms of insight among the followers of the buddha  
Cīṃabuddhi.

g.3651 Great Radiance

*'od 'phro chen po*

འོད་འཕྲོ་ཆེན་པོ།

—

Mother of the buddha Tiṣya.

g.3652 Great Radiance

*'od 'phro chen po*

འོད་འཕྲོ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Mayūraruta (820 according to  
the third enumeration) first gave rise to the mind of awakening.

g.3653 Great Radiance

*'od zer chen po*

འོད་ཟེར་ཆེན་པོ།

—

Father of the buddha Vratatapas.

g.3654 Great Realization

*rtogs chen*

རྟོགས་ཆེན།

—

Attendant of the buddha Bodhirāja.

g.3655 Great Renown

*grags pa chen po*

གྲགས་པ་ཆེན་པོ།

—

An eon following the current eon, called the Good Eon, during which time ten thousand sons of the universal monarch Vast Mind (a previous incarnation of the buddha Dīpaṅkara) will awaken to buddhahood.

g.3656 Great Ripening

*rnam par smin pa chen po*

རྣམ་པར་སློན་པ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Sūrya (678 according to the third enumeration) first gave rise to the mind of awakening.

g.3657 Great Roar

*nga ro chen po*

ངར་ཆེན་པོ།

—

Foremost in terms of insight among the followers of the buddha Mahendra.

g.3658 Great Roar

*nga ro chen po*

ངར་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Nāgadatta (550 according to the third enumeration) first gave rise to the mind of awakening.

g.3659 Great Royal Banner of Fame

*grags pa'i rgyal mtshan rgyal chen*

གྲགས་པའི་རྒྱལ་མཚན་རྒྱལ་ཆེན།

—

Foremost in terms of insight among the followers of the buddha  
Brahmavasū.

g.3660 Great Rule

*dbang chen*

དབང་ཆེན།

—

Father of the buddha Deveśvara.

g.3661 Great Ruler

*dbang po chen po*

དབང་པོ་ཆེན་པོ།

—

Father of the buddha Jaya.

g.3662 Great Ruler

*dbang po chen po*

དབང་པོ་ཆེན་པོ།

—

Father of the buddha Dharmeśvara.

g.3663 Great Sacrifice

*mchod sbyin chen po*

མཚན་སྦྱིན་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Nandeśvara (295 according to  
the third enumeration) first gave rise to the mind of awakening.

g.3664 Great Sage

*drang srong chen po*

དྲང་སྲོང་ཆེན་པོ།

—

Father of the buddha Vigatatamas.

g.3665 Great Sage

*drang srong chen po*

དྲང་སྲོང་ཆེན་པོ།

—

Father of the buddha Uttīmaśoka.

g.3666 great Śākya

*shAkya chen po*

ལྷན་ཆེན་པོ།

—

The identity of this person is unknown.

g.3667 Great Splendor

*gzi brjid chen po*

གཟི་བརྗིད་ཆེན་པོ།

—

Son of the buddha Nanda.

g.3668 Great Splendor

*gzi brjid chen po*

གཟི་བརྗིད་ཆེན་པོ།

—

Foremost in terms of insight among the followers of the buddha  
Bhavāntadarśin.

g.3669 Great Splendor

*gzi brjid chen po*

གཟི་བརྗིད་ཆེན་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Satyaruta.

g.3670 Great Splendor

*gzi brjid chen mo*

གཟི་བརྗིད་ཆེན་མོ།

—

Mother of the buddha Svaracodaka.

g.3671 Great Splendor

*gzi brjid che*

གཟི་བརྗིད་ཆེ།

—

Buddha in the presence of whom the buddha Śailendrarāja (185 according to the third enumeration) first gave rise to the mind of awakening.

g.3672 Great Splendor

*gzi brjid chen po*

གཟི་བརྗིད་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Pradānakīrti (647 according to the third enumeration) first gave rise to the mind of awakening.

g.3673 Great Splendor

*gzi brjid chen mo*

གཟི་བརྗིད་ཆེན་མོ།

—

Mother of the buddha Laḍitagāmin.

g.3674 Great Splendor

*gzi brjid chen po*

གཟི་བརྗིད་ཆེན་པོ།

—

Birthplace of the buddha Sumitra.

g.3675 Great Strength

*stobs chen*

སྟོབས་ཆེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Aridama.

g.3676 Great Strength

*rtsal po che*

རྩལ་པོ་ཆེ།

—

Son of the buddha Vimoharāja.

g.3677 Great Strength

*stobs chen*

སྟོབས་ཆེན།

—

Buddha in the presence of whom the buddha Guṇabāhu (73 according to the third enumeration) first gave rise to the mind of awakening.

g.3678 Great Strength

*stobs chen*

སྟོབས་ཆེན།

—

Buddha in the presence of whom the buddha Śrotriya (596 according to the third enumeration) first gave rise to the mind of awakening.

g.3679 Great Strength

*stabs chen*

སྟབས་ཆེན།

—

Buddha in the presence of whom the buddha Susvara (623 according to the third enumeration) first gave rise to the mind of awakening.

g.3680 Great Strength

*stobs chen*

སྟོབས་ཆེན།

—

Buddha in the presence of whom the buddha Anantaratikīrti (954 according to the third enumeration) first gave rise to the mind of awakening.

g.3681 Great Strength

*stobs chen*

སྟོབས་ཆེན།

—

Birthplace of the buddha Siṃhabala.

g.3682 Great Stūpa

*mchod rten chen po*

མཚོད་རྟེན་ཆེན་པོ།

—

Foremost in terms of insight among the followers of the buddha Śāntagati.

g.3683 Great Stūpa

*mchod rten chen po*

མཚན་རྟེན་ཚེན་པོ།

—

Foremost in terms of insight among the followers of the buddha Candra.

g.3684 Great Tone

*gdangs po che*

གདངས་པོ་ཚེ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Āśādatta.

g.3685 Great Treasury Holder

*mdzod chen 'chang ba*

མཚོན་ཚེན་འཚང་བ།

—

Foremost in terms of insight among the followers of the buddha Asaṅgakośa.

g.3686 Great Yogic Discipline

*brtul zhugs chen po*

བརྟུལ་ལྷུགས་ཚེན་པོ།

—

Foremost in terms of insight among the followers of the buddha Jagatpūjita.

g.3687 Great Yogic Discipline

*brtul zhugs che*

བརྟུལ་ལྷུགས་ཚེ།

—

Buddha in the presence of whom the buddha Yaśottara (345 according to the third enumeration) first gave rise to the mind of awakening.

g.3688 Great Yogic Discipline

*brtul zhugs chen po*

བརྟུལ་ལྷུགས་ཚེན་པོ།



—

Buddha in the presence of whom the buddha Rāhubhadra (603 according to the third enumeration) first gave rise to the mind of awakening.

g.3689 Great Yogic Discipline

*brtul zhugs chen po*

བརྟུལ་ཞུགས་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Guṇasāgara (884 according to the third enumeration) first gave rise to the mind of awakening.

g.3690 Ground Possessor

*sa ldan*

ས་ལྷན།

—

Son of the buddha Anantaratikīrti.

g.3691 Group Movement

*sde yi 'gros*

སྡེ་ཡི་འགོ་ས།

—

Buddha in the presence of whom the buddha Bhāgīrathi (309 according to the third enumeration) first gave rise to the mind of awakening.

g.3692 Growing of All Flowers

*me tog thams cad 'byung ba*

མེ་ཏོག་གསལ་ཅད་འབྱུང་བ།

—

Birthplace of the buddha Padmagarbha.

g.3693 Guide of Generations

*skyes rabs kha lo sgyur ba*

སྐྱེས་རབས་ཁ་ལོ་སྐུར་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vikrama.

g.3694 Guṇabāhu

*yon tan lag*

ཡོན་ཏན་ལག

*gunabāhu*

The 72nd buddha in the first list, 72nd in the second list, and 73rd in the third list.

g.3695 **Guṇabala**

*yon tan mthu stobs*

ཡོན་ཏན་མཐུ་སྟོབས།

*guṇabala*

The 716th buddha in the first list, 715th in the second list, and 705th in the third list.

g.3696 **Guṇacūḍa**

*yon tan gtsug*

ཡོན་ཏན་གཏུག

*guṇacūḍa*

The 812th buddha in the first list, 811th in the second list, and 801st in the third list.

g.3697 **Guṇadharmā**

*chos kyi yon tan*

ཚོས་ཀྱི་ཡོན་ཏན།

*guṇadharmā*

The 493rd buddha in the first list, 492nd in the second list, and 486th in the third list.

g.3698 **Guṇadhvaja**

*yon tan rgyal mtshan*

ཡོན་ཏན་རྒྱལ་མཚན།

*guṇadhvaja*

The 39th buddha in the first list, 39th in the second list, and 40th in the third list.

g.3699 **Guṇagaṇa**

*yon tan bsags*

ཡོན་ཏན་བསགས།

*guṇagaṇa*

The 390th buddha in the first list, 389th in the second list, and 383rd in the third list.

g.3700 Guṇagaṇa

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

*guṇagaṇa*

The 391st buddha in the first list, 390th in the second list, and 384th in the third list.

g.3701 Guṇagarbha

*yon tan snying po*

ཡོན་ཏན་སྙིང་པོ།

*guṇagarbha*

The 373rd buddha in the first list, 372nd in the second list, and 367th in the third list.

g.3702 Guṇagarbha

*yon tan snying po*

ཡོན་ཏན་སྙིང་པོ།

*guṇagarbha*

The 437th buddha in the first list, 436th in the second list, and 430th in the third list.

g.3703 Guṇāgradhārin

*yon tan mchog 'dzin*

ཡོན་ཏན་མཚོག་འཛིན།

*guṇāgradhārin*

The 140th buddha in the first list, 140th in the second list, and 140th in the third list.

g.3704 Guṇagupta

*yon tan bsrung*

ཡོན་ཏན་བསྐྱེད།

*guṇagupta*

The 418th buddha in the first list, 417th in the second list, and 411th in the third list.

g.3705 Guṇākara

*yon tan 'byung gnas*

ཡོན་ཏན་འབྱུང་གནས།

*guṇākara*

The 286th buddha in the first list, 285th in the second list, and 285th in the third list.

g.3706 Guṇakīrti

*yon tan grags*

ཡོན་ཏན་གྲགས།

*guṇakīrti*

The 120th buddha in the first list, 120th in the second list, and 121st in the third list.

g.3707 Guṇakīrti

*yon tan grags*

ཡོན་ཏན་གྲགས།

*guṇakīrti*

The 448th buddha in the first list, 447th in the second list, and 441st in the third list.

g.3708 Guṇakūṭa

*yon tan brtsegs pa*

ཡོན་ཏན་བརྟེན་པ།

*guṇakūṭa*

The 337th buddha in the first list, 336th in the second list, and 331st in the third list.

g.3709 Guṇamālin

*yon tan phreng bar ldan*

ཡོན་ཏན་ཕྱིང་བར་ལྷན།

*guṇamālin*

The 169th buddha in the first list, 168th in the second list, and 168th in the third list.

g.3710 Guṇaprabha

*yon tan 'od*

ཡོན་ཏན་འོད།

*guṇaprabha*

The 29th buddha in the first list, 29th in the second list, and 30th in the third list.

g.3711 Guṇaprabha

*yon tan 'od*

ཡོན་ཏན་འོད།

*guṇaprabha*

The 510th buddha in the first list, 510th in the second list, and 503rd in the third list.

g.3712 Guṇaprabhāsa

*yon tan 'od gsal*

ཡོན་ཏན་འོད་གསལ།

*guṇaprabhāsa*

The 201st buddha in the first list, 200th in the second list, and 200th in the third list.

g.3713 Guṇarāsi

*yon tan phung po*

ཡོན་ཏན་ཕུང་པོ།

*guṇarāsi*

The 762nd buddha in the first list, 761st in the second list, and 751st in the third list.

g.3714 Guṇaratna

*yon tan rin chen*

ཡོན་ཏན་རིན་ཆེན།

*guṇaratna*

The 277th buddha in the first list, 276th in the second list, and 276th in the third list.

g.3715 Guṇārci

*yon tan 'od 'phro ba*

ཡོན་ཏན་འོད་འཕྲོ་བ།

*guṇārci*

The 101st buddha in the first list, 101st in the second list, and not listed in the third list.

g.3716 Guṇārci

*yon tan 'od 'phro ba*

ཡོན་ཏན་འོད་འཕྲོ་བ།

*guṇārci*

The 223rd buddha in the first list, 222nd in the second list, and 222nd in the third list.

g.3717 Guṇasāgara

*yon tan rgya mtsho*

ཡོན་ཏན་རྒྱ་མཚོ།

*guṇasāgara*

The 363rd buddha in the first list, 362nd in the second list, and 357th in the third list.

g.3718 Guṇasāgara

*yon tan rgya mtsho*

ཡོན་ཏན་རྒྱ་མཚོ།

*guṇasāgara*

The 894th buddha in the first list, 893rd in the second list, and 884th in the third list.

g.3719 Guṇasañcaya

*yon tan tshogs dag · yon tan tshogs*

ཡོན་ཏན་ཚོགས་དག · ཡོན་ཏན་ཚོགས།

*guṇasañcaya*

The 777th buddha in the first list, 776th in the second list, and 766th in the third list.

g.3720 Guṇaskandha

*yon tan phung po*

ཡོན་ཏན་ཕུང་པོ།

*guṇaskandha*

The 212th buddha in the first list, 211th in the second list, and 211th in the third list.

g.3721 Guṇatejas

*yon tan gzi brjid dpal*

ཡོན་ཏན་གཟི་བརྗིད་དཔལ།

*guṇatejas*

The 721st buddha in the first list, 720th in the second list, and 710th in the third list.

g.3722 Guṇatejoraśmi

*yon tan 'od zer gzi brjid*

ཡོན་ཏན་འོད་ཟེར་གཟི་བརྗིད།

*guṇatejoraśmi*

The 769th buddha in the first list, 768th in the second list, and 758th in the third list.

g.3723 Guṇavīrya

*yon tan brtson 'grus*

ཡོན་ཏན་བརྩོན་འགྲུས།

*guṇavīrya*

The 945th buddha in the first list, 944th in the second list, and 935th in the third list.

g.3724 Guṇavisṛta

*yon tan rgya chen*

ཡོན་ཏན་རྒྱ་ཆེན།

*guṇavisṛta*

The 379th buddha in the first list, 378th in the second list, and 373rd in the third list.

g.3725 Guṇendradeva

*legs byin lha'i yon tan dbang po*

ལེགས་བྱིན་ལྷ་འཱི་ཡོན་ཏན་དབང་པོ།

*guṇendradeva*

The 616th buddha in the first list, 615th in the second list, and 608th in the third list.

g.3726 Guṇendrakalpa

*yon tan dbang mtshungs*

ཡོན་ཏན་དབང་མཚོ་དཔལ་

*gunendrakalpa*

The 543rd buddha in the first list, 543rd in the second list, and 536th in the third list.

g.3727 Guṇottama

*yon tan mchog*

ཡོན་ཏན་མཚོ་

*gunottama*

The 549th buddha in the first list, 549th in the second list, and 542nd in the third list.

g.3728 Guru

*bla ma*

སྤྲུལ་

—

A brahmin.

g.3729 Guru Gift

*bla mas byin*

སྤྲུལ་མཚན་གྱི་

—

Foremost in terms of insight among the followers of the buddha Susthita.

g.3730 Guru Gift

*bla mas byin*

སྤྲུལ་མཚན་གྱི་

—

Attendant of the buddha Surūpa.

g.3731 Guru of All Beings

*'gro ba kun gyi bla ma*

འགྲོ་བ་ཀུན་གྱི་སྤྲུལ་

—

Foremost in terms of miraculous abilities among the followers of the buddha Pūritāṅga.

g.3732 Hand Master



*lag bdag*

ལག་བདག

—

Birthplace of the buddha Puṇyabāhu.

g.3733 Hand Movement

*lag 'gro*

ལག་འགྲོ།

—

Attendant of the buddha Sāra.

g.3734 Hand of Joy

*phyag dga'*

ཕྱག་དགའ།

—

Son of the buddha Brahmamuni.

g.3735 Hand of Merit

*bsod nams lag*

བསོད་ནམས་ལག

—

Son of the buddha Laḍitavyūha.

g.3736 Hand of Merit

*bsod nams lag*

བསོད་ནམས་ལག

—

Foremost in terms of miraculous abilities among the followers of the buddha Vibhaktatejas.

g.3737 Hands of Qualities

*yon tan phyag ldan*

ཡོན་ཏན་ཕྱག་ལྷན།

—

Buddha in the presence of whom the buddha Amogharaśmi (399 according to the third enumeration) first gave rise to the mind of awakening.

g.3738 Happiness Accomplished

*bde don*

བདེ་དོན།

—

Father of the buddha Arthasiddhi.

g.3739 Happy

*skyid ldan ma*

སྐྱིད་ལྷན་མ།

—

Mother of the buddha Dṛḍhasaṃdhi.

g.3740 Happy

*bde skyid can*

བདེ་སྐྱིད་ཅན།

—

Birthplace of the buddha Ugra.

g.3741 Happy Event

*dga' ba 'byung*

དགའ་བ་འབྱུང།

—

Birthplace of the buddha Lokasundara.

g.3742 Happy Joy

*bde dga'*

བདེ་དགའ།

—

Son of the buddha Druma.

g.3743 Happy Mind

*yid dga'*

ཡིད་དགའ།

—

Mother of the buddha Raśmi.

g.3744 Happy Mind

*yid dga'*

ཡིད་དགའ།

—

Birthplace of the buddha Subāhu.

g.3745 Happy Wealth

*nor dga'*

ནོར་དགའ།

—

Son of the buddha Dharmamati.

g.3746 Happy World

*'gro dga'*

འགྲོ་དགའ།

—

Birthplace of the buddha Anunnata.

g.3747 Harbor

*gru 'dzin*

གུ་འཛིན།

—

Son of the buddha Siṃhagati.

g.3748 Hard to Achieve

*thub dka'*

ཐུབ་དཀའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Druma.

g.3749 Hard to Achieve

*thub dka'*

ཐུབ་དཀའ།

—

Attendant of the buddha Padma.

g.3750 Hard to Bear

*bzod par dka'*

བཟོད་པར་དཀའ།

—

Birthplace of the buddha Siṃhasena.

g.3751 Hard to Conquer

*thub dka'*

ཐུབ་དཀའ།

—

Attendant of the buddha Pūjya.

g.3752 Hard to Conquer

*rgyal bar dka'*

རྒྱལ་བར་དཀའ།

—

Birthplace of the buddha Mahāsthāman.

g.3753 Hard to Conquer

*rgyal bar dka'*

རྒྱལ་བར་དཀའ།

—

Birthplace of the buddha Jaya.

g.3754 Hard to Defeat

*rgyal dka'*

རྒྱལ་དཀའ།

—

Attendant of the buddha Puṣpaprabha.

g.3755 Hard to Dominate

*thub dka'*

ཐུབ་དཀའ།

—

Birthplace of the buddha Dṛḍhāvīkrama.

g.3756 Hard to Show

*ston par dka'*

སྟོན་པར་དཀའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Kāñcanaprabha.

g.3757 Hard to Subdue

*gdul bar dka'*

གདུལ་བར་དཀའ།

—

Buddha in the presence of whom the buddha Nārāyaṇa (99 according to the  
third enumeration) first gave rise to the mind of awakening.

g.3758 Hard to Subdue

*'dul bar dka'*

འདུལ་བར་དཀའ།

—

Birthplace of the buddha Vajrasaṃhata.

g.3759 Hard to Subdue by the World

*'jig rten dag gis 'dul bar dka'*

འཇིག་རྟེན་དག་གིས་འདུལ་བར་དཀའ།

—

Birthplace of the buddha Asaṅgamati.

g.3760 Hard to Tame

*gdul dka'*

གདུལ་དཀའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Ratnaprabha.

g.3761 Hard to Tame

*gdul dka'*

གདུལ་དཀའ།

—

Father of the buddha Asaṅgamati.

g.3762 Hard to Tame

*gdul bar dka' ba*

གདུལ་བར་དཀའ་བ།

—

Birthplace of the buddha Atibala.

g.3763 Hard to Tame

*gdul dka'*

གདུལ་དཀའ།

—

Birthplace of the buddha Anihata.

g.3764 Hard to Tame

*gdul dka'*

གདུལ་དཀའ།

—

Birthplace of the buddha Vajra.

g.3765 Harivaktra

*seng ge'i zhal*

སེང་གེ་འི་ཞལ།

*harivaktra*

The 1002nd buddha in the first list, 1001st in the second list, and 992nd in the third list.

g.3766 Harmonious Conduct

*'thun par spyod*

འཇུན་པར་སྟོད།

—

Foremost in terms of insight among the followers of the buddha Simhadhvaja.

g.3767 Harṣadatta

*tshims sbyin*

ཚོམས་སྟོན།

*harṣadatta*

The 153rd buddha in the first list, 152nd in the second list, and 152nd in the third list.

g.3768 Having Light Hues

*'od kyi kha dog can*

འོད་ཀྱི་ཁ་དོག་ཅན།

—

Mother of the buddha Pratibhānavarṇa.

g.3769 Healer

*sman pa*

སྐྲན་པ།

—

Father of the buddha Mahendra.

g.3770 Heap

*phung po*

ཕུང་པོ།

—

Son of the buddha Ketuprabha.

g.3771 Heap of Diligence

*brtson 'grus phung po*

བརྩོན་འགྲུས་ཕུང་པོ།

—

Foremost in terms of insight among the followers of the buddha Ojaṅgama.

g.3772 Heap of Excellence

*phung po bzang*

ཕུང་པོ་བཟང་།

—

Father of the buddha Bhadradata.

g.3773 Heap of Flowers

*me tog phung po*

མེ་ཏོག་ཕུང་པོ།

—

Birthplace of the buddha Kusumaprabha.

g.3774 Heap of Flowers

*me tog phung po*

མེ་ཏོག་ཕུང་པོ།

—

Birthplace of the buddha Utpala.

g.3775 Heap of Glory

*dpal brtsegs*

དཔལ་བརྩེགས།

—

Father of the buddha Mahāyaśas.

g.3776 Heap of Jewels

*rin chen phung po*

རིན་ཆེན་ཕུང་པོ།

—

Son of the buddha Sañjayin.

g.3777 Heap of Jewels

*rin chen phung po*

རིན་ཆེན་ཕུང་པོ།

—

Attendant of the buddha Subhadra.

g.3778 Heap of Jewels

*rin po che'i phung po*

རིན་པོ་ཆེའི་ཕུང་པོ།

—

Father of the buddha Bhavatr̥ṣṇāmālaprahīṇa.

g.3779 Heap of Jewels

*rin chen phung po*

རིན་ཆེན་ཕུང་པོ།

—

Birthplace of the buddha Vibhrājacchattra.

g.3780 Heap of Lotuses

*pad ma'i phung po*



པད་མའི་ཕྱང་པོ།

—

Birthplace of the buddha Padmakośa.

g.3781 Heap of Merit

*bsod nams phung po*

བསོད་ནམས་ཕྱང་པོ།

—

Father of the buddha Arciṣmat.

g.3782 Heap of Merit

*bsod nams phung po*

བསོད་ནམས་ཕྱང་པོ།

—

Mother of the buddha Guṇaprabha.

g.3783 Heap of Merit

*bsod nams phung po*

བསོད་ནམས་ཕྱང་པོ།

—

Foremost in terms of insight among the followers of the buddha Nala.

g.3784 Heap of Merit

*bsod nams phung po*

བསོད་ནམས་ཕྱང་པོ།

—

Birthplace of the buddha Puṇyābha.

g.3785 Heap of Merit

*bsod nams phung po*

བསོད་ནམས་ཕྱང་པོ།

—

Birthplace of the buddha Ketuprabha.

g.3786 Heap of Qualities

*yon tan phung po*

ཡོན་ཏན་ཕྱང་པོ།

—

Son of the buddha Bhasmakrodha.

g.3787 Heap of Qualities

*yon tan phung po*

ཡོན་ཏན་ཕུང་པོ།

—

Foremost in terms of insight among the followers of the buddha Pratibhānagaṇa.

g.3788 Heap of Qualities

*yon tan phung po*

ཡོན་ཏན་ཕུང་པོ།

—

Buddha in the presence of whom the buddha Lokāntara (386 according to the third enumeration) first gave rise to the mind of awakening.

g.3789 Heap of Qualities

*yon tan phung po*

ཡོན་ཏན་ཕུང་པོ།

—

Buddha in the presence of whom the buddha Ratnottama (494 according to the third enumeration) first gave rise to the mind of awakening.

g.3790 Heap of Qualities

*yon tan phung po*

ཡོན་ཏན་ཕུང་པོ།

—

Father of the buddha Śanaīrgāmin.

g.3791 Heap of Qualities

*yon tan phung po*

ཡོན་ཏན་ཕུང་པོ།

—

Mother of the buddha Ojaṅgama.

g.3792 Heap of Qualities

*yon tan phung po*

ཡོན་ཏན་སྤང་པོ།

—

Birthplace of the buddha Jñānaśrī.

g.3793 Heap of Splendid Light

*gzi brjid phung po'i 'od*

གཟི་བརྗིད་ཕུང་པོའི་འོད།

—

Mother of the buddha Pradīparāja.

g.3794 Heaps of Eloquence

*spobs pa brtsegs pa*

སྤོབས་པ་བརྗེགས་པ།

—

A bodhisattva present in the circle around Śākyamuni.

g.3795 Heaps of Insight

*shes rab brtsegs pa*

ཤེས་རབ་བརྗེགས་པ།

—

A bodhisattva present in the circle around Śākyamuni.

g.3796 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.3797 Heart of Power

*mthu rtsal snying po*

མཐུ་རྩལ་སྡིང་པོ།

—

Birthplace of the buddha Sāgara.

g.3798 Heaven Free from Strife

*'thab bral*

འཐབ་བྲལ།

*yāma*

g.3799 Heaven of Delighting in Emanations

*'phrul dga'*

འཕྲུལ་དགའ།

*nirmāṇarati*

g.3800 Heaven of Joy

*dga' ldan gyi gnas*

དགའ་ལྷན་གྱི་གནས།

*tuṣita*

*Definition from the 84000 Glossary of Terms:*

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to dwell before taking on their final rebirth prior to awakening. There, the Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu. When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha’s previous life in Tuṣita, see *The Play in Full* (Toh 95), [2.12](#), and for an account of Maitreya’s birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya’s Birth in the Heaven of Joy*, (Toh 199).

g.3801 Heaven of Making Use of Others’ Emanations

*gzhan 'phrul dbang byed*

གཞན་འཕྲུལ་དབང་བྱེད།

*paranirmitavaśavartin*

g.3802 Heavenly

*bde 'gro ma*

བདེ་འགྲོ་མ།

—

Mother of the buddha Praśāntagāmin.

g.3803 Held by the Victorious One

*rgyal bas 'dzin*

རྒྱལ་བའ་འཛིན།

—

Father of the buddha Nāgadatta.

g.3804 Hell of Ultimate Torment

*mnar med*

མནར་མེད།

*avīci*

g.3805 Helmet Bearer

*rmog gyon*

རྩོག་གྱེན།

—

Father of the buddha Vimuktacūḍa.

g.3806 Helper

*grog byed*

གྲོགས་བྱེད།

—

Son of the buddha Jagadīśvara.

g.3807 Helpful

*phan ldan*

ཕན་ལྡན།

—

Attendant of the buddha Bhavāntamaṇigandha.

g.3808 Hero

*dpa' bo*

དཔའ་བོ།

—

Son of the buddha Jñānin.

g.3809 Hero

*dpa' bo*

དཔའ་བོ།

—

Father of the buddha Ratnadeva.

g.3810 Hero

*dpa' bo*

དཔའ་བོ།

—

Father of the buddha Nārāyaṇa.

g.3811 Hero

*dpa' bo*

དཔའ་བོ།

—

Attendant of the buddha Ugratejas.

g.3812 Hero

*dpa' bo*

དཔའ་བོ།

—

Attendant of the buddha Bodhidhvaja.

g.3813 Hero

*dpa' bo*

དཔའ་བོ།

—

Attendant of the buddha Bhāgīratha.

g.3814 Hero Gift

*dpas byin*

དཔས་བྱིན།

—

Son of the buddha Vaidya.

g.3815 Hero of Accomplished Objectives

*don grub sems dpa'*

དོན་གྲུབ་སེམས་དཔའ།

—

Buddha in the presence of whom the buddha Amitayaśas (188 according to the third enumeration) first gave rise to the mind of awakening.

g.3816 Hero of Yogic Discipline

*brtul zhugs dpa' bo*

བརྟུལ་ལྷགས་དཔའ་བོ།

—

Buddha in the presence of whom the buddha Puṇyapriya (907 according to the third enumeration) first gave rise to the mind of awakening.

g.3817 Heroic Action

*dpa' spyod*

དཔའ་སྦྱོད།

—

Foremost in terms of insight among the followers of the buddha Hutārci.

g.3818 Heroic Courage

*dpa' brtan*

དཔའ་བརྟན།

—

Foremost in terms of insight among the followers of the buddha Vairocana.

g.3819 Heroic Fame

*dpa' bar grags*

དཔའ་བར་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahātejas.

g.3820 Heroic Mind

*sems dpa'*

སེམས་དཔའ།

—

Attendant of the buddha Ketumat.

g.3821 Heroic Mind

*dpa' bo'i sems*

དཔའ་བོའི་སེམས།

—

Buddha in the presence of whom the buddha Vidyutprabha (129 according to the third enumeration) first gave rise to the mind of awakening.

g.3822 Heroic Mind

*dpa' ba'i sems*

དཔའ་བའི་སེམས།

—

Buddha in the presence of whom the buddha Puṣpadamasthita (932 according to the third enumeration) first gave rise to the mind of awakening.

g.3823 Heroic Mind

*dpa' ba'i sems*

དཔའ་བའི་སེམས།

—

Buddha in the presence of whom the buddha Ṛṣiprasanna (934 according to the third enumeration) first gave rise to the mind of awakening.

g.3824 Hidden

*sbed pa*

སྐྱེད་པ།

—

Attendant of the buddha Bhavāntadarśin.

g.3825 Hidden by Nāgas

*klus sbas*



ལྷས་སྤྲུལ།

—

Father of the buddha Arhadyaśas.

g.3826 Hidden by the Gods

*lhas sbed*

ལྷས་སྤྲེད།

—

Son of the buddha Jñānapriya.

g.3827 Hidden Excellent Stability

*legs par brtan po sbed*

ལེགས་པར་བརྟན་པོ་སྤྲེད།

—

Birthplace of the buddha Sthāmaśrī.

g.3828 Hidden Faculties

*dbang po sbas pa*

དབང་པོ་སྤྲུལ་པ།

—

Buddha in the presence of whom the buddha Vajra (794 according to the third enumeration) first gave rise to the mind of awakening.

g.3829 Hidden Faculty

*dbang sbas*

དབང་སྤྲུལ།

—

Buddha in the presence of whom the buddha Acyuta (65 according to the third enumeration) first gave rise to the mind of awakening.

g.3830 Hidden Jewel

*rin chen sbed*

རིན་ཆེན་སྤྲེད།

—

Son of the buddha Siṃhapārśva.

g.3831 Hidden Jewels

*rin po che sbed pa*

རིན་པོ་ཆེ་སྤྲེད་པ།

—

Birthplace of the buddha Prabhākośa.

g.3832 Hidden Moon

*zla sbed*

ཟླ་སྤྲེད།

—

Son of the buddha Duṣpradharṣa.

g.3833 Hidden Splendor

*gzi brjid sbas*

གཟི་བརྗིད་སྤྲེས་པ།

—

Son of the buddha Maṇivajra.

g.3834 High Qualities

*yon tan mthon po*

ཡོན་ཏན་མཐོན་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ugradatta.

g.3835 High Tone

*gdangs mtho ma*

གདངས་མཐོ་མ།

—

Mother of the buddha Somaçchattra.

g.3836 Highest

*bla ma*

བླ་མ།

—

Mother of the buddha Kanakamuni.

g.3837 Highest

*mchog ma*

མཚོག་མ།

—

Foremost in terms of insight among the followers of the buddha  
Kanakamuni.

g.3838 Highest

*bla ma*

བླ་མ།

—

Father of the buddha Prāmodyarāja.

g.3839 Highest

*bla ma*

བླ་མ།

—

Father of the buddha Śāśin.

g.3840 Highest

*bla ma*

བླ་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Abhyudgataśrī.

g.3841 Highest

*bla ma*

བླ་མ།

—

Father of the buddha Yaśottara.

g.3842 Highest

*bla ma*

བླ་མ།

—

Son of the buddha Sadgaṇin.

g.3843 Highest

*bla ma*

ལྷ་མ།

—

Attendant of the buddha Mahāraśmi.

g.3844 Highest

*bla ma*

ལྷ་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇagupta.

g.3845 Highest

*bla ma*

ལྷ་མ།

—

Son of the buddha Pūritāṅga.

g.3846 Highest Brahmā

*tshangs bla ma*

ཚངས་ལྷ་མ།

—

Mother of the buddha Brahmadata.

g.3847 Highest Brightness

*rab tu dang ba*

རབ་ཏུ་དང་བ།

—

Buddha in the presence of whom the buddha Pūrṇamati (191 according to the third enumeration) first gave rise to the mind of awakening.

g.3848 Highest Clarity

*rab gsal*

རབ་གསལ།

—

Father of the buddha Ūṛṇa.

g.3849 Highest Dharma

*chos kyi bla ma*

ཚོས་ཀྱི་བླ་མ།

—

Mother of the buddha Anihata.

g.3850 Highest Fame

*snyan pa'i bla ma*

སྟན་པའི་བླ་མ།

—

Son of the buddha Vikrīḍitāvin.

g.3851 Highest Fame

*grags pa'i bla ma*

གྲགས་པའི་བླ་མ།

—

Mother of the buddha Rāhuguhya.

g.3852 Highest Fame

*grags bla*

གྲགས་བླ།

—

Buddha in the presence of whom the buddha Vimāla (216 according to the third enumeration) first gave rise to the mind of awakening.

g.3853 Highest Flower

*me tog bla ma*

མེ་ཏོག་བླ་མ།

—

Son of the buddha Yaśaketu.

g.3854 Highest Flower

*me tog bla ma*

མེ་ཏོག་བླ་མ།

—

Father of the buddha Padmākṣa.

g.3855 Highest Flower

*me tog bla ma*

མེ་ཏོག་བླ་མ།

—

Father of the buddha Sumanāpuṣpaprabha.

g.3856 Highest Flower

*me tog bla ma*

མེ་ཏོག་བླ་མ།

—

Birthplace of the buddha Muni.

g.3857 Highest Insight

*shes rab bla ma*

ཤེས་རབ་བླ་མ།

—

Foremost in terms of insight among the followers of the buddha Candra.

g.3858 Highest Intelligence

*blo gros bla ma*

བློ་གྲོས་བླ་མ།

—

Foremost in terms of insight among the followers of the buddha Aṅgaja.

g.3859 Highest Intelligence

*blo gros bla ma*

བློ་གྲོས་བླ་མ།

—

Mother of the buddha Subāhu.

g.3860 Highest Jewel

*rin chen bla ma*

རིན་ཆེན་བླ་མ།

—

Father of the buddha Gaṇin.

g.3861 Highest Joy

*rab dga'*

རབ་དགའ།

—

Attendant of the buddha Ūṛṇa.

g.3862 Highest Melody

*bla ma'i dbyangs*

བླ་མའི་དབྱངས།

—

Buddha in the presence of whom the buddha Brahmamuni (446 according to the third enumeration) first gave rise to the mind of awakening.

g.3863 Highest Mind

*bla ma sems*

བླ་མ་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gaṇimukha.

g.3864 Highest Peace

*rab zhi*

རབ་ཞི།

—

Son of the buddha Sughoṣa.

g.3865 Highest Radiance

*'od zer bla ma*

འོད་ཟེར་བླ་མ།

—

Son of the buddha Mahātejas.

g.3866 Highest Teacher

*ston pa bla ma*

སྟོན་པ་བླ་མ།

—

Buddha in the presence of whom the buddha Brahmā (57 according to the third enumeration) first gave rise to the mind of awakening.

g.3867 Highest Veneration

*shin tu mchod*

ཤིན་ཏུ་མཚོང།

—

Father of the buddha Janendra.

g.3868 Highest Wisdom

*ye shes bla ma*

ཡེ་ཤེས་བླ་མ།

—

Attendant of the buddha Sūryagarbha.

g.3869 Highest Wisdom

*ye shes bla ma*

ཡེ་ཤེས་བླ་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Arciṣmat.

g.3870 Highest Wisdom

*ye shes bla ma*

ཡེ་ཤེས་བླ་མ།

—

Foremost in terms of insight among the followers of the buddha Tiṣya.

g.3871 Highly Accomplished Miraculous Display

*rdzu 'phrul shin tu sbyangs pa*

རྩུ་འཕྲུལ་ཤིན་ཏུ་སྤྱངས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vighuṣṭarāja.

g.3872 Highly Adorned

*rab tu brgyan pa*

རབ་ཏུ་བརྒྱན་པ།

—

Foremost in terms of insight among the followers of the buddha Aśoka.



g.3873 Highly Astute

*shin tu yid gzhungs*

ཤིན་ཏུ་ཡིད་གཞུངས།

—

Son of the buddha Daśaraśmi.

g.3874 Highly Purified Body

*shin tu sbyangs pa'i lus*

ཤིན་ཏུ་སྤྱངས་པའི་ལུས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Deva.

g.3875 Highly Renowned

*shin tu grags pa*

ཤིན་ཏུ་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnapriya.

g.3876 Highly Trained Mind

*shin tu bsgoms pa'i blo*

ཤིན་ཏུ་བསྐྱོམས་པའི་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Akṣobhya.

g.3877 Highly Virtuous

*rab tu dge ba*

རབ་ཏུ་དག་བ།

—

Father of the buddha Sudhana.

g.3878 Himalayas

*ri gangs can*

རིག་ངས་ཅན།

*himālaya*

g.3879 Hitaiṣin

*phan par bzhed pa*

ཕན་པར་བཞེད་པ།

*hitaiṣin*

The 110th buddha in the first list, 110th in the second list, and 111th in the third list.

g.3880 Hitaiṣin

*phan bzhed*

ཕན་བཞེད།

*hitaiṣin*

The 694th buddha in the first list, 693rd in the second list, and 684th in the third list.

g.3881 Holder of Inexhaustible Language and Signs

*sgra dang brda zad mi shes pa 'dzin pa*

སྒྲ་དང་བད་ཟད་མི་ཤེས་པ་འཛིན་པ།

—

Attendant of the buddha Śuddhaprabha.

g.3882 Holder of Infinite Renown

*grags pa mtha' yas 'dzin*

གྲགས་པ་མཐའ་ཡས་འཛིན།

—

Mother of the buddha Pradānakīrti.

g.3883 Holder of Intelligence

*blo gros 'chang*

བློ་གྲོས་འཆང།

—

Birthplace of the buddha Buddhimati.

g.3884 Holder of Knowledge Mantras

*rig sngags 'chang*

རིག་སྔགས་འཆང།

—

Foremost in terms of insight among the followers of the buddha Yaśoratna.

g.3885 Holder of Power

*shugs 'chang*

ལྷགས་འཆང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Madhuvaktra.

g.3886 Holder of Qualities

*yon tan 'dzin*

ཡོན་ཏན་འཛིན།

—

Mother of the buddha Viniścitamati.

g.3887 Holder of Qualities

*yon tan snod*

ཡོན་ཏན་སྣོད།

—

Foremost in terms of insight among the followers of the buddha Janendrakalpa.

g.3888 Holder of Shooting Stars

*skar mda' 'chang*

སྐར་མཉམ་འཆང་།

—

Mother of the buddha Subuddhi.

g.3889 Holder of Shooting Stars

*skar mda' 'chang*

སྐར་མཉམ་འཆང་།

—

Attendant of the buddha Dharmakūṭa.

g.3890 Holder of Shooting Stars

*skar mda' 'chang*

སྐར་མཉམ་འཆང་།

—

Foremost in terms of insight among the followers of the buddha Abhaya.

g.3891 Holder of Shooting Stars

*skar mda' 'chang*

སྐར་མདའ་འཆང་།

—

Foremost in terms of insight among the followers of the buddha Madhuvaktra.

g.3892 Holder of Subtle Qualities

*yon tan che phra 'dzin pa*

ཡོན་ཏན་ཆེ་ཕྱ་འཛིན་པ།

—

Foremost in terms of insight among the followers of the buddha Kṣemaṃkara.

g.3893 Holder of the Crest of Fame

*grags tog 'dzin*

གྲགས་ཏོག་འཛིན།

—

Mother of the buddha Vaśavartirāja.

g.3894 Holder of the Essence Treasury

*snying po mdzod 'chang*

སྟིང་པོ་མཛོད་འཆང་།

—

Attendant of the buddha Kusumadeva.

g.3895 Holder of the Flower of Excellent Qualities

*yon tan me tog 'dzin*

ཡོན་ཏན་མེ་ཏོག་འཛིན།

—

Foremost in terms of insight among the followers of the buddha Padmakośa.

g.3896 Holder of the Flower of Qualities

*yon tan me tog 'chang ba*

ཡོན་ཏན་མེ་ཏོག་འཆང་བ།

—

Foremost in terms of insight among the followers of the buddha Puṣpita.

g.3897 Holder of the Qualities of Awakening

*byang chub yon tan 'dzin pa*

བྱང་ཆུབ་ཡོན་ཏན་འཛིན་པ།

—

Foremost in terms of insight among the followers of the buddha  
Gambhīramati.

g.3898 Holder of the Qualities of Splendor

*yon tan gzi brjid 'chang ba*

ཡོན་ཏན་གཟི་བརྗིད་འཚང་བ།

—

Foremost in terms of insight among the followers of the buddha Saṃṛddha.

g.3899 Holder of the Qualities of Splendor

*yon tan gzi brjid 'chang ba*

ཡོན་ཏན་གཟི་བརྗིད་འཚང་བ།

—

Foremost in terms of insight among the followers of the buddha Ṛṣīndra.

g.3900 Holder of the Qualities of Splendor

*yon tan gzi brjid 'dzin pa*

ཡོན་ཏན་གཟི་བརྗིད་འཛིན་པ།

—

Mother of the buddha Guṇasañcaya.

g.3901 Holder of the Symbols of All Qualities

*yon tan thams cad kyi brda 'dzin pa*

ཡོན་ཏན་ཐམས་ཅད་ཀྱི་བརྗིད་འཛིན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Devasūrya.

g.3902 Holder of the Treasury

*mdzod 'dzin*

མཛོད་འཛིན།

—

Attendant of the buddha Durjaya.

g.3903 Holder of the Wisdom Treasury

*ye shes mdzod 'chang*

ཡེ་ཤེས་མཛོད་འཆང།

—

Foremost in terms of insight among the followers of the buddha Dṛḍhavrata.

g.3904 Holder of the World

*'gro ba 'dzin*

འགྲོ་བ་འཛིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kusumanetra.

g.3905 Holder of True Qualities

*yon tan bden 'dzin ma*

ཡོན་ཏན་བདེན་འཛིན་མ།

—

Mother of the buddha Viraja.

g.3906 Holding Joy and Fame

*dga' ba grags 'dzin ma*

དགའ་བ་གྲགས་འཛིན་མ།

—

Mother of the buddha Suraśmi.

g.3907 Home of Merit

*bsod nams khyim lag rkyal*

བསོད་ནམས་བྱིས་ལག་རྒྱལ།

—

A captain.

g.3908 Home Sweeper

*gnas 'phyag*

གནས་འཕྲུག

—

Attendant of the buddha Anantavikrāmin.

g.3909 Honest

*gnam po*

གནས་པོ།

—

Son of the buddha Maṇḍita.

g.3910 Honest Joy

*drang por dga'*

དང་པོ་རྟག་ལ།

—

Father of the buddha Varuṇa.

g.3911 Honey

*sbrang rtsi*

སྤང་རྩི།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Dṛḍhavrata.

g.3912 Honey

*sbrang rtsi*

སྤང་རྩི།

—

Son of the buddha Yajñasvara.

g.3913 Honey Eye

*sbrang rtsi'i mig*

སྤང་རྩི་འཇིགས།

—

Mother of the buddha Amoghadarśin.

g.3914 Honey Gift

*sbrang rtsi sbyin*

སྐྱེ་ཕྱི་སྤྱིན།

—

Attendant of the buddha Pradīpa.

g.3915 Honey Gift

*sbrang rtsi sbyin*

སྐྱེ་ཕྱི་སྤྱིན།

—

Attendant of the buddha Vasudeva.

g.3916 Honey Vessel

*sbrang rtsi'i snod*

སྐྱེ་ཕྱི་རྩོད།

—

Father of the buddha Śrīdeva.

g.3917 Human

*shed bu*

ཤེད་བུ།

—

Attendant of the buddha Daśaraśmi.

g.3918 Human

*shed skyes*

ཤེད་སྐྱེས།

—

Father of the buddha Merudhvaja.

g.3919 Human

*shed bu*

ཤེད་བུ།

—

Son of the buddha Sumedhas.

g.3920 Human

*shed bu*

ཤེད་བུ།



—

Father of the buddha Buddhimati.

g.3921 Human Category

*mi yi grangs*

མི་ཡི་གྲངས།

—

Buddha in the presence of whom the buddha Anantapratibhānaketu (923 according to the third enumeration) first gave rise to the mind of awakening.

g.3922 Hundred Light Rays

*'od zer brgya pa*

འོད་ཟེར་བརྒྱ་པ།

—

Foremost in terms of insight among the followers of the buddha Siṃhapakṣa.

g.3923 Hundred Tastes

*ro brgya pa*

རོ་བརྒྱ་པ།

—

Attendant of the buddha Mahāraśmi.

g.3924 Hutārci

*sbyin bsreg 'od 'phro*

སྤྱིན་བསྐྱེག་འོད་འཕྲོ།

*hutārci*

The 497th buddha in the first list, 496th in the second list, and 490th in the third list.

g.3925 Hutārci

*sbyin sreg 'od 'phro*

སྤྱིན་སྐྱེག་འོད་འཕྲོ།

*hutārci*

The 952nd buddha in the first list, 951st in the second list, and 942nd in the third list.

g.3926 Ignorance Abandoned

*gti mug spangs pa*

གཏི་མུག་སྤངས་པ།

—

Buddha in the presence of whom the buddha Subhadra (493 according to the third enumeration) first gave rise to the mind of awakening.

g.3927 Illuminating Array

*bkod pa snang bar byed pa*

བཀོད་པ་སྤང་བར་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vaśavartirāja.

g.3928 Illuminating Endowment

*ldan snang*

ལྷན་སྤང་།

—

Attendant of the buddha Rāhucandra.

g.3929 Illuminating Identity

*bdag nyid snang ba*

བདག་ཉིད་སྤང་བ།

—

Buddha in the presence of whom the buddha Hutārci (942 according to the third enumeration) first gave rise to the mind of awakening.

g.3930 Illuminating Insight

*shes rab kyi snang ba byed*

ཤེས་རབ་ཀྱི་སྤང་བ་བྱེད།

—

Attendant of the buddha Amoghagāmin.

g.3931 Illuminating Insight

*shes rab snang bar byed pa*

ཤེས་རབ་སྤང་བར་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahāprajñātirtha.

g.3932 Illuminating Joy

*dga' ba rnam par snang ba*

དགའ་བ་རྣམ་པར་སྣང་བ།

—

Birthplace of the buddha Somaraśmi.

g.3933 Illuminating Liberation

*thar pa snang bar byed*

ཐར་པ་སྣང་བར་བྱེད།

—

Birthplace of the buddha Jagadīśvara.

g.3934 Illuminating Light

*snang ba'i 'od*

སྣང་བའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Raśmirāja.

g.3935 Illuminating Light

*rnam par snang byed 'od*

རྣམ་པར་སྣང་བྱེད་འོད།

—

Foremost in terms of insight among the followers of the buddha Mahāmitra.

g.3936 Illuminating Light

*rnam par snang byed 'od*

རྣམ་པར་སྣང་བྱེད་འོད།

—

Birthplace of the buddha Padma.

g.3937 Illuminating Light

*sgron byed 'od*

སློན་བྱེད་འོད།

—

Birthplace of the buddha Sūryaprabha.

g.3938 Illuminating Light

*snang ba gsal bar byed*

སྣང་བ་གསལ་བར་བྱེད།

—

Birthplace of the buddha Candra.

g.3939 Illuminating Light Crest

*rnam par snang byed 'od tog*

རྣམ་པར་སྣང་བྱེད་འོད་ཏོག།

—

Attendant of the buddha Vijita.

g.3940 Illuminating Light of Splendent Fragrances

*spos kyi gzi brjid rnam par snang bar byed pa'i 'od*

སྣོས་ཀྱི་གཟི་བརྗིད་རྣམ་པར་སྣང་བར་བྱེད་པའི་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gandhatejas.

g.3941 Illuminating Merit

*bsod nams rnam par snang bar byed*

བསོད་ནམས་རྣམ་པར་སྣང་བར་བྱེད།

—

Birthplace of the buddha Rddhiketu.

g.3942 Illuminating Merit

*bsod nams snang bar byed*

བསོད་ནམས་སྣང་བར་བྱེད།

—

Birthplace of the buddha Puṇyabala.

g.3943 Illuminating Merit

*bsod nams snang bar byed*

བསོད་ནམས་སྣང་བར་བྱེད།

—

Birthplace of the buddha Puṇyapriya.

g.3944 Illuminating Moon

*zla ba snang mdzad*

ཟླ་བ་སྣང་མཛད།

—

Buddha in the presence of whom the buddha Matimat (760 according to the third enumeration) first gave rise to the mind of awakening.

g.3945 Illuminating Moon

*zla ba rnam par snang byed*

ཟླ་བ་རྣམ་པར་སྣང་བྱེད།

—

Birthplace of the buddha Priyacandra.

g.3946 Illuminating Possession of Knowledge

*shes ldan snang bar byed*

ཤེས་ལྡན་སྣང་བར་བྱེད།

—

Birthplace of the buddha Anuttarajñānin.

g.3947 Illuminating Qualities

*yon tan snang bar byed pa*

ཡོན་ཏན་སྣང་བར་བྱེད་པ།

—

Foremost in terms of insight among the followers of the buddha Dharmabala.

g.3948 Illuminating Qualities

*yon tan snang bar byed*

ཡོན་ཏན་སྣང་བར་བྱེད།

—

Birthplace of the buddha Amṛtaprabha.

g.3949 Illuminating Qualities

*yon tan snang bar byed*

ཡོན་ཏན་སྣང་བར་བྱེད།

—

Birthplace of the buddha Pratāpa.

g.3950 Illuminating Radiance

*'od 'phro snang bar byed pa*

འོད་འཕྲོ་སྣང་བར་བྱེད་པ།

—

Birthplace of the buddha Ketumat.

g.3951 Illuminating Radiance

*'od zer snang bar byed*

འོད་ཟེར་སྣང་བར་བྱེད།

—

Birthplace of the buddha Suraśmi.

g.3952 Illuminating Splendor

*gzi brjid snang bar byed*

གཟི་བརྗིད་སྣང་བར་བྱེད།

—

Birthplace of the buddha Supārśva.

g.3953 Illuminating Sun

*nyi ma gsal byed*

ཉིམ་གསལ་བྱེད།

—

Mother of the buddha Vimuktacūḍa.

g.3954 Illuminating the Dharma

*chos dag snang bar byed*

ཚོས་དག་སྣང་བར་བྱེད།

—

Birthplace of the buddha Bodhidhvaja.

g.3955 Illuminating the Teachings

*chos rnam snang bar byed*

ཚོས་རྣམས་སྣང་བར་བྱེད།

—

Birthplace of the buddha Yajñasvara.

g.3956 Illuminating the World

*'jig rten snang bar byed pa*

འཇིག་རྟེན་སྣང་བར་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śubhacīrṇabuddhi.

g.3957 Illuminating the World

*'jig rten snang bar byed*

འཇིག་རྟེན་སྣང་བར་བྱེད།

—

Birthplace of the buddha Amṛtaprasanna.

g.3958 Illuminating Virtues

*dge ba snang bar byed*

དགེ་བ་སྣང་བར་བྱེད།

—

Birthplace of the buddha Śubhacīrṇabuddhi.

g.3959 Illumination

*snang ba*

སྣང་བ།

—

Attendant of the buddha Arthavādin.

g.3960 Illumination

*snang bar byed*

སྣང་བར་བྱེད།

—

Birthplace of the buddha Ketumat.

g.3961 Illumination of All Precious Flowers

*rin po che'i me tog thams cad snang ba*

རིན་པོ་ཆེའི་མེ་ཏོག་གསལ་ཅད་སྣང་བ།

—

Father of the buddha Puṣpa.

g.3962 Illuminator

*rnam par snang byed*

ལྷན་པར་སྣང་བྱེད།

—

Son of the buddha Mahābāhu.

g.3963 Illuminator

*rnam par snang mdzad*

ལྷན་པར་སྣང་མཛད།

—

Mother of the buddha Vibhaktagātra.

g.3964 Illuminator

*rnam par snang byed*

ལྷན་པར་སྣང་བྱེད།

—

Attendant of the buddha Sujāta.

g.3965 Illuminator

*rnam par snang byed*

ལྷན་པར་སྣང་བྱེད།

—

Attendant of the buddha Gaṇimukha.

g.3966 Illuminator

*rnam par snang byed*

ལྷན་པར་སྣང་བྱེད།

—

Son of the buddha Marudyaśas.

g.3967 Illuminator

*rnam par snang byed*

ལྷན་པར་སྣང་བྱེད།

—

Attendant of the buddha Ratnacūḍa.

g.3968 Illuminator

*'od byed*

འོད་བྱེད།



—

Son of the buddha Priyaketu.

g.3969 Illuminator

*rnam par snang byed*

རྣམ་པར་སྣང་བྱེད།

*vairocana*

Foremost in terms of miraculous abilities among the followers of the buddha Priyaketu.

g.3970 Illuminator

*rnam par snang byed*

རྣམ་པར་སྣང་བྱེད།

*vairocana*

Son of the buddha Ketu.

g.3971 Illuminator

*rnam par snang byed*

རྣམ་པར་སྣང་བྱེད།

*vairocana*

Son of the buddha Satyarāṣi.

g.3972 Illuminator

*snang byed*

སྣང་བྱེད།

—

Attendant of the buddha Jñānarata.

g.3973 Illuminator

*rnam par snang byed*

རྣམ་པར་སྣང་བྱེད།

—

Foremost in terms of insight among the followers of the buddha Sudarśana.

g.3974 Illuminator

*snang ba byed*

སྣང་བ་བྱེད།

—

Foremost in terms of insight among the followers of the buddha Arthavādin.

g.3975 Illuminator

*snang bar byed*

སྣང་བར་བྱེད།

—

Foremost in terms of insight among the followers of the buddha Roca.

g.3976 Illuminator

*snang byed*

སྣང་བྱེད།

—

Son of the buddha Prajñānavihāsasvara.

g.3977 Illuminator

*rnam par snang byed*

རྣམ་པར་སྣང་བྱེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Prajñānavihāsasvara.

g.3978 Illuminator

*rnam par snang byed*

རྣམ་པར་སྣང་བྱེད།

—

A universal monarch in the past, a past life of Maitreya.

g.3979 Illuminator of Crests

*tog rnam snang bar byed*

ཏོག་རྣམས་སྣང་བར་བྱེད།

—

Birthplace of the buddha Rāhucandra.

g.3980 Illuminator of Existence

*srid pa gsal ba*

སྲིད་པ་གསལ་བ།

—

Buddha in the presence of whom the buddha Sukhābha (713 according to the third enumeration) first gave rise to the mind of awakening.

g.3981 Illuminator of the Three Worlds

*'jig rten gsum du snang ba*

འཇིག་རྟེན་གསུམ་དུ་སྣང་བ།

—

Foremost in terms of insight among the followers of the buddha Balanandin.

g.3982 Illuminator of the World

*'jig rten 'od byed pa*

འཇིག་རྟེན་འོད་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mañidharman.

g.3983 Illuminator of the World

*'jig rten 'od byed pa*

འཇིག་རྟེན་འོད་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Rāhuguhya.

g.3984 Illuminator of the World

*'jig rten snang bar byed pa*

འཇིག་རྟེན་སྣང་བར་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pradīpa.

g.3985 Illuminator of the World

*'jig rten gsal*

འཇིག་རྟེན་གསལ་ལ།

—

Buddha in the presence of whom the buddha Laḍitakṣetra (487 according to the third enumeration) first gave rise to the mind of awakening.

g.3986 Imaginary Self

*bdag brtags*

བདག་བརྟགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃharaśmi.

g.3987 Imagination

*brtags pa'i blo*

བརྟགས་པའི་བློ།

—

Birthplace of the buddha Gaṇimukha.

g.3988 Immaculate

*rdul bral*

རྩུལ་བྲལ།

—

Attendant of the buddha Tiṣya.

g.3989 Immaculate

*gos pa med*

གོས་པ་མེད།

—

Buddha in the presence of whom the buddha Arthabuddhi (382 according to the third enumeration) first gave rise to the mind of awakening.

g.3990 Immaculate

*rdul bral can*

རྩུལ་བྲལ་ཅན།

—

Birthplace of the buddha Pratibhānakūṭa.

g.3991 Immaculate Intelligence

*blo gros rnyog med*

བློ་གྲོས་རྩོག་མེད།

—

Buddha in the presence of whom the buddha Hutārca (490 according to the third enumeration) first gave rise to the mind of awakening.

g.3992 Immaculate Light

*rnyog pa med pa'i 'od*

སྒྲིག་པ་མེད་པའི་འོད།

—

Father of the buddha Rāhubhadra.

g.3993 Immaterial

*rdul bral*

རྩུལ་བྲལ།

—

Mother of the buddha Jñānin.

g.3994 Immeasurable Array

*bkod pa dpag med*

བཀོད་པ་དཔག་མེད།

—

Buddha in the presence of whom the buddha Dyutimat (409 according to the third enumeration) first gave rise to the mind of awakening.

g.3995 Immeasurable Array

*bkod pa dpag tu med pa*

བཀོད་པ་དཔག་རྒྱ་མེད་པ།

—

Birthplace of the buddha Vikrīḍita.

g.3996 Immeasurable Eye

*dpag med mig*

དཔག་མེད་མིག།

—

Mother of the buddha Sūryaprabha.

g.3997 Immeasurable Fame

*grags pa dpag med*

གྲགས་པ་དཔག་མེད།

—

Son of the buddha Suviniścitartha.

g.3998 Immeasurable Insight

*shes rab dpag tu med pa*

ཤེས་རབ་དཔག་ཏུ་མེད་པ།

—

Foremost in terms of insight among the followers of the buddha  
Muniprasanna.

g.3999 Immeasurable Movement

*dpag med 'gro*

དཔག་མེད་འགྲོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Vimalaprabha.

g.4000 Immeasurable Splendor

*gzi brjid dpag med*

གཟི་བརྗིད་དཔག་མེད།

—

Buddha in the presence of whom the buddha Gaṇimukha (390 according to  
the third enumeration) first gave rise to the mind of awakening.

g.4001 Immeasurable Splendor

*gzi brjid dpag med ma*

གཟི་བརྗིད་དཔག་མེད་མ།

—

Mother of the buddha Suviniścitartha.

g.4002 Immeasurable Splendor

*gzi brjid dpag tu med*

གཟི་བརྗིད་དཔག་ཏུ་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Suviniścitartha.

g.4003 Immeasurable Splendor

*gzi brjid dpag tu med pa*

གཟི་བརྗིད་དཔག་ཏུ་མེད་པ།

—

Birthplace of the buddha Amitābha.

g.4004 Immeasurable Splendor

*gzi brjid dpag tu med pa*

གཟི་བརྗིད་དཔག་ཏུ་མེད་པ།

—

Birthplace of the buddha Amṛta.

g.4005 Immutable

*mi 'khrugs pa*

མི་འཁྲུགས་པ།

—

Father of the buddha Priyaprasanna.

g.4006 Immutable Abiding

*g.yo ba med par gnas pa*

གཡོ་བ་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pradīparāja.

g.4007 Immutable Abiding

*mi g.yo bar gnas pa*

མི་གཡོ་བར་གནས་པ།

—

Father of the buddha Sumitra.

g.4008 Immutable Abiding

*gnas pa mi 'khrugs pa*

གནས་པ་མི་འཁྲུགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Priyaprasanna.

g.4009 Immutable Array

*bkod pa mi g.yo ba*

བཀོད་པ་མི་གཡོ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Añjana.

g.4010 Immutable Array

*bkod pa mi 'khrugs pa*

བཀོད་པ་མི་འཁྲུགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sukhita.

g.4011 Immutable Beauty

*mdzes pa mi g.yo ba*

མཛེས་པ་མི་གཡོ་བ།

—

Birthplace of the buddha Sārodgata.

g.4012 Immutable Intelligence

*mi g.yo blo gros*

མི་གཡོ་བློ་གྲོས།

—

Mother of the buddha Dharmakīrti.

g.4013 Immutable Mind

*mi g.yo'i blo*

མི་གཡོ་འཇོ་བ།

—

Buddha in the presence of whom the buddha Susthita (88 according to the third enumeration) first gave rise to the mind of awakening.

g.4014 Immutable Splendor

*gzi brjid mi g.yo ba*

གཟི་བརྗིད་མི་གཡོ་བ།

—



Foremost in terms of miraculous abilities among the followers of the buddha  
Vyūharāja.

g.4015 Immutable Strength

*mthu rtsal mi g.yo ba*

མཐུ་རྩལ་མི་གཡོ་བ།

—

Foremost in terms of insight among the followers of the buddha Gandhābha.

g.4016 Impeccable Limbs

*yan lag ma smad pa*

ཡན་ལག་མ་སྦྱང་བ།

—

Attendant of the buddha Abhedyabuddhi.

g.4017 Impeccable Limbs

*yan lag ma smad pa*

ཡན་ལག་མ་སྦྱང་བ།

—

Son of the buddha Vimalaprabha.

g.4018 Impeccable Limbs

*yan lag ma smad pa*

ཡན་ལག་མ་སྦྱང་བ།

—

Mother of the buddha Sūkṣmabuddhi.

g.4019 Impenetrable

*tshugs pa med pa*

ཚྷགས་པ་མེད་པ།

—

Birthplace of the buddha Śūra.

g.4020 Incense Glory

*spos kyi dpal*

སྲོས་གྱི་དཔལ།

—

Buddha in the presence of whom the buddha Pradīpa (963 according to the third enumeration) first gave rise to the mind of awakening.

g.4021 Incense Master

*spos kyi dbang phyug*

སྣོས་ཀྱི་དབང་ཕྱུག

—

Buddha in the presence of whom the buddha Amoghagāmin (643 according to the third enumeration) first gave rise to the mind of awakening.

g.4022 Incense Ornament

*spos kyis brgyan*

སྣོས་ཀྱིས་བརྒྱན།

—

Birthplace of the buddha Surabhigandha.

g.4023 Incense Ornament

*spos kyis brgyan*

སྣོས་ཀྱིས་བརྒྱན།

—

Birthplace of the buddha Sugandha.

g.4024 Incense Stūpa

*spos kyi mchod rten*

སྣོས་ཀྱི་མཚོད་རྟེན།

—

Mother of the buddha Sugandha.

g.4025 Incomparable

*mtshungs med*

མཚུངས་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Velāma.

g.4026 Incomparable

*mtshungs pa med*

མཚུངས་པ་མེད།

—

Buddha in the presence of whom the buddha Guṇaprabha (30 according to the third enumeration) first gave rise to the mind of awakening.

g.4027 Incomparable

*dpe med*

དཔེ་མེད།

—

Foremost in terms of insight among the followers of the buddha Sucintita.

g.4028 Incomparable

*mtshungs med*

མཚུངས་མེད།

—

Attendant of the buddha Vimala.

g.4029 Incomparable

*dpe med*

དཔེ་མེད།

—

Mother of the buddha Saṃpannakīrti.

g.4030 Incomparable Mind

*mnyam pa dang mi mnyam pa'i blo*

མཉམ་པ་དང་མི་མཉམ་པའི་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vardhana.

g.4031 Inconceivable Array

*bkod pa bsam gyis mi khyab pa*

བཀོད་པ་བསམ་གྱིས་མི་ཁྱབ་པ།

—

Father of the buddha Vyūharāja.

g.4032 Inconceivable Light

*bsam gyis mi khyab 'od*

བསམ་གྱིས་མི་བྱས་འོད།

—

Buddha in the presence of whom the buddha Vāsanottīrṇagati (888 according to the third enumeration) first gave rise to the mind of awakening.

g.4033 Inconceivable Support

*bsam gyis mi khyab stegs*

བསམ་གྱིས་མི་བྱས་སྟེགས།

—

Buddha in the presence of whom the buddha Vasuśreṣṭha (951 according to the third enumeration) first gave rise to the mind of awakening.

g.4034 Increasing Qualities

*yon tan 'phel*

ཡོན་ཏན་འཕེལ།

—

Attendant of the buddha Ratnagarbha.

g.4035 Increasing Wisdom

*ye shes 'phel*

ཡེ་ཤེས་འཕེལ།

—

Father of the buddha Jñānaprāpta.

g.4036 Indestructible Departure

*brdzi ba med gshegs*

བརྗེ་བ་མེད་གཤེགས།

—

Buddha in the presence of whom the buddha Ratnākara (104 according to the third enumeration) first gave rise to the mind of awakening.

g.4037 Indestructible Wheel

*tshugs pa med pa'i 'khor lo*

ཚུགས་པ་མེད་པའི་འཁོར་ལོ།

—

Birthplace of the buddha Anihata.

g.4038 Indeterminate Array

*bkod pa mi gnas pa*

བཀོད་པ་མི་གནས་པ།

—

Attendant of the buddha Siṃharaśmi.

g.4039 Indivisible

*mi phyed pa*

མི་ཕྱེད་པ།

—

Birthplace of the buddha Vajrasena.

g.4040 Indivisible Joy

*mi phyed par dga'*

མི་ཕྱེད་པར་དགའ།

—

Father of the buddha Vajrasena.

g.4041 Indomitable

*mi tshugs pa*

མི་རྩུགས་པ།

—

Father of the buddha Anuddhata.

g.4042 Indomitable

*thub med*

ཐུབ་མེད།

—

Son of the buddha Vidyutketu.

g.4043 Indomitable

*zil gyis mi non pa*

ཟིལ་གྱིས་མི་འོན་པ།

—

Mother of the buddha Pārthiva.

g.4044 Indomitable

*zil mi non*

ཟེལ་མི་ལོན།

—

Son of the buddha Śobhita.

g.4045 Indomitable

*zil gyis mi non*

ཟེལ་གྱིས་མི་ལོན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śuddhasāgara.

g.4046 Indomitable

*gzhan gyis mi thub*

གཞན་གྱིས་མི་སྲུབ།

—

Buddha in the presence of whom the buddha Dṛḍha (37 according to the third enumeration) first gave rise to the mind of awakening.

g.4047 Indomitable

*mi tshugs pa*

མི་རྩུགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kusuma.

g.4048 Indomitable

*zil mi non*

ཟེལ་མི་ལོན།

—

Mother of the buddha Rāhu.

g.4049 Indomitable

*thub med*

སྲུབ་མེད།

—

Attendant of the buddha Pratimaṇḍita.

g.4050 Indomitable

*thub med*

ཐུབ་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Prabhākara.

g.4051 Indomitable

*thub med*

ཐུབ་མེད།

—

Foremost in terms of insight among the followers of the buddha Vimala.

g.4052 Indomitable

*thub med*

ཐུབ་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sujāta.

g.4053 Indomitable

*zil gyis mi non pa*

ཟིལ་གྱིས་མི་ནོན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nirjvara.

g.4054 Indomitable

*zil gyis mi non pa*

ཟིལ་གྱིས་མི་ནོན་པ།

—

Foremost in terms of insight among the followers of the buddha Mahita.

g.4055 Indomitable

*zil gyis mi non pa*

ཟིལ་གྱིས་མི་ནོན་པ།

—

Son of the buddha Simhadhvaja.

g.4056 Indomitable

*zil gyis mi non pa*

ཟེལ་གྱིས་མི་ནོན་པ།

—

Foremost in terms of insight among the followers of the buddha Maṇivajra.

g.4057 Indomitable

*tshugs med*

ཚུགས་མེད།

—

Foremost in terms of insight among the followers of the buddha Śānta.

g.4058 Indomitable

*mi tshugs pa*

མི་ཚུགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Maṇicarāṇa.

g.4059 Indomitable

*thub med*

ཐུབ་མེད།

—

Foremost in terms of insight among the followers of the buddha Ratna.

g.4060 Indomitable

*thub med*

ཐུབ་མེད།

—

Foremost in terms of insight among the followers of the buddha Pradīpa.

g.4061 Indomitable

*zil gyis mi non pa*

ཟེལ་གྱིས་མི་ནོན་པ།

—

Birthplace of the buddha Abhaya.



g.4062 Indomitable

*thub pa med pa*

ཐུབ་པ་མེད་པ།

—

Birthplace of the buddha Sundarapārśva.

g.4063 Indomitable

*zil gyis mi non pa*

ཟིལ་གྱིས་མི་ནོན་པ།

—

Birthplace of the buddha Vimuktilābhin.

g.4064 Indomitable

*zil gyis mi non pa*

ཟིལ་གྱིས་མི་ནོན་པ།

—

Birthplace of the buddha Adīna.

g.4065 Indomitable Color

*kha dog zil gyis mi non*

ཁ་དོག་ཟིལ་གྱིས་མི་ནོན།

—

Buddha in the presence of whom the buddha Harivaktra (992 according to the third enumeration) first gave rise to the mind of awakening.

g.4066 Indomitable Countenance

*tshugs pa med pa'i bzhin*

ཚུགས་པ་མེད་པའི་བཞིན།

—

Father of the buddha Susthita.

g.4067 Indomitable Fame

*thub med grags*

ཐུབ་མེད་གྲགས།

—

Father of the buddha Aridama.

g.4068 Indomitable Fame

*zil gyis mi non grags pa*

ཟེལ་གྱིས་མི་ནོན་གྲགས་པ།

—

Buddha in the presence of whom the buddha Suvayas (338 according to the third enumeration) first gave rise to the mind of awakening.

g.4069 Indomitable Fearlessness

*mi 'jigs brdzi ba med*

མི་འཇིགས་བརྩི་བ་མེད།

—

Birthplace of the buddha Kṣemottamarāja.

g.4070 Indomitable Gathering

*mi thub pa'i tshogs*

མི་སླབ་པའི་ཚོགས།

—

Birthplace of the buddha Siṃhasvara.

g.4071 Indomitable Hue

*kha dog zil gyis mi non pa*

ཁ་དོག་ཟེལ་གྱིས་མི་ནོན་པ།

—

Birthplace of the buddha Jitaśatru.

g.4072 Indomitable Intelligence

*gzhan gyis mi thub pa'i blo gros*

གཞན་གྱིས་མི་སླབ་པའི་བློ་གྲོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sucittayaśas.

g.4073 Indomitable Light

*zil gyis mi non pa'i 'od*

ཟེལ་གྱིས་མི་ནོན་པའི་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anantatejas.

g.4074 Indomitable Power

*thu rtsal gzhan gyis mi thub*

ཐུ་རྩ་སེལ་གྱིས་མི་ཐུབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vipulabuddhi.

g.4075 Indomitable Power

*gzhan gyis mi thub pa'i mthu*

གཙམ་གྱིས་མི་ཐུབ་པའི་མཐུ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kusumarāṣṭra.

g.4076 Indomitable Power

*gzhan gyis mi thub pa'i mthu rtsal can*

གཙམ་གྱིས་མི་ཐུབ་པའི་མཐུ་རྩ་སེལ།

—

Attendant of the buddha Candana.

g.4077 Indomitable Power

*thub pa med pa'i mthu*

ཐུབ་པ་མེད་པའི་མཐུ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Arciskandha.

g.4078 Indomitable Royal Crest Banner

*zil gyis mi non pa'i tog gi rgyal mtshan rgyal po*

ཟིལ་གྱིས་མི་འོན་པའི་རྟོག་གི་རྒྱལ་མཚན་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amoghagāmin.

g.4079 Indomitable Splendor

*tshugs pa med pa'i gzi brjid*

ཚུགས་པ་མེད་པའི་གཟི་བརྟེན།

—

Foremost in terms of insight among the followers of the buddha Ratnagarbha.

g.4080 Indomitable Splendor

*gzhan gyis mi thub pa'i gzi brjid*

གཞན་གྱིས་མི་བྱུབ་པའི་གཟི་བརྟེན།

—

Birthplace of the buddha Balatejoñāna.

g.4081 Indomitable Strength

*mi pham stobs*

མི་ཕམ་སྟོབས།

—

Attendant of the buddha Acyuta.

g.4082 Indomitable Strength

*thub med stobs*

བྱུབ་མེད་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Arhaddeva.

g.4083 Indra

*dbang po*

དབང་པོ།

*indra*

The 589th buddha in the first list, 588th in the second list, and 582nd in the third list.

g.4084 Indradhvaja

*dbang po'i rgyal mtshan*

དབང་པོའི་རྒྱལ་མཚན།

*indradhvaja*

The 461st buddha in the first list, 460th in the second list, and 454th in the third list.

g.4085 Indrama

*dbang ldan*

དབང་ལྷན།

*indrana*

The 683rd buddha in the first list, 682nd in the second list, and 674th in the third list.

g.4086 Indubitable Deeds

*byas pa gdon mi za ba*

བྱས་པ་གདོན་མི་ཟ་བ།

—

Mother of the buddha Pūjya.

g.4087 Indubitable Secret Mantra

*gsang sngags gdon mi za ba*

གསང་སྐྱགས་གདོན་མི་ཟ་བ།

—

Foremost in terms of insight among the followers of the buddha Anantarūpa.

g.4088 Inexhaustible Crest

*mi zad pa'i tog*

མི་ཟད་པའི་རྟོག

—

Son of the buddha Bhāgīrathi.

g.4089 Inexhaustible Intellect

*mi zad pa'i blo*

མི་ཟད་པའི་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Netra.

g.4090 Inexhaustible Intellect

*mi zad blo*

མི་ཟད་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vaidyarāja.

g.4091 Inexhaustible Intellect

*mi zad pa'i blo*

མི་བཅད་པའི་བློ།

—

Foremost in terms of insight among the followers of the buddha Bhīṣaṇa.

g.4092 Inexhaustible Intelligence

*blo gros mi zad pa*

བློ་གྲོས་མི་བཅད་པ།

—

Foremost in terms of insight among the followers of the buddha Akṣaya.

g.4093 Inexhaustible Intelligence Regarding the Symbols of Form

*gzugs kyi brda zad mi shes pa'i blo gros*

གཟུགས་ཀྱི་བཅད་མི་ཤེས་པའི་བློ་གྲོས།

—

Father of the buddha Jñānakośa.

g.4094 Inexhaustible Prince

*mi zad sras po*

མི་བཅད་སྲས་པོ།

—

Father of the buddha Akṣaya.

g.4095 Inexhaustible Radiance

*'od zer mi zad pa*

འོད་ཟེར་མི་བཅད་པ།

—

Birthplace of the buddha Akṣaya.

g.4096 Inexhaustible Sound

*sgra mi zad*

སྒྲ་མི་བཅད།

—

Attendant of the buddha Brahmavāsa.

g.4097 Inexhaustible Treasury

*mi zad mdzod*

མི་བཟད་མཛོད།

—

Birthplace of the buddha Amita.

g.4098 Infant

*byis pa*

བྱིས་པ།

—

A brahmin youth.

g.4099 Inferior Intelligence

*blo gros ngan*

བློ་གྲོས་ངན།

—

Birthplace of the buddha Guṇagaṇa.

g.4100 Infinite

*mtha' yas*

མཐའ་ཡས།

—

Son of the buddha Ratnābhacandra.

g.4101 Infinite

*mtha' yas*

མཐའ་ཡས།

—

Father of the buddha Amṛta.

g.4102 Infinite

*mtha' yas*

མཐའ་ཡས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Sucīrṇavipāka.

g.4103 Infinite

*mtha' yas*

མཐའ་ཡས།

—

Mother of the buddha Laḍitakṣetra.

g.4104 Infinite Abiding

*gnas pa mtha' yas*

གནས་པ་མཐའ་ཡས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Jyotīrāma.

g.4105 Infinite Abiding

*gnas pa mtha' yas*

གནས་པ་མཐའ་ཡས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Ratnapradatta.

g.4106 Infinite Abiding

*gnas pa mtha' yas*

གནས་པ་མཐའ་ཡས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Siṃhabala.

g.4107 Infinite Abiding

*gnas pa mtha' yas pa*

གནས་པ་མཐའ་ཡས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Sughoṣa.

g.4108 Infinite Abiding



*gnas pa mtha' yas pa*

གནས་པ་མཐའ་ཡས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Prajñāgati.

g.4109 Infinite Abode

*mtha' yas gnas*

མཐའ་ཡས་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Trailokyapūjya.

g.4110 Infinite Absence of Ignorance

*gti mug med pa mtha' yas*

གཏི་མུག་མེད་པ་མཐའ་ཡས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Susthita.

g.4111 Infinite Absence of Ignorance

*gti mug med pa mtha' yas*

གཏི་མུག་མེད་པ་མཐའ་ཡས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Nāgadatta.

g.4112 Infinite Array

*bkod pa mtha' yas*

བཀོད་པ་མཐའ་ཡས།

—

Mother of the buddha Girīndrakalpa.

g.4113 Infinite Array

*bkod pa mtha' yas*

བཀོད་པ་མཐའ་ཡས།

—

Mother of the buddha Mokṣatejas.

g.4114 Infinite Array

*bkod pa mtha' yas pa*

བཀོད་པ་མཐའ་ཡས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sugandha.

g.4115 Infinite Array

*bkod pa mtha' yas*

བཀོད་པ་མཐའ་ཡས་པ།

—

Buddha in the presence of whom the buddha Anunnata (45 according to the third enumeration) first gave rise to the mind of awakening.

g.4116 Infinite Array

*bkod pa mtha' yas*

བཀོད་པ་མཐའ་ཡས་པ།

—

Birthplace of the buddha Sthāmaprāpta.

g.4117 Infinite Array

*bkod pa mtha' yas*

བཀོད་པ་མཐའ་ཡས་པ།

—

Birthplace of the buddha Vajrasena.

g.4118 Infinite Array

*bkod pa mtha' yas*

བཀོད་པ་མཐའ་ཡས་པ།

—

Birthplace of the buddha Anupama.

g.4119 Infinite Array

*bkod pa mtha' yas*

བཀོད་པ་མཐའ་ཡས་པ།

—

Birthplace of the buddha Sūryānana.

g.4120 Infinite Array of Joy

*dga' ba bkod pa mtha' yas pa*

དགའ་བ་བཀོད་པ་མཐའ་ཡས་པ།

—

Birthplace of the buddha Uttirṇapaṅka.

g.4121 Infinite Array of Joy

*dga' ba bkod pa mtha' yas pa*

དགའ་བ་བཀོད་པ་མཐའ་ཡས་པ།

—

Birthplace of the buddha Udgata.

g.4122 Infinite Array of Qualities

*yon tan bkod pa mtha' yas pa*

ཡོན་ཏན་བཀོད་པ་མཐའ་ཡས་པ།

—

Attendant of the buddha Jñānapriya.

g.4123 Infinite Aspiration

*smon lam mtha' yas*

སློན་ལམ་མཐའ་ཡས་པ།

—

Buddha in the presence of whom the buddha Adīnaghoṣa (553 according to the third enumeration) first gave rise to the mind of awakening.

g.4124 Infinite Clarity

*gsal ba mtha' yas*

གསལ་བ་མཐའ་ཡས་པ།

—

Buddha in the presence of whom the buddha Mahita (254 according to the third enumeration) first gave rise to the mind of awakening.

g.4125 Infinite Colors

*kha dog dpag med*

འ་དོག་དཔག་མེད།

—

Buddha in the presence of whom the buddha Varuṇa (72 according to the third enumeration) first gave rise to the mind of awakening.

g.4126 Infinite Crest

*mtha' yas tog*

མཐའ་ཡས་ཏོག

—

Son of the buddha Keturāṣṭra

g.4127 Infinite Crest

*mtha' yas tog*

མཐའ་ཡས་ཏོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Adīna.

g.4128 Infinite Departure

*mtha' yas gshegs*

མཐའ་ཡས་གཤེགས།

—

Buddha in the presence of whom the buddha Sumati (306 according to the third enumeration) first gave rise to the mind of awakening.

g.4129 Infinite Diligence

*brtson 'grus mtha' yas*

བརྗོན་འགྲུས་མཐའ་ཡས།

—

Past buddha who taught the meditative absorption that is the teaching of the *The Good Eon*.

g.4130 Infinite Excellence

*bzang po mtha' yas*

བཟང་པོ་མཐའ་ཡས།

—

Foremost in terms of insight among the followers of the buddha Subhadra.

g.4131 Infinite Excellence

*gya nom mtha' yas*

གྱལ་ལོ་མཐའ་ཡས།

—

Birthplace of the buddha Prāṇitajñāna.

g.4132 Infinite Eye

*mtha' yas mig*

མཐའ་ཡས་མིག།

—

Son of the buddha Ojaṅgama.

g.4133 Infinite Eye

*spyan ni mtha' yas*

སྤྱན་ནི་མཐའ་ཡས།

—

Buddha in the presence of whom the buddha Laḍitavikrama (302 according to the third enumeration) first gave rise to the mind of awakening.

g.4134 Infinite Eye

*mtha' yas spyan*

མཐའ་ཡས་སྤྱན།

—

Buddha in the presence of whom the buddha Prajñādatta (650 according to the third enumeration) first gave rise to the mind of awakening.

g.4135 Infinite Fame

*grags pa mtha' yas*

གྲགས་པ་མཐའ་ཡས།

—

Foremost in terms of insight among the followers of the buddha Acyuta.

g.4136 Infinite Fame

*grags pa mtha' yas*

གྲགས་པ་མཐའ་ཡས།

—

Father of the buddha Caitraka.

g.4137 Infinite Fame

*grags pa mtha' yas*

གྲགས་པ་མཐའ་ཡས།

—

Birthplace of the buddha Bahudevaghūṣṭa.

g.4138 Infinite Fame

*grags pa tshad med*

གྲགས་པ་ཚད་མེད།

—

Birthplace of the buddha Vairocana.

g.4139 Infinite Form

*mtha' yas gzugs*

མཐའ་ཡས་གཟུགས།

—

Attendant of the buddha Rāhudeva.

g.4140 Infinite Form

*mtha' yas gzugs*

མཐའ་ཡས་གཟུགས།

—

Buddha in the presence of whom the buddha Rāhu (41 according to the third enumeration) first gave rise to the mind of awakening.

g.4141 Infinite Form

*mtha' yas gzugs*

མཐའ་ཡས་གཟུགས།

—

Buddha in the presence of whom the buddha Amitalocana (173 according to the third enumeration) first gave rise to the mind of awakening.

g.4142 Infinite Form

*mtha' yas gzugs*

མཐའ་ཡས་གཟུགས།

—

Buddha in the presence of whom the buddha Śrīgupta (255 according to the third enumeration) first gave rise to the mind of awakening.

g.4143 Infinite Glory

*mtha' yas dpal*

མགའ་ཡས་དཔལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jyeṣṭha.

g.4144 Infinite Hand

*mtha' yas lag*

མགའ་ཡས་ལག།

—

Son of the buddha Maṅgala.

g.4145 Infinite Hand

*mtha' yas lag*

མགའ་ཡས་ལག།

—

Foremost in terms of insight among the followers of the buddha Anupamarāṣṭra.

g.4146 Infinite Hand

*mtha' yas lag*

མགའ་ཡས་ལག།

—

Foremost in terms of insight among the followers of the buddha Pradyotarāja.

g.4147 Infinite Insight

*shes rab mtha' yas*

ཤེས་རབ་མགའ་ཡས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bodhyaṅgapuṣpa.

g.4148 Infinite Intelligence

*blo gros mtha' yas*

སློབ་གྲོས་མཐའ་ཡས།

—

Foremost in terms of insight among the followers of the buddha Sunetra.

g.4149 Infinite Intelligence

*blo gros mtha' yas*

སློབ་གྲོས་མཐའ་ཡས།

—

Attendant of the buddha Pradīparāja.

g.4150 Infinite Jewel

*rin chen mtha' yas*

རིན་ཆེན་མཐའ་ཡས།

—

Birthplace of the buddha Ratnadhara.

g.4151 Infinite Jewel Array

*rin chen mtha' yas bkod*

རིན་ཆེན་མཐའ་ཡས་བཀོད།

—

Attendant of the buddha Puṇyapradīparāja.

g.4152 Infinite Jewel Array

*rin chen mtha' yas bkod*

རིན་ཆེན་མཐའ་ཡས་བཀོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṇyapradīparāja.

g.4153 Infinite Jewel Array

*rin po che bkod pa mtha' yas*

རིན་པོ་ཆེ་བཀོད་པ་མཐའ་ཡས།

—

Birthplace of the buddha Padmahastin.

g.4154 Infinite Jewel Array



*rin po che'i bkod pa mtha' yas pa*

རིན་པོ་ཆེའི་བཀོད་པ་མཐའ་ཡས་པ།

—

Birthplace of the buddha Laḍitakrama.

g.4155 Infinite Jewel Array

*rin po che'i bkod pa mtha' yas pa*

རིན་པོ་ཆེའི་བཀོད་པ་མཐའ་ཡས་པ།

—

Birthplace of the buddha Anupamaśrī.

g.4156 Infinite Jewel Light

*rin chen mtha' yas 'od*

རིན་ཆེན་མཐའ་ཡས་འོད།

—

Father of the buddha Amṛtaprabha.

g.4157 Infinite Jewel Light

*rin chen mtha' yas 'od*

རིན་ཆེན་མཐའ་ཡས་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Damajyeṣṭha.

g.4158 Infinite Jewels

*rin chen mtha' yas*

རིན་ཆེན་མཐའ་ཡས།

—

Father of the buddha Subāhu.

g.4159 Infinite Jewels

*rin chen mtha' yas ma*

རིན་ཆེན་མཐའ་ཡས་མ།

—

Mother of the buddha Ratnapāṇi.

g.4160 Infinite Lamp

*sgron ma mtha' yas*

སློན་མ་མཐའ་ཡས།

—

Foremost in terms of insight among the followers of the buddha Mālādhārin.

g.4161 Infinite Lamp

*sgron ma mtha' yas*

སློན་མ་མཐའ་ཡས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Raśmirāja.

g.4162 Infinite Light

*snang ba mtha' yas*

སྣང་བ་མཐའ་ཡས།

—

Foremost in terms of insight among the followers of the buddha Tejorāśi.

g.4163 Infinite Light

*mtha' yas 'od*

མཐའ་ཡས་འོད།

—

Father of the buddha Jagadraśmi.

g.4164 Infinite Light

*mtha' yas 'od*

མཐའ་ཡས་འོད།

—

Son of the buddha Mānajaha.

g.4165 Infinite Light

*mtha' yas 'od*

མཐའ་ཡས་འོད།

—

Buddha in the presence of whom the buddha Pradyota (7) first gave rise to the mind of awakening.

g.4166 Infinite Light

*mtha' yas 'od*

མགའ་ཡས་འོད།

—

Buddha in the presence of whom the buddha Sūryagarbha (22 according to the third enumeration) first gave rise to the mind of awakening.

g.4167 Infinite Light

*mtha' yas 'od*

མགའ་ཡས་འོད།

—

Buddha in the presence of whom the buddha Arciṣmat (24 according to the third enumeration) first gave rise to the mind of awakening.

g.4168 Infinite Light

*mtha' yas 'od*

མགའ་ཡས་འོད།

—

Buddha in the presence of whom the buddha Merudhvaja (115 according to the third enumeration) first gave rise to the mind of awakening.

g.4169 Infinite Light

*'od mtha' yas*

འོད་མགའ་ཡས།

—

Buddha in the presence of whom the buddha Ratnaprabha (202 according to the third enumeration) first gave rise to the mind of awakening.

g.4170 Infinite Light

*mtha' yas 'od*

མགའ་ཡས་འོད།

—

Buddha in the presence of whom the buddha Guṇaratna (276 according to the third enumeration) first gave rise to the mind of awakening.

g.4171 Infinite Light

*snang ba mtha' yas ma*

སྐྱེད་བ་མཐའ་ཡས་མ།

—

Mother of the buddha Anihata.

g.4172 Infinite Light

*mtha' yas 'od*

མཐའ་ཡས་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vidyutketu.

g.4173 Infinite Light

*mtha' yas 'od*

མཐའ་ཡས་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Suraśmi.

g.4174 Infinite Light

*mtha' yas 'od*

མཐའ་ཡས་འོད།

—

Foremost in terms of insight among the followers of the buddha Kāñcanaprabha.

g.4175 Infinite Light

*mtha' yas 'od*

མཐའ་ཡས་འོད།

—

Birthplace of the buddha Jñānasūrya.

g.4176 Infinite Light

*'od mtha' yas pa*

འོད་མཐའ་ཡས་པ།

—

Birthplace of the buddha Jagadraśmi.

g.4177 Infinite Light

*'od mtha' yas pa*

འོད་མགའ་ཡས་པ།

—

Birthplace of the buddha Damajyeṣṭha.

g.4178 Infinite Light

*'od mtha' yas pa*

འོད་མགའ་ཡས་པ།

—

Birthplace of the buddha Asita.

g.4179 Infinite Light

*snang ba mtha' yas*

སྒྲོབ་མགའ་ཡས་པ།

—

Birthplace of the buddha Dīptatejas.

g.4180 Infinite Light

*snang ba mtha' yas*

སྒྲོབ་མགའ་ཡས་པ།

—

Birthplace of the buddha Avabhāśadarśin.

g.4181 Infinite Lord of Light

*'od dbang mtha' yas pa*

འོད་དབང་མགའ་ཡས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Tiṣya.

g.4182 Infinite Mass

*phung po mtha' yas*

ཕུང་པོ་མགའ་ཡས་པ།

—

Attendant of the buddha Brahmavasū.

g.4183 Infinite Melody

*mtha' yas dbyangs*

མཐའ་ཡས་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Siṃhasvara.

g.4184 Infinite Mind

*mtha' yas blo*

མཐའ་ཡས་བློ།

—

Attendant of the buddha Anantatejas.

g.4185 Infinite Mind

*mtha' yas blo*

མཐའ་ཡས་བློ།

—

Foremost in terms of insight among the followers of the buddha Varabodhigati.

g.4186 Infinite Mind

*mtha' yas blo*

མཐའ་ཡས་བློ།

—

Buddha in the presence of whom the buddha Jñānābhibhū (172 according to the third enumeration) first gave rise to the mind of awakening.

g.4187 Infinite Mind

*mtha' yas blo*

མཐའ་ཡས་བློ།

—

Buddha in the presence of whom the buddha Padma (807 according to the third enumeration) first gave rise to the mind of awakening.

g.4188 Infinite Mind

*mtha' yas blo*

མཐའ་ཡས་བློ།

—

Foremost in terms of insight among the followers of the buddha  
Rāhubhadra.

g.4189 Infinite Miraculous Qualities

*yon tan rdzu 'phrul mtha' yas*

ཡོན་ཏན་རྩུ་འཕྲུལ་མཐའ་ཡས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Guṇaprabha.

g.4190 Infinite Ocean

*rgya mtsho mtha' yas*

རྒྱ་མཚོ་མཐའ་ཡས།

—

Birthplace of the buddha Samudradatta.

g.4191 Infinite Ornament

*mtha' yas brgyan*

མཐའ་ཡས་བརྒྱན།

—

Birthplace of the buddha Asaṅgadhvaja.

g.4192 Infinite Power

*mtshu rtsal mtha' yas pa*

མཐུ་རྩུལ་མཐའ་ཡས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Sutīrtha.

g.4193 Infinite Presence of Meaning

*don yod mtha' yas pa*

དོན་ཡོད་མཐའ་ཡས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Jagadmati.

g.4194 Infinite Qualities

*yon tan mtha' yas*

ཡོན་ཏན་མཐའ་ཡས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nandeśvara.

g.4195 Infinite Qualities

*yon tan mtha' yas*

ཡོན་ཏན་མཐའ་ཡས།

—

Attendant of the buddha Mañicūḍa.

g.4196 Infinite Qualities

*yon tan mtha' yas*

ཡོན་ཏན་མཐའ་ཡས།

—

Mother of the buddha Viṣāṇin.

g.4197 Infinite Qualities

*yon tan mtha' yas*

ཡོན་ཏན་མཐའ་ཡས།

—

Attendant of the buddha Ratnayaśas.

g.4198 Infinite Qualities

*yon tan mtha' yas*

ཡོན་ཏན་མཐའ་ཡས།

—

Mother of the buddha Subuddhi.

g.4199 Infinite Qualities

*yon tan mtha' yas*

ཡོན་ཏན་མཐའ་ཡས།

—

Son of the buddha Guṇadharmā.

g.4200 Infinite Qualities

*yon tan mtha' yas*



ཡོན་ཏན་མཐའ་ཡས།

—

Birthplace of the buddha Guṇaratna.

g.4201 Infinite Radiance

*'od zer mtha' yas*

འོད་ཟེར་མཐའ་ཡས།

—

Buddha in the presence of whom the buddha Guṇakīrti (121 according to the third enumeration) first gave rise to the mind of awakening.

g.4202 Infinite Radiance

*'od zer mtha' yas*

འོད་ཟེར་མཐའ་ཡས།

—

Buddha in the presence of whom the buddha Dṛḍhavīrya (133) first gave rise to the mind of awakening.

g.4203 Infinite Radiance

*'od zer mtha' yas*

འོད་ཟེར་མཐའ་ཡས།

—

Buddha in the presence of whom the buddha Śrī (324 according to the third enumeration) first gave rise to the mind of awakening.

g.4204 Infinite Renown

*snyan pa grangs med pa*

སློན་པ་གྲངས་མེད་པ།

—

Foremost in terms of insight among the followers of the buddha Arhatkīrti.

g.4205 Infinite Roar

*nga ro mtha' yas*

ངར་འོ་མཐའ་ཡས།

—

Mother of the buddha Amṛta.

g.4206 Infinite Source of Wisdom

*ye shes kyi 'byung gnas mtha' yas pa*

ཡེ་ཤེས་ཀྱི་འབྱུང་གནས་མཐའ་ཡས་པ།

—

Father of the buddha Jñānin.

g.4207 Infinite Splendid Qualities

*yon tan gzi brjid mtha' yas*

ཡོན་ཏན་གཟི་བརྗིད་མཐའ་ཡས།

—

Foremost in terms of insight among the followers of the buddha  
Guṇadharmā.

g.4208 Infinite Splendor

*gzi brjid mtha' yas*

གཟི་བརྗིད་མཐའ་ཡས།

—

Father of the buddha Śāntatejas.

g.4209 Infinite Splendor

*gzi brjid mtha' yas*

གཟི་བརྗིད་མཐའ་ཡས།

—

Attendant of the buddha Anavanata.

g.4210 Infinite Splendor

*gzi brjid mtha' yas*

གཟི་བརྗིད་མཐའ་ཡས།

—

Buddha in the presence of whom the buddha Raśmi (94 according to the  
third enumeration) first gave rise to the mind of awakening.

g.4211 Infinite Splendor

*gzi brjid mtha' yas*

གཟི་བརྗིད་མཐའ་ཡས།

—

Buddha in the presence of whom the buddha Daśaraśmi (287 according to  
the third enumeration) first gave rise to the mind of awakening.

g.4212 Infinite Splendor

*gzi mtha' yas*

གཟི་མཐའ་ཡས།

—

Buddha in the presence of whom the buddha Siṃhacandra (323 according to the third enumeration) first gave rise to the mind of awakening.

g.4213 Infinite Splendor

*gzi byin mtha' yas*

གཟི་བྱིན་མཐའ་ཡས།

—

Father of the buddha Mokṣatejas.

g.4214 Infinite Splendor

*blo gros mtha' yas*

བློ་གྲོས་མཐའ་ཡས།

—

Birthplace of the buddha Pūjya.

g.4215 Infinite Splendor

*gzi brjid mtha' yas*

གཟི་བརྗིད་མཐའ་ཡས།

—

Birthplace of the buddha Rāhubhadra.

g.4216 Infinite Splendor

*gzi brjid mtha' yas pa*

གཟི་བརྗིད་མཐའ་ཡས་པ།

—

Birthplace of the buddha Śāntatejas.

g.4217 Infinite Splendor of Rāhu

*sgra gcan gzi brjid mtha' yas*

སྐྱ་གཤམ་གཟི་བརྗིད་མཐའ་ཡས།

—

Son of the buddha Puṣya.

g.4218 Infinite Supreme Melody

*dbyangs mchog mtha' yas*

དབྱངས་མཚོག་མཐའ་ཡས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Yajñasvara.

g.4219 Infinite Teacher

*ston pa mtha' yas*

སྟོན་པ་མཐའ་ཡས།

—

Foremost in terms of insight among the followers of the buddha Jñānasūrya.

g.4220 Infinite Teacher

*ston pa mtha' yas*

སྟོན་པ་མཐའ་ཡས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnottama.

g.4221 Infinite Teacher

*ston pa mtha' yas ma*

སྟོན་པ་མཐའ་ཡས་མ།

—

Mother of the buddha Jagatpūjita.

g.4222 Infinite Teacher

*ston pa mtha' yas*

སྟོན་པ་མཐའ་ཡས།

—

Attendant of the buddha Guṇacūḍa.

g.4223 Infinite Treasury

*mdzod mtha' yas*

མཛོད་མཐའ་ཡས།

—

Father of the buddha Mahāpriya.

g.4224 Infinite Wish to Benefit

*phan 'dod mtha' yas*

ཕན་འདོད་མཐའ་ཡས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Matimat.

g.4225 Infinite Worship

*mchod pa mtha' yas*

མཚོད་པ་མཐའ་ཡས།

—

Birthplace of the buddha Udāragarbha.

g.4226 Infinitely Luminous Bodily Beauty

*lus shin tu rnam par 'byes pa 'od mtha' yas pa*

ལུས་ཤིན་ཏུ་རྣམ་པར་འབྱེས་པ་འོད་མཐའ་ཡས་པ།

—

Mother of the buddha Prajñādatṭa.

g.4227 Inseparable

*dbyer med*

དབྱེར་མེད།

—

Attendant of the buddha Ugraprabha.

g.4228 Inseparable

*dbyer med*

དབྱེར་མེད།

—

Father of the buddha Vajrasaṃhata.

g.4229 Insight

*shes rab*

ཤེས་རབ།

—

Son of the buddha Sughoṣa.

g.4230 Insight and Excellent Attention

*shes rab legs sems pa*

ཤེས་རབ་ལེགས་སེམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahāpraṇāda.

g.4231 Insight Crown

*shes rab gtsug*

ཤེས་རབ་གཏུག

—

Attendant of the buddha Aṅgaja.

g.4232 Insight Free from Doubt

*shes rab gdon mi za*

ཤེས་རབ་གདོན་མི་བླ།

—

Foremost in terms of insight among the followers of the buddha Siṃhaghoṣa.

g.4233 Insight Gift

*shes byin*

ཤེས་བྱིན།

—

Son of the buddha Prajñākūṭa.

g.4234 Insight Gift

*shes rab byin*

ཤེས་རབ་བྱིན།

—

Son of the buddha Prajñādatta.

g.4235 Insight Gift

*shes byin*

ཤེས་བྱིན།

—

Son of the buddha Meghadhvaja.

g.4236 Insight Gift

*shes rab byin*

ཤེས་རབ་བྱིན།

—

Birthplace of the buddha Aśoka.

g.4237 Insight Joy

*shes rab dga'*

ཤེས་རབ་དགའ།

—

Mother of the buddha Prajñāgati.

g.4238 Insight of Liberation

*thar pa'i shes rab*

ཐར་པའི་ཤེས་རབ།

—

Buddha in the presence of whom the buddha Anantapratibhānaraśmi (933 according to the third enumeration) first gave rise to the mind of awakening.

g.4239 Insight Power

*shes rab stobs*

ཤེས་རབ་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Yaśaketu.

g.4240 Instiller of Faith

*dad byed*

དད་བྱིན།

—

Son of the buddha Bhāgīratha.

g.4241 Instiller of Faith

*dad par byed*

དད་པར་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃhamati.

g.4242 Instiller of Faith in Noble Beings

*'phags pa dad byed*

འཕགས་པ་དད་བྱེད།

—

Son of the buddha Gaṇendra.

g.4243 Instiller of Faith in Noble Beings

*'phags pa dad par byed*

འཕགས་པ་དད་པར་བྱེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Āryapriya.

g.4244 Instiller of Faith in Noble Beings

*'phags pa dad par byed*

འཕགས་པ་དད་པར་བྱེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhavapuṣpa.

g.4245 Instiller of Faith in Noble Beings

*'phags pa dad par byed*

འཕགས་པ་དད་པར་བྱེད།

—

Birthplace of the buddha Sūtīrtha.

g.4246 Instiller of Faith in the Sages

*drang srong dad par byed*

དང་སྲོང་དད་པར་བྱེད།

—

Birthplace of the buddha Āryapriya.

g.4247 Instiller of Faith in the Spiritual Training of Speech

*rnal 'byor ngag la dad byed*

རྣམ་འབྲོར་ངག་ལ་དད་བྱེད།

—



Foremost in terms of miraculous abilities among the followers of the buddha Rāhudeva.

g.4248 Instiller of Faith in the Truth

*bden la dad par byed*

བདེན་ལ་དད་པར་བྱེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gaṇendra.

g.4249 Instiller of Faith in the World

*'jig rten dad par byed pa*

འཇིག་རྟེན་དད་པར་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kṣema.

g.4250 Instiller of Faith in the World

*'jig rten dad par byed pa*

འཇིག་རྟེན་དད་པར་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Laḍitanetra.

g.4251 Instiller of Faith in the World

*'jig rten dad par byed pa*

འཇིག་རྟེན་དད་པར་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amṛta.

g.4252 Instiller of Faith in the World

*'jig rten dad par byed*

འཇིག་རྟེན་དད་པར་བྱེད།

—

Birthplace of the buddha Mokṣadhvaja.

g.4253 Instiller of Joy

*dga' byed*

དགའ་བྱེད།

—

Son of the buddha Brahmadata.

g.4254 Instiller of Joy

*dga' byed*

དགའ་བྱེད།

—

Son of the buddha Vairocana.

g.4255 Instiller of Joy

*dga' byed*

དགའ་བྱེད།

—

Father of the buddha Madhuvaktra.

g.4256 Instiller of Joy

*dga' byed*

དགའ་བྱེད།

—

Son of the buddha Cārulocana.

g.4257 Instiller of Joy

*dga' byed*

དགའ་བྱེད།

—

Son of the buddha Vigatabhaya.

g.4258 Instilling Faith in Liberation

*thar par dad par byed*

ཐར་པར་དད་པར་བྱེད།

—

Birthplace of the buddha Druma.

g.4259 Instilling Faith in Meditators

*bsam gtan pa la dad byed*

བསམ་གཏན་པ་ལ་དད་བྱེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amṛtaprabha.

g.4260 Instilling Faith in the Gods

*lha rnam dad par byed*

ལྷ་རྣམས་དད་པར་བྱེད།

—

Birthplace of the buddha Prasanna.

g.4261 Instilling Faith in the Gods

*lha rnam dad par byed*

ལྷ་རྣམས་དད་པར་བྱེད།

—

Birthplace of the buddha Puṇyamati.

g.4262 Instilling Faith in the Truth

*bden la dad par byed*

བདེན་ལ་དད་པར་བྱེད།

—

Birthplace of the buddha Bhāgīratha.

g.4263 Intelligence

*blo gros*

བློ་གྲོས།

—

Son of the buddha Cīṛṇabuddhi.

g.4264 Intelligence

*blo gros*

བློ་གྲོས།

—

Attendant of the buddha Suśīṭala.

g.4265 Intelligence and Proper Attention

*blo gros legs sems*

སྣོ་བློས་ལེགས་སེམས།

—

Attendant of the buddha Vidyutketu.

g.4266 Intelligence Crest

*blo gros tog*

སྣོ་བློས་ཏོག།

—

Mother of the buddha Pradyotarāja.

g.4267 Intelligence Crest

*tog gi blo gros ma*

ཏོག་གི་སྣོ་བློས་མ།

—

Mother of the buddha Puṇyatejas.

g.4268 Intelligence Free from Confusion

*blo gros 'khrul pa med*

སྣོ་བློས་འཁྲུལ་པ་མེད།

—

Foremost in terms of insight among the followers of the buddha Pratibhānā-kīrti.

g.4269 Intelligence Free from Doubt

*the tshom med pa'i blo gros*

ཐོ་ཚོམ་མེད་པའི་སྣོ་བློས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhāgīrathi.

g.4270 Intelligence Free from Unevenness

*mi mnyam pa med pa'i blo gros*

མི་མཉམ་པ་མེད་པའི་སྣོ་བློས།

—

Foremost in terms of insight among the followers of the buddha Arthamati.

g.4271 Intelligence in Practice

*spyod pa'i blo gros*

སྤྱད་པའི་བློ་གྲོས།

—

Buddha in the presence of whom the buddha Mati (89 according to the third enumeration) first gave rise to the mind of awakening.

g.4272 Intelligence of an Ocean of Precious Qualities

*yon tan rin chen rgya mtsho'i blo gros*

ཡོན་ཏན་རིན་ཆེན་གྱི་མཚོའི་བློ་གྲོས།

—

Mother of the buddha Uttīrṇapaṅka.

g.4273 Intelligence of Meaningful Accomplishment

*don grub blo gros*

དོན་གྲུབ་བློ་གྲོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Samṛddhayaśas.

g.4274 Intelligence of Peace

*zhi ba'i blo gros*

ཞི་བའི་བློ་གྲོས།

—

Father of the buddha Śānta.

g.4275 Intelligence of Peace

*zhi ba yi blo gros*

ཞི་བ་ཡི་བློ་གྲོས།

—

Buddha in the presence of whom the buddha Balatejojñāna (846 according to the third enumeration) first gave rise to the mind of awakening.

g.4276 Intelligence of the Lord of Qualities

*yon tan dbang po blo gros*

ཡོན་ཏན་དབང་པོའི་བློ་གྲོས།

—

Mother of the buddha Guṇendrakalpa.

g.4277 Intelligence of the Revealer of the Mind of the Ocean of Qualities

*yon tan gyi rgya mtsho'i blo can nges par ston pa'i blo gros*

ཡོན་ཏན་གྱི་རྒྱ་མཚོའི་སློ་ཅན་ངེས་པར་སྟོན་པའི་སློ་གྲོས།

—

Foremost in terms of insight among the followers of the buddha Akṣobhya-varṇa.

g.4278 Intelligence of Unobscured Teaching

*sgrib pa med par ston pa'i blo gros*

སློབ་པ་མེད་པར་སྟོན་པའི་སློ་གྲོས།

—

Foremost in terms of insight among the followers of the buddha Dṛḍha.

g.4279 Intelligence of Virtuous Rule

*dge dbang blo gros*

དགེ་དབང་སློ་གྲོས།

—

Mother of the buddha Deveśvara.

g.4280 Intelligence That Reveals Inexhaustible Language

*sgra skad zad mi shes par ston pa'i blo gros can*

སླ་སྐད་ཟད་མི་ཤེས་པར་སྟོན་པའི་སློ་གྲོས་ཅན།

—

Son of the buddha Sulocana.

g.4281 Intelligence That Reveals the Invincible Gathering

*thub pa med pa'i tshogs ston pa'i blo gros*

ཐུབ་པ་མེད་པའི་ཚོགས་སྟོན་པའི་སློ་གྲོས།

—

Father of the buddha Raśmijāla.

g.4282 Intelligence That Reveals the Meaning

*don ston blo gros*

དོན་སྟོན་སློ་གྲོས།

—

Birthplace of the buddha Sthitārtha.

g.4283 Intelligence That Teaches without Attachment to Language

*sgra la chags pa med par ston pa'i blo gros*

སྒྲ་ལ་ཆགས་པ་མེད་པར་སྟོན་པའི་སློ་བྲོ་སྤྲོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jyeṣṭhavādin.

g.4284 Intelligent

*blo ldan*

སློ་ལྡན།

—

Attendant of the buddha Yaśomati.

g.4285 Intelligent

*blo ldan*

སློ་ལྡན།

—

Father of the buddha Tiṣya.

g.4286 Intelligent

*blo ldan ma*

སློ་ལྡན་མ།

—

Mother of the buddha Guṇavisṛta.

g.4287 Intelligent

*blo ldan*

སློ་ལྡན།

—

Attendant of the buddha Guṇavisṛta.

g.4288 Intelligent

*blo ldan*

སློ་ལྡན།

—

Attendant of the buddha Dharaṇīdhara.

g.4289 Intelligent

*blo ldan*

ལོ་ལྷན།

—

Father of the buddha Guṇagaṇa.

g.4290 Intelligent

*blo ldan*

ལོ་ལྷན།

—

Son of the buddha Guṇagaṇa.

g.4291 Intelligent

*blo can*

ལོ་ཅན།

—

Attendant of the buddha Guṇagaṇa.

g.4292 Intelligent

*blo gros can*

ལོ་གྲོས་ཅན།

—

Attendant of the buddha Puṇyahastin.

g.4293 Intelligent

*blo gros can*

ལོ་གྲོས་ཅན།

—

Father of the buddha Sumati.

g.4294 Intelligent

*blo ldan*

ལོ་ལྷན།

—

Son of the buddha Mahādarśana.

g.4295 Intelligent



*blo gros can*

ལྷོ་གྲོས་ཅན།

—

Father of the buddha Mahāprajñātīrtha.

g.4296 Intelligent

*blo ldan*

ལྷོ་ལྡན།

—

Son of the buddha Asamabuddhi.

g.4297 Intelligent

*blo ldan*

ལྷོ་ལྡན།

—

Son of the buddha Buddhimati.

g.4298 Intelligent

*blo ldan*

ལྷོ་ལྡན།

—

Son of the buddha Puṇyabala.

g.4299 Intelligent

*blo gros can*

ལྷོ་གྲོས་ཅན།

—

Father of the buddha Saṃṛddha.

g.4300 Intelligent

*blo gros can*

ལྷོ་གྲོས་ཅན།

—

Father of the buddha Ketumat.

g.4301 Intelligent

*blo gros ldan*

ལྷོ་ལྷོ་ས་ལྷན།

—

Father of the buddha Puṇyadhvaja.

g.4302 Intelligent

*blo ldan*

ལྷོ་ལྷན།

—

Attendant of the buddha Suvaktra.

g.4303 Intelligent

*blo gros can*

ལྷོ་ལྷོ་ས་ཅན།

—

Father of the buddha Uccaratna.

g.4304 Intelligent

*blo gros can*

ལྷོ་ལྷོ་ས་ཅན།

—

Father of the buddha Saṃgīti.

g.4305 Intelligent

*blo ldan*

ལྷོ་ལྷན།

—

Foremost in terms of insight among the followers of the buddha Rāhugupta.

g.4306 Intelligent

*blo ldan*

ལྷོ་ལྷན།

—

Attendant of the buddha Ratnayaśas.

g.4307 Intelligent

*blo gros can*

ལྷོ་ལྷོ་ས་ཅན།

—

Father of the buddha Dharmapradīpākṣa.

g.4308 Intelligent

*blo ldan*

ལྷོ་ལྷན།

—

Son of the buddha Sudarśana.

g.4309 Intelligent

*blo ldan*

ལྷོ་ལྷན།

—

Son of the buddha Siṃhagātra.

g.4310 Intelligent

*blo ldan*

ལྷོ་ལྷན།

—

Attendant of the buddha Śāsiketū.

g.4311 Intelligent Acumen

*spobs pa'i blo gros*

སྤོབས་པའི་ལྷོ་གྲོས།

—

Mother of the buddha Deva.

g.4312 Intelligent Adherence

*blo gros legs gnas*

ལྷོ་གྲོས་ལེགས་གནས།

—

Attendant of the buddha Vimatijaha.

g.4313 Intelligent Conduct of the Sages

*drang srong spyod pa'i blo gros*

ངང་སྲོང་སྤྱོད་པའི་ལྷོ་གྲོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Madaprahāṇa.

g.4314 Intelligent Endowment with Qualities

*blo gros yon tan can*

སློ་གྲོས་ཡོན་ཏན་ཅན།

—

Foremost in terms of insight among the followers of the buddha Prabhūta.

g.4315 Intelligent Listener

*gsan pa'i blo ldan*

གསལ་པའི་སློ་ལྷན།

—

Buddha in the presence of whom the buddha Pūjya (787 according to the third enumeration) first gave rise to the mind of awakening.

g.4316 Intelligent Mind

*blo gros sems ma*

སློ་གྲོས་སེམས་མ།

—

Mother of the buddha Kusumanetra.

g.4317 Intelligent Mind

*blo gros sems pa*

སློ་གྲོས་སེམས་པ།

—

Buddha in the presence of whom the buddha Aśoka (192 according to the third enumeration) first gave rise to the mind of awakening.

g.4318 Intelligent Mind

*blo gros sems*

སློ་གྲོས་སེམས།

—

Buddha in the presence of whom the buddha Puṇya (220 according to the third enumeration) first gave rise to the mind of awakening.

g.4319 Intelligent Mind

*blo gros sems*

ལྷོ་གྲོ་ས་སེམས།

—

Buddha in the presence of whom the buddha Sthāmaśrī (364 according to the third enumeration) first gave rise to the mind of awakening.

g.4320 Intelligent Movement

*blos 'gro ba*

ལྷོ་ས་འགོ་བ།

—

Foremost in terms of insight among the followers of the buddha Guṇavisṛta.

g.4321 Intelligent One

*blo can*

ལྷོ་ཅན།

—

A wandering ascetic mentioned in connection with what is likely a story of a past life of the Buddha.

g.4322 Intelligent Power

*blo gros mthu rtsal*

ལྷོ་གྲོ་ས་མཐུ་རུ་ལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Prabhūta.

g.4323 Intelligent Relinquishment through Seeing

*mthong bas spong ba'i blo gros*

མཐོང་བས་སྦྱོང་བའི་ལྷོ་གྲོ་ས།

—

Attendant of the buddha Śuddhaprabha.

g.4324 Intense Austerities

*dka' thub drag*

དཀ་འཐུབ་རྒྱ།

—

Birthplace of the buddha Ugradatta.

g.4325 Intense Joy

*shin tu dga'*

ཤིན་ཏུ་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Asthita.

g.4326 Intense Joy

*shin tu dga'*

ཤིན་ཏུ་དགའ།

—

Mother of the buddha Nāgaprabhāsa.

g.4327 Intense Joy

*shin tu dga'*

ཤིན་ཏུ་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śaśivaktra.

g.4328 Intent on Accomplishing the Array of Beauty

*bkod pa mdzes par sgrub par sems pa*

བཀོད་པ་མངེས་པར་སྐྱབ་པར་སེམས་པ།

—

Foremost in terms of insight among the followers of the buddha Mayūraruta.

g.4329 Intent on Bringing Satisfaction and Joy to All Beings of the World

*'jig rten pa thams cad mgu zhing mngon par dga' bar sems pa*

འཇིག་རྟེན་པ་གསལ་ཅད་མགུ་ཞིང་མངོན་པར་དགའ་བར་སེམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Devarāja.

g.4330 Intent on Freedom from Delusion

*'khrul pa med par sems pa*

འཁྲུལ་པ་མེད་པར་སེམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Rāhugupta.

g.4331 Intent on Going Beyond the Lower Realms

*ngan song las 'das par sems pa*

ངན་སོང་ལས་འདས་པར་སེམས་པ།

—

Son of the buddha Devarāja.

g.4332 Intent on Great Diligence

*brtson 'grus cher dgongs*

བརྩོན་འགྲུས་ཚེར་དགོངས།

—

Buddha in the presence of whom the buddha Rāhugupta (966 according to the third enumeration) first gave rise to the mind of awakening.

g.4333 Intent on Helping

*phan par dgongs*

ཕན་པར་དགོངས།

—

Buddha in the presence of whom the buddha Sthitārtha (709 according to the third enumeration) first gave rise to the mind of awakening.

g.4334 Intent on Praise by the Entire World

*'jig rten thams cad kyis bsngags par sems pa*

འཇིག་རྟེན་ཐམས་ཅད་ཀྱིས་བསྐྱབས་པར་སེམས་པ།

—

Attendant of the buddha Devasūrya.

g.4335 Intent on Seeing Countless Eons

*bskal pa grangs med mthong bar sems*

བསྐྱལ་པ་གངས་མེད་མཐོང་བར་སེམས་པ།

—

Father of the buddha Smṛtiprabha.

g.4336 Intent on Supreme Sound

*sgra mchog sems pa*

སྒྲ་མཚོག་སེམས་པ།

—

Buddha in the presence of whom the buddha Pārthiva (600 according to the third enumeration) first gave rise to the mind of awakening.

g.4337 Intent on the Beautiful Mode

*'gros mdzes sems pa*

འགྲོས་མཛེས་སེམས་པ།

—

Father of the buddha Sukrama.

g.4338 intention

*'dun pa*

འདུན་པ།

*chanda*

One of the four bases of miraculous power.

g.4339 Intention

*'dun pa*

འདུན་པ།

—

Father of the buddha Vaidya.

g.4340 Intentional Gift

*bsam pas byin*

བསམ་པས་བྱིན།

—

Mother of the buddha Dharmamati.

g.4341 Invincible

*mi pham pa*

མི་ཕམ་པ།

—

Father of the buddha Dhārmika.

g.4342 Invincible

*pham med*

ཕམ་མེད།



—

Attendant of the buddha Brahmaruta.

g.4343 Invincible Army

*thub med sde*

ཐུབ་མེད་སྡེ།

—

Son of the buddha Vṛṣabha.

g.4344 Invincible Army

*thub pa med pa'i sde*

ཐུབ་པ་མེད་པའི་སྡེ།

—

Birthplace of the buddha Cakradhara.

g.4345 Invincible Gathering

*tshogs kyis mi thub*

ཚོགས་ཀྱིས་མི་ཐུབ།

—

Buddha in the presence of whom the buddha Guṇaprabha (503 according to the third enumeration) first gave rise to the mind of awakening.

g.4346 Invincible Light

*thub pa med pa'i 'od*

ཐུབ་པ་མེད་པའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Cakradhara.

g.4347 Irreproachable

*ma smad*

མ་སྐད།

—

Mother of the buddha Velāmarāja.

g.4348 Irreproachable

*ma smad*

མ་སྐད།

—

Son of the buddha Sthāmaprāpta.

g.4349 Irreproachable

*ma smad pa*

མ་སྐད་པ།

—

Father of the buddha Brahmamuni.

g.4350 Irreproachable

*ma smad*

མ་སྐད།

—

Attendant of the buddha Samadhyāyin.

g.4351 Irreproachable

*rma med*

རྩམ་མེད།

—

Son of the buddha Yaśaḥkīrti.

g.4352 Irreproachable

*ma smad pa*

མ་སྐད་པ།

—

Birthplace of the buddha Baladatta.

g.4353 Irreproachable

*ma smad pa*

མ་སྐད་པ།

—

Birthplace of the buddha Dṛḍhavrata.

g.4354 Irreproachable Body

*lus ma smad*

ལུས་མ་སྐད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnapāṇi.

g.4355 Irreproachable Splendor

*gzi brjid ma smad pa*

གཟི་བརྗིད་མ་སྐད་པ།

—

Birthplace of the buddha Ugratejas.

g.4356 Īśvara

*dbang sgyur*

དབང་སྐུར།

*īśvara*

Listed among the deities attending the Buddha's teachings.

g.4357 Jagadīśvara

*'gro ba'i dbang phyug*

འགོ་བའི་དབང་ཕྱུག

*jagadīśvara*

The 928th buddha in the first list, 927th in the second list, and 918th in the third list.

g.4358 Jagadmati

*'gro ba'i blo gros*

འགོ་བའི་བློ་གྲོས།

*jagadmati*

The 938th buddha in the first list, 937th in the second list, and 928th in the third list.

g.4359 Jagadraśmi

*'gro ba'i 'od zer*

འགོ་བའི་འོད་ཟེར།

*jagadraśmi*

The 234th buddha in the first list, 233rd in the second list, and 233rd in the third list.

g.4360 Jagatpūjita

*'gros mchod*

འགྲོས་མཚོད།

*jagatpūjita*

The 356th buddha in the first list, 355th in the second list, and 350th in the third list.

g.4361 Jagatpūjita

*gros mchod*

གྲོས་མཚོད།

*jagatpūjita*

The 640th buddha in the first list, 639th in the second list, and not listed in the third list.

g.4362 Jagattoṣaṇa

*skye bo dga' mdzad*

སྐྱེ་བོ་དགའ་མཛད།

*jagattoṣaṇa*

The 830th buddha in the first list, 829th in the second list, and 819th in the third list.

g.4363 Jambu Movement

*'dzam bu 'gro*

འཛམ་བུ་འགྲོ།

—

Son of the buddha Gandheśvara.

g.4364 Jambu River

*'dzam bu'i chu klung*

འཛམ་བུ་འི་ཚུ་ལྷུང་།

—

Attendant of the buddha Amoghadarśin.

g.4365 Jambu River

*'dzam bu'i chu bo*

འཛམ་བུ་འི་ཚུ་བོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Manujacandra.

g.4366 Jambu River

*'dzam bu'i chu bo*

འཛམ་བུ་འི་ཆུ་བོ།

—

Mother of the buddha Puṣpaketu.

g.4367 Jambu River

*'dzam bu'i chu klung*

འཛམ་བུ་འི་ཆུ་ལྷུང་།

—

Birthplace of the buddha Nakṣatrarāja.

g.4368 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.4369 Janaka

*skyed pa po*

སྐྱེད་པ་པོ།

*janaka*

A virtuous nāga king who was a bodhisattva.

g.4370 Janendra

*skye dbang*

སྐྱེ་དབང་།

*janendra*

The 311th buddha in the first list, 310th in the second list, and 305th in the third list.

g.4371 Janendra

*skye dbang*

སྐྱེ་དབང་།

*janendra*

The 408th buddha in the first list, 407th in the second list, and 401st in the third list.

g.4372 Janendrakalpa

*skye dbang mtshungs*

སྐྱེ་དབང་མཚུངས།

*janendrakalpa*

The 155th buddha in the first list, 154th in the second list, and 154th in the third list.

g.4373 Janendrakalpa

*skye dbang mtshungs*

སྐྱེ་དབང་མཚུངས།

*janendrakalpa*

The 531st buddha in the first list, 531st in the second list, and 524th in the third list.

g.4374 Janendrakalpa

*skye dbang mtshungs*

སྐྱེ་དབང་མཚུངས།

*janendrakalpa*

The 910th buddha in the first list, 909th in the second list, and 900th in the third list.

g.4375 Janendrarāja

*skye dbang rgyal po*

སྐྱེ་དབང་རྒྱལ་པོ།

*janendrarāja*

The 975th buddha in the first list, 974th in the second list, and 965th in the third list.

g.4376 Jasmine Flower

*sna ma'i me tog*

སྣ་མའི་མེ་ཏོག

—

Mother of the buddha Muni.

g.4377 Jasmine Flower

*sna ma'i me tog*

སྣ་མའི་མེ་ཏོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Viṣāṇin.

g.4378 Jasmine Flower

*sna ma'i me tog*

སྣ་མའི་མེ་ཏོག

—

Mother of the buddha Lokaprabha.

g.4379 Jasmine Flower

*sna ma'i me tog*

སྣ་མའི་མེ་ཏོག

—

Mother of the buddha Anindita.

g.4380 Jaya

*rgyal ba*

རྒྱལ་བ།

*jaya*

The 66th buddha in the first list, 66th in the second list, and 67th in the third list.

g.4381 Jaya

*rgyal*

རྒྱལ།

*jaya*

The 600th buddha in the first list, 599th in the second list, and 593rd in the third list.

g.4382 Jayanandin

*rgyal bas dgyes*

རྒྱལ་བས་དབྱེས།

*jayanandin*

The 348th buddha in the first list, 347th in the second list, and 342nd in the third list.

g.4383 Jeta Grove

*rgyal bu rgyal byed kyi tshal*

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ།

*jetavana*

*Definition from the 84000 Glossary of Terms:*

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

g.4384 Jewel

*rin po che*

རིན་པོ་ཆེ།

—

Father of the buddha Sunetra.

g.4385 Jewel

*rin chen*

རིན་ཆེན།

—

Mother of the buddha Sārathi.

g.4386 Jewel

*rin chen*



རིན་ཆེན།

—

Son of the buddha Guṇakīrti.

g.4387 Jewel

*rin po che*

རིན་པོ་ཆེ།

—

Son of the buddha Siṃhadatta.

g.4388 Jewel

*rin po che*

རིན་པོ་ཆེ།

—

Son of the buddha Guṇārci.

g.4389 Jewel

*rin chen*

རིན་ཆེན།

—

Son of the buddha Jagatpūjita.

g.4390 Jewel

*rin chen*

རིན་ཆེན།

—

Son of the buddha Rāhudeva.

g.4391 Jewel

*rin po che*

རིན་པོ་ཆེ།

—

Son of the buddha Ratnaśrī.

g.4392 Jewel Array

*rin chen bkod*

རིན་ཆེན་བཀོད།

—

Buddha in the presence of whom the buddha Mañicūḍa (82 according to the third enumeration) first gave rise to the mind of awakening.

g.4393 Jewel Array

*rin chen bkod pa*

རིན་ཆེན་བཀོད་པ།

—

Birthplace of the buddha Ratnapāṇi.

g.4394 Jewel Array

*rin po che bkod pa*

རིན་པོ་ཆེ་བཀོད་པ།

—

Birthplace of the buddha Mahāmeru.

g.4395 Jewel Array

*rin po che bkod pa*

རིན་པོ་ཆེ་བཀོད་པ།

—

Birthplace of the buddha Merukūṭa.

g.4396 Jewel Array

*rin po che bkod pa*

རིན་པོ་ཆེ་བཀོད་པ།

—

Birthplace of the buddha Padmapārśva.

g.4397 Jewel Array

*rin po che bkod pa*

རིན་པོ་ཆེ་བཀོད་པ།

—

Birthplace of the buddha Vyūharāja.

g.4398 Jewel Array

*rin po che bkod pa*

རིན་པོ་ཆེ་བཀོད་པ།

—

Birthplace of the buddha Vidvat.

g.4399 Jewel Banner

*rin chen rgyal mtshan*

རིན་ཆེན་རྒྱལ་མཚན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vigatatamas.

g.4400 Jewel Banner

*rin po che'i rgyal mtshan*

རིན་པོ་ཆེ་འི་རྒྱལ་མཚན།

—

Father of the buddha Simhapārśva.

g.4401 Jewel Banner

*rin chen rgyal mtshan*

རིན་ཆེན་རྒྱལ་མཚན།

—

Mother of the buddha Dharmadhvaja.

g.4402 Jewel Banner

*rin po che'i rgyal mtshan*

རིན་པོ་ཆེ་འི་རྒྱལ་མཚན།

—

Birthplace of the buddha Indradhvaja.

g.4403 Jewel Conduct

*rin po che spyod pa*

རིན་པོ་ཆེ་སྟོན་པ།

—

Birthplace of the buddha Jaya.

g.4404 Jewel Crest

*gtsug na rin chen*

གཙུག་ན་རིན་ཆེན།

—

Son of the buddha Hitaiṣin.

g.4405 Jewel Crest

*rin chen tog*

རིན་ཆེན་ཏོག

—

Mother of the buddha Ratnottama.

g.4406 Jewel Crest

*rin po che'i tog*

རིན་པོ་ཆེའི་ཏོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Pradīparāja.

g.4407 Jewel Crest

*gtsug na rin po che*

གཏུག་ན་རིན་པོ་ཆེ།

—

Birthplace of the buddha Ratnaprabha.

g.4408 Jewel Crest

*rin po che'i tog*

རིན་པོ་ཆེའི་ཏོག

—

Birthplace of the buddha Ratnayaśas.

g.4409 Jewel Crest Banner

*rin chen tog gi rgyal mtshan*

རིན་ཆེན་ཏོག་གི་རྒྱལ་མཚན།

—

Father of the buddha Kalyāṇacūḍa.

g.4410 Jewel Crest Banner

*rin po che tog gi rgyal mtshan*

རིན་པོ་ཆེའི་ཏོག་གི་རྒྱལ་མཚན།

—

Foremost in terms of insight among the followers of the buddha  
Samṛddhayaśas.

g.4411 Jewel Crest Banner

*rin chen tog gi rgyal mtshan*

རིན་ཆེན་ཏོག་གི་རྒྱལ་མཚན།

—

Son of the buddha Caraṇaprasanna.

g.4412 Jewel Crest Banner

*rin chen tog gi rgyal mtshan*

རིན་ཆེན་ཏོག་གི་རྒྱལ་མཚན།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Praśāntagāmin.

g.4413 Jewel Crest Light

*rin chen tog 'od*

རིན་ཆེན་ཏོག་འོད།

—

Father of the buddha Laḍitakrama.

g.4414 Jewel Crown

*gtsug na rin po che*

གཙུག་ན་རིན་པོ་ཆེ།

—

Mother of the buddha Ratnakrama.

g.4415 Jewel Crown Ornament

*rin chen gtsug tor*

རིན་ཆེན་གཙུག་ཏོར།

—

A buddha in the distant past.

g.4416 Jewel Edge

*rin chen so*

རིན་ཆེན་སོ།

—

Father of the buddha Pradīpa.

g.4417 Jewel Essence

*rin chen snying po*

རིན་ཆེན་སྒྲིང་སོ།

—

Son of the buddha Pradīpa.

g.4418 Jewel Essence

*nor bu'i snying po*

ནོར་བུའི་སྒྲིང་སོ།

—

Son of the buddha Mañicaraṇa.

g.4419 Jewel Essence

*rin chen snying po*

རིན་ཆེན་སྒྲིང་སོ།

—

Attendant of the buddha Kāñcanaprabha.

g.4420 Jewel Eye

*rin chen mig*

རིན་ཆེན་མིག།

—

Attendant of the buddha Ratnapāṇi.

g.4421 Jewel Facets

*rin po che'i ngos*

རིན་པོ་ཆེའི་ངོས།

—

Birthplace of the buddha Supakṣa.

g.4422 Jewel Flower

*rin chen me tog*

རིན་ཆེན་མེ་རྟོག།

—

Mother of the buddha Padmaskandha.

g.4423 Jewel Flower

*rin chen me tog*

རིན་ཆེན་མེ་ཏོག།

—

Attendant of the buddha Simhasvara.

g.4424 Jewel Flower

*rin chen me tog*

རིན་ཆེན་མེ་ཏོག།

—

Father of the buddha Śodhita.

g.4425 Jewel Fragrance of the End of Existence

*srid mtha' nor bu'i spos*

སྲིད་མཐའ་ནོར་བུའི་སྲོས།

—

Buddha in the presence of whom the buddha Kṣema (546 according to the third enumeration) first gave rise to the mind of awakening.

g.4426 Jewel Gathering

*rin chen tshogs*

རིན་ཆེན་ཚོགས།

—

Birthplace of the buddha Ratnottama.

g.4427 Jewel Gift

*rin chen byin*

རིན་ཆེན་བྱིན།

—

Mother of the buddha Prabhaṃkara.

g.4428 Jewel Gift

*rin chen sbyin*

རིན་ཆེན་སྱིན།

—

Mother of the buddha Varabodhigati.

g.4429 Jewel Gift

*rin chen gtong*

རིན་ཆེན་གཏོང་།

—

Buddha in the presence of whom the buddha Śīlaprabha (853 according to the third enumeration) first gave rise to the mind of awakening.

g.4430 Jewel Gift

*rin chen byin*

རིན་ཆེན་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Dṛḍhakrama.

g.4431 Jewel Giving

*rin chen gtong*

རིན་ཆེན་གཏོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Marutskandha.

g.4432 Jewel Glory

*rin chen dpal*

རིན་ཆེན་དཔལ།

—

Attendant of the buddha Ratnaśrī.

g.4433 Jewel Hand

*rin po che'i lag pa*

རིན་པོ་ཆེའི་ལག་པ།

—

Father of the buddha Puṇyabāhu.

g.4434 Jewel Hand

*rin chen lag*



རིན་ཆེན་ལག

—

Father of the buddha Ratnapāṇi.

g.4435 Jewel Holder

*rin chen 'chang ba*

རིན་ཆེན་འཆང་བ།

—

Foremost in terms of insight among the followers of the buddha Vidyutketu.

g.4436 Jewel Intelligence

*nor gyi blo gros*

ནོར་གྱི་བློ་གྲོས།

—

A brahmin youth.

g.4437 Jewel Joy

*rin chen dga'*

རིན་ཆེན་དགའ།

—

Attendant of the buddha Guṇadhvaja.

g.4438 Jewel Joy

*rin chen dga'*

རིན་ཆེན་དགའ།

—

Foremost in terms of insight among the followers of the buddha Tiṣya.

g.4439 Jewel Joy

*nor bu dga'*

ནོར་བུ་དགའ།

—

Birthplace of the buddha Mahāraśmi.

g.4440 Jewel Lamp

*rin po che'i sgron ma*

རིན་པོ་ཆེའི་སྒྲོན་མ།

—

Attendant of the buddha Samṛddhajñāna.

g.4441 Jewel Lamp

*rin chen sgron ma*

རིན་ཆེན་སྣོན་མ།

—

Attendant of the buddha Nāgadatta.

g.4442 Jewel Lamp

*rin chen sgron ma*

རིན་ཆེན་སྣོན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sudatta.

g.4443 Jewel Lamp

*rin po che'i sgron ma*

རིན་པོ་ཆེ་འུ་སྣོན་མ།

—

Father of the buddha Dhārmika.

g.4444 Jewel Lamp

*rin chen sgron*

རིན་ཆེན་སྣོན་མ།

—

Buddha in the presence of whom the buddha Subuddhi (424 according to the third enumeration) first gave rise to the mind of awakening.

g.4445 Jewel Lamp

*rin chen sgron ma*

རིན་ཆེན་སྣོན་མ།

—

Mother of the buddha Ratnagarbha.

g.4446 Jewel Lamp

*rin chen sgron ma*

རིན་ཆེན་སྒྲོན་མ།

—

Father of the buddha Mahāraśmi.

g.4447 Jewel Lamp

*rin chen sgron*

རིན་ཆེན་སྒྲོན།

—

Birthplace of the buddha Tiṣya.

g.4448 Jewel Lamp

*rin chen sgron*

རིན་ཆེན་སྒྲོན།

—

Birthplace of the buddha Guṇakīrti.

g.4449 Jewel Lamp

*rin chen sgron ma*

རིན་ཆེན་སྒྲོན་མ།

—

Birthplace of the buddha Puṣpadamasthita.

g.4450 Jewel Lamp

*yon tan sgron ma*

ཡོན་ཏན་སྒྲོན་མ།

—

Birthplace of the buddha Guṇakīrti.

g.4451 Jewel Light

*rin chen 'od*

རིན་ཆེན་འོད།

—

Mother of the buddha Samṛddhajñāna.

g.4452 Jewel Light

*nor bu'i 'od*

ནོར་བུ་འོད།

—

Attendant of the buddha Muktiskandha.

g.4453 Jewel Light

*rin chen 'od*

རིན་ཆེན་འོད།

—

Mother of the buddha Gaṇin.

g.4454 Jewel Light

*nor bu'i 'od*

ནོར་བུའི་འོད།

—

Father of the buddha Vajra.

g.4455 Jewel Light

*nor bu'i 'od zer*

ནོར་བུའི་འོད་ཟེར།

—

Attendant of the buddha Vajradhvaja.

g.4456 Jewel Light

*rin chen 'od*

རིན་ཆེན་འོད།

—

Son of the buddha Rāhudeva.

g.4457 Jewel Light

*rin chen 'od*

རིན་ཆེན་འོད།

—

Mother of the buddha Sundarapārśva.

g.4458 Jewel Light

*rin chen 'od*

རིན་ཆེན་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Ketumat.

g.4459 Jewel Light

*rin chen 'od*

རིན་ཆེན་འོད།

—

Mother of the buddha Brahmaruta.

g.4460 Jewel Light

*rin chen 'od*

རིན་ཆེན་འོད།

—

Buddha in the presence of whom the buddha Rāhudeva (298 according to  
the third enumeration) first gave rise to the mind of awakening.

g.4461 Jewel Light

*rin chen 'od*

རིན་ཆེན་འོད།

—

Buddha in the presence of whom the buddha Kṛtavarman (376 according to  
the third enumeration) first gave rise to the mind of awakening.

g.4462 Jewel Light

*rin chen 'od*

རིན་ཆེན་འོད།

—

Father of the buddha Laḍitaḥsetra.

g.4463 Jewel Light

*rin chen 'od*

རིན་ཆེན་འོད།

—

Father of the buddha Ratnavyūha.

g.4464 Jewel Light

*rin po che'i 'od*

རིན་པོ་ཆེའི་འོད།

—

Father of the buddha Suvarṇottama.

g.4465 Jewel Light

*rin chen 'od*

རིན་ཆེན་འོད།

—

Mother of the buddha Upakāragati.

g.4466 Jewel Light

*rin chen 'od*

རིན་ཆེན་འོད།

—

Birthplace of the buddha Rāhula.

g.4467 Jewel Light

*rin chen 'od*

རིན་ཆེན་འོད།

—

Birthplace of the buddha Muktaprabha.

g.4468 Jewel Light

*rin chen 'od*

རིན་ཆེན་འོད།

—

Birthplace of the buddha Bhavatr̥ṣṇāmalaprahīṇa.

g.4469 Jewel Light

*rin po che'i 'od*

རིན་པོ་ཆེའི་འོད།

—

Birthplace of the buddha Rāhu.

g.4470 Jewel Light

*rin po che'i 'od*

རིན་པོ་ཆེའི་འོད།

—

Birthplace of the buddha Candrārka.

g.4471 Jewel Light

*rin po che'i 'od*

རིན་པོ་ཆེའི་འོད།

—

Birthplace of the buddha Maṇivajra.

g.4472 Jewel Light

*rin po che'i 'od*

རིན་པོ་ཆེའི་འོད།

—

Birthplace of the buddha Ratnakrama.

g.4473 Jewel Light of Qualities

*yon tan rin chen 'od*

ཡོན་ཏན་རིན་ཆེན་འོད།

—

Mother of the buddha Saṃrddhayaśas.

g.4474 Jewel Merit

*bsod nams rin chen ma*

བསོད་ནམས་རིན་ཆེན་མ།

—

Mother of the buddha Śreṣṭha.

g.4475 Jewel Mind

*rin chen sems*

རིན་ཆེན་སེམས།

—

Attendant of the buddha Sañjayin.

g.4476 Jewel Mind

*rin chen blo*

རིན་ཆེན་བློ།

—

Mother of the buddha Śrīgupta.

g.4477 Jewel Mind

*rin chen sems*

རིན་ཆེན་སེམས།

—

Father of the buddha Ratnacandra.

g.4478 Jewel Mind

*rin chen blo*

རིན་ཆེན་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Padmagarbha.

g.4479 Jewel Mind

*rin chen sems*

རིན་ཆེན་སེམས།

—

Father of the buddha Prabhākośa.

g.4480 Jewel Mode

*rin chen 'gros*

རིན་ཆེན་འགྲོ་ས།

—

Father of the buddha Ratnacūḍa.

g.4481 Jewel Mode

*rin chen 'gros*

རིན་ཆེན་འགྲོ་ས།

—

Foremost in terms of insight among the followers of the buddha Parvatendra.

g.4482 Jewel Mode

*rin chen 'gros*

རིན་ཆེན་འགྲོ་ས།

—

Mother of the buddha Ratnasvaraghoṣa.



g.4483 Jewel Moon

*nor bu'i zla ba*

ནོར་བུའི་ཟླ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vikrīditāvin.

g.4484 Jewel Moon

*rin chen zla*

རིན་ཆེན་ཟླ།

—

Mother of the buddha Maṇiprabha.

g.4485 Jewel Moon

*nor bu zla ba*

ནོར་བུ་ཟླ་བ།

—

Buddha in the presence of whom the buddha Mokṣatejas (626 according to the third enumeration) first gave rise to the mind of awakening.

g.4486 Jewel Mountain

*rin po che'i lhun po*

རིན་པོ་ཆེའི་ལྷན་པོ།

—

Father of the buddha Sumedhas.

g.4487 Jewel Movement

*dbyig 'gro ma*

དབྱིག་འགོ་མ།

—

Mother of the buddha Rāhubhadra.

g.4488 Jewel Ocean

*rin po che'i rgya mtsho*

རིན་པོ་ཆེའི་རྒྱ་མཚོ།

—

Son of the buddha Ratnottama.

g.4489 Jewel of Compassion and Freedom from Ignorance

*snying rje dang gti mug med pa rin po che*

སྤྱིང་རྗེ་དང་གཏི་མུག་མེད་པ་རིན་པོ་ཆེ།

—

Birthplace of the buddha Brahmagāmin.

g.4490 Jewel of Intelligence

*rin chen blo gros*

རིན་ཆེན་བློ་གྲོས།

—

Mother of the buddha Ratnagarbha.

g.4491 Jewel of Joy

*nor bu dga'*

ནོར་བུ་དགའ།

—

Attendant of the buddha Ugra.

g.4492 Jewel of Nectar

*bdud rtsi'i rin po che*

བདུད་རྩི་རིན་པོ་ཆེ།

—

Foremost in terms of insight among the followers of the buddha Abhedyabuddhi.

g.4493 Jewel of Peace

*rin chen rab zhi*

རིན་ཆེན་རབ་ཞི།

—

Son of the buddha Dhyānarata.

g.4494 Jewel of Supreme Fame

*rin chen mchog tu grags*

རིན་ཆེན་མཚོག་ཏུ་གྲགས།

—

Attendant of the buddha Bhavatrṣṇāmālaprahīṇa.

g.4495 Jewel of Universal Renown

*phyogs grags rin chen*

ཕྱོགས་གྲགས་རིན་ཆེན།

—

Attendant of the buddha Ratnaprabhāsa.

g.4496 Jewel Possessor

*rin chen can*

རིན་ཆེན་ཅན།

—

Mother of the buddha Pratibhānakīrti.

g.4497 Jewel Radiance

*rin chen 'od zer*

རིན་ཆེན་འོད་ཟེར།

—

Buddha in the presence of whom the buddha Siddhārtha (257 according to the third enumeration) first gave rise to the mind of awakening.

g.4498 Jewel Riches

*rin po che 'byor pa*

རིན་པོ་ཆེ་འབྱུང་པ།

—

Birthplace of the buddha Saṃṛddhajñāna.

g.4499 Jewel Source

*rin po che'i 'byung gnas*

རིན་པོ་ཆེ་འབྱུང་གནས།

—

Son of the buddha Saṃṛddhajñāna.

g.4500 Jewel Splendor

*rin chen gzi brjid*

རིན་ཆེན་གཟི་བརྗིད།

—

Foremost in terms of insight among the followers of the buddha Mañicūḍa.

g.4501 Jewel Splendor

*rin chen gzi brjid*

རིན་ཆེན་གཟི་བརྗིད།

—

Mother of the buddha Candrārka.

g.4502 Jewel Splendor

*rin chen gzi brjid*

རིན་ཆེན་གཟི་བརྗིད།

—

Mother of the buddha Vikrīḍita.

g.4503 Jewel Splendor

*rin po che'i gzi brjid*

རིན་པོ་ཆེའི་གཟི་བརྗིད།

—

Birthplace of the buddha Mahābala.

g.4504 Jewel Strength

*rin chen stobs*

རིན་ཆེན་སྟོབས།

—

Son of the buddha Siṃhabala.

g.4505 Jewel Supports

*nor bu rkang*

ནོར་བུ་རྐང།

—

Foremost in terms of insight among the followers of the buddha Atibala.

g.4506 Jewel Treasury

*rin chen mtha' yas mdzod*

རིན་ཆེན་མཐའ་ཡས་མཛོད།

—

A bodhisattva present in the circle around Śākyamuni.

g.4507 Jewel Treasury

*rin po che'i mdzod*

རིན་པོ་ཆེའི་མངོན་དཀ

—

Father of the buddha Mahātejas.

g.4508 Jewel Treasury

*rin chen mdzod*

རིན་ཆེན་མངོན་དཀ

—

Foremost in terms of insight among the followers of the buddha Anihata.

g.4509 Jewel Treasury

*rin po che'i mdzod*

རིན་པོ་ཆེའི་མངོན་དཀ

—

Son of the buddha Sthitārthabuddhi.

g.4510 Jewel Treasury

*rin po che'i mdzod*

རིན་པོ་ཆེའི་མངོན་དཀ

—

Birthplace of the buddha Sārathi.

g.4511 Jewel Treasury

*rin po che'i mdzod*

རིན་པོ་ཆེའི་མངོན་དཀ

—

Birthplace of the buddha Pradīpa.

g.4512 Jewel Tree

*rin chen ljon pa*

རིན་ཆེན་ལྗོན་པ།

—

Foremost in terms of insight among the followers of the buddha Padmagarbha.

g.4513 Jewel Tree

*rin chen sdong*

འཇིག་རྒྱུ་སྒྲོ་བ།

—

Mother of the buddha Guṇagarbha.

g.4514 Jewel Uṣṇīṣa

*rin chen gtsug tor*

འཇིག་རྒྱུ་གཙུག་ཏོར།

—

Mother of the buddha Ratnakīrti.

g.4515 Jewel Worthy of Worship

*rin chen mchod 'os*

འཇིག་རྒྱུ་མཚོད་འོས།

—

Buddha in the presence of whom the buddha Varuṇa (631 according to the third enumeration) first gave rise to the mind of awakening.

g.4516 Jeweled Array

*rin po che bkod pa*

འཇིག་པོ་ཆེ་བཀོད་པ།

—

Birthplace of the buddha Maṇivyūha.

g.4517 Jitaśatru

*dgra rgyal*

དགའ་རྒྱལ།

*jitaśatru*

The 839th buddha in the first list, 838th in the second list, and 828th in the third list.

g.4518 Jīvaka

*'tsho byed*

འཚོ་བྱེད།

*jīvaka*

The 343rd buddha in the first list, 342nd in the second list, and 337th in the third list.

g.4519 Jñānābhibhū

*zil non ye shes*

ཟིལ་ནོན་ཡེ་ཤེས།

*jñānābhibhū*

The 173rd buddha in the first list, 172nd in the second list, and 172nd in the third list.

g.4520 Jñānākara

*ye shes 'byung gnas*

ཡེ་ཤེས་འབྱུང་གནས།

*jñānākara*

The 100th buddha in the first list, 100th in the second list, and 101st in the third list.

g.4521 Jñānākara

*shes 'byung gnas*

ཤེས་འབྱུང་གནས།

*jñānākara*

The 435th buddha in the first list, 434th in the second list, and 428th in the third list.

g.4522 Jñānakīrti

*ye shes grags pa*

ཡེ་ཤེས་གྲགས་པ།

*jñānakīrti*

The 508th buddha in the first list, 508th in the second list, and 501st in the third list.

g.4523 Jñānakośa

*ye shes mdzod*

ཡེ་ཤེས་མཛོད།

*jñānakośa*

The 669th buddha in the first list, 668th in the second list, and 660th in the third list.

g.4524 Jñānakrama

*ye shes 'gros*

ཡེ་ཤེས་འགྲོས།

*jñānakrama*

The 263rd buddha in the first list, 262nd in the second list, and 262nd in the third list.

g.4525 Jñānakrama

*ye shes 'gros*

ཡེ་ཤེས་འགྲོས།

*jñānakrama*

The 480th buddha in the first list, 479th in the second list, and 473rd in the third list.

g.4526 Jñānakūṭa

*ye shes brtsegs*

ཡེ་ཤེས་བརྗེགས།

*jñānakūṭa*

The 605th buddha in the first list, 604th in the second list, and 598th in the third list.

g.4527 Jñānaprāpta

*ye shes brnyes*

ཡེ་ཤེས་བརྗེས།

*jñānaprāpta*

The 690th buddha in the first list, 689th in the second list, and 680th in the third list.

g.4528 Jñānapriya

*ye shes dgyes*

ཡེ་ཤེས་དགྲེས།

*jñānapriya*

The 54th buddha in the first list, 54th in the second list, and 55th in the third list.

g.4529 Jñānapriya

*ye shes dgyes*

ཡེ་ཤེས་དགྲེས།

*jñānapriya*



The 445th buddha in the first list, 444th in the second list, and 438th in the third list.

g.4530 Jñānapriya

*ye shes dgyes*

ཡེ་ཤེས་དགེས།

*jñānapriya*

The 819th buddha in the first list, 818th in the second list, and 808th in the third list.

g.4531 Jñānarāja

*ye shes rgyal po*

ཡེ་ཤེས་རྒྱལ་པོ།

*jñānarāja*

The 626th buddha in the first list, 625th in the second list, and 618th in the third list.

g.4532 Jñānarāśi

*shes phung*

ཤེས་ཕུང།

*jñānarāśi*

The 529th buddha in the first list, 529th in the second list, and 522nd in the third list.

g.4533 Jñānarata

*ye shes dgyes*

ཡེ་ཤེས་དགེས།

*jñānarata*

The 908th buddha in the first list, 907th in the second list, and 898th in the third list.

g.4534 Jñānaratna

*ye shes rin chen*

ཡེ་ཤེས་རིན་ཆེན།

*jñānaratna*

The 905th buddha in the first list, 904th in the second list, and 895th in the third list.

g.4535 Jñānaruci

*ye shes bzhed pa*

ཡེ་ཤེས་བཞེད་པ།

*jñānaruci*

The 738th buddha in the first list, 737th in the second list, and 727th in the third list.

g.4536 Jñānaruta

*ye shes nga ro*

ཡེ་ཤེས་ངར།

*jñānaruta*

The 765th buddha in the first list, 764th in the second list, and 754th in the third list.

g.4537 Jñānasāgara

*ye shes rgya mtsho*

ཡེ་ཤེས་རྒྱ་མཚོ།

*jñānasāgara*

The 713th buddha in the first list, 712th in the second list, and 702nd in the third list.

g.4538 Jñānaśrī

*ye shes dpal*

ཡེ་ཤེས་དཔལ།

*jñānaśrī*

The 449th buddha in the first list, 448th in the second list, and 442nd in the third list.

g.4539 Jñānaśūra

*ye shes dpa' bo*

ཡེ་ཤེས་དཔའ་བོ།

*jñānaśūra*

The 565th buddha in the first list, 565th in the second list, and 558th in the third list.

g.4540 Jñānasūrya

*ye shes nyi ma*

ཡེ་ཤེས་ཉི་མ།

*jñānasūrya*

The 257th buddha in the first list, 256th in the second list, and 256th in the third list.

g.4541 Jñānavara

*ye shes mchog ma*

ཡེ་ཤེས་མཚོག་མ།

*jñānavara*

The 428th buddha in the first list, 427th in the second list, and 421st in the third list.

g.4542 Jñānavikrama

*shes mthu rtsal*

ཤེས་མཐུ་རུ་ས།

*jñānavikrama*

The 587th buddha in the first list, 586th in the second list, and 580th in the third list.

g.4543 Jñānin

*mkhyen ldan*

མཚེན་ལྷན།

*jñānin*

The 92nd buddha in the first list, 92nd in the second list, and 93rd in the third list.

g.4544 Jñānin

*ye shes ldan*

ཡེ་ཤེས་ལྷན།

*jñānin*

The 695th buddha in the first list, 694th in the second list, and 685th in the third list.

g.4545 Joy

*dga' ba*

དགའ་བ།

—

Son of the buddha Sārthavāha.

g.4546 Joy

*dga' ba*

དགའ་བ།

—

Mother of the buddha Vikrāntagāmin.

g.4547 Joy

*dga' ba*

དགའ་བ།

—

Attendant of the buddha Puṣpaketu.

g.4548 Joy

*dga' ba*

དགའ་བ།

—

Attendant of the buddha Sthitārthajñānin.

g.4549 Joy

*dga' ba*

དགའ་བ།

—

Attendant of the buddha Sugandha.

g.4550 Joy

*dga' ba*

དགའ་བ།

—

Attendant of the buddha Śrī.

g.4551 Joy

*dga' ba*

དགའ་བ།

—

Son of the buddha Balanandin.

- g.4552 Joy  
*dga' ba*  
དགའ་བ།  
—  
Attendant of the buddha Lokāntara.
- g.4553 Joy  
*dga' ba*  
དགའ་བ།  
—  
Attendant of the buddha Candrapradīpa.
- g.4554 Joy  
*dga' ba*  
དགའ་བ།  
—  
Birthplace of the buddha Nāgabhuja.
- g.4555 Joy  
*dga' ba*  
དགའ་བ།  
—  
Birthplace of the buddha Ratnaketu.
- g.4556 Joy and Fame  
*dga' dang grags*  
དགའ་དང་གྲགས།  
—  
Son of the buddha Vāsanottīrṇagati.
- g.4557 Joy for the World  
*'jig rten dga' ba*  
འཇིག་རྟེན་དགའ་བ།  
—  
Attendant of the buddha Sūrata.
- g.4558 Joy for the World

*'jig rten dga'*

འཇིག་རྟེན་དགའ།

—

Son of the buddha Ratnaketu.

g.4559 Joy for the World

*'jig rten dga'*

འཇིག་རྟེན་དགའ།

—

Foremost in terms of insight among the followers of the buddha Vidumati.

g.4560 Joy for the World

*'jig rten dga'*

འཇིག་རྟེན་དགའ།

—

Foremost in terms of insight among the followers of the buddha Sujāta.

g.4561 Joy for the World

*'jig rten dga'*

འཇིག་རྟེན་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Manoratha.

g.4562 Joy for the World

*'jig rten dga' ba*

འཇིག་རྟེན་དགའ་བ།

—

Son of the buddha Janendra.

g.4563 Joy for the World

*'jig rten dga'*

འཇིག་རྟེན་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnatejas.

g.4564 Joy for the World

*'jig rten dga'*

འཇིག་རྟེན་དགའ།

—

Son of the buddha Guṇagaṇa.

g.4565 Joy for the World

*'jig rten dga' ba*

འཇིག་རྟེན་དགའ་བ།

—

Attendant of the buddha Amogharaśmi.

g.4566 Joy for the World

*'jig rten dga'*

འཇིག་རྟེན་དགའ།

—

Foremost in terms of insight among the followers of the buddha Asita.

g.4567 Joy for the World

*'jig rten dga'*

འཇིག་རྟེན་དགའ།

—

Foremost in terms of insight among the followers of the buddha Amṛta.

g.4568 Joy for the World

*'jig rten dga'*

འཇིག་རྟེན་དགའ།

—

Buddha in the presence of whom the buddha Brahmaketu (389 according to the third enumeration) first gave rise to the mind of awakening.

g.4569 Joy for the World

*'gro ba dga'*

འགོ་བ་དགའ།

—

Buddha in the presence of whom the buddha Subāhu (462 according to the third enumeration) first gave rise to the mind of awakening.

g.4570 Joy for the World

*'jig rten dga'*

འཇིག་རྟེན་དགའ།

—

Son of the buddha Pūjya.

g.4571 Joy Free from Suffering

*mya ngan med dga'*

མྱ་ངན་མེད་དགའ།

—

Father of the buddha Brahmā.

g.4572 Joy Holder

*dga' 'dzin*

དགའ་འཇིན།

—

Son of the buddha Arthakīrti.

g.4573 Joy in Abiding by the Training

*dul gnas dga'*

དུལ་གནས་དགའ།

—

Mother of the buddha Ratnaprabha.

g.4574 Joy in Abiding by the Training

*dul gnas dga'*

དུལ་གནས་དགའ།

—

Son of the buddha Praśāntagātra.

g.4575 Joy in Abiding by the Training

*dul gnas dga'*

དུལ་གནས་དགའ།

—

Foremost in terms of insight among the followers of the buddha Rāhu.

g.4576 Joy in Concentration



*bsam gtan dga' ba*

བསམ་གཏན་དགའ་བ།

—

Son of the buddha Saṃjaya.

g.4577 Joy in Existence

*srid dga'*

སྲིད་དགའ།

—

Son of the buddha Kṣemottamarāja.

g.4578 Joy in Factors of Awakening

*byang chub yan lag dga' ba*

བྱང་ཚུབ་ཡན་ལག་དགའ་བ།

—

Mother of the buddha Sumedhas.

g.4579 Joy in Liberation

*thar pa dga'*

ཐར་པ་དགའ།

—

Foremost in terms of insight among the followers of the buddha Gaṇendra.

g.4580 Joy in Teaching

*ston par dga'*

སྟོན་པར་དགའ།

—

Attendant of the buddha Vimuktilābhin.

g.4581 Joy in Virtue

*dge ba dga'*

དགེ་བ་དགའ།

—

Foremost in terms of insight among the followers of the buddha Siṃharaśmi.

g.4582 Joy of Awakening

*byang chub dga'*

བྱང་ལྷུབ་དགའ།

—

Mother of the buddha Vidyuddatta.

g.4583 Joy of Awakening

*byang chub dga'*

བྱང་ལྷུབ་དགའ།

—

Foremost in terms of insight among the followers of the buddha Sugaṇin.

g.4584 Joy of Awakening

*byang chub dga' ba*

བྱང་ལྷུབ་དགའ་བ།

—

Attendant of the buddha Kusuma.

g.4585 Joy of Awakening

*byang chub dga'*

བྱང་ལྷུབ་དགའ།

—

Son of the buddha Viṣāṇin.

g.4586 Joy of Awakening

*byang chub dga'*

བྱང་ལྷུབ་དགའ།

—

Buddha in the presence of whom the buddha Nāgaprabhāsa (162 according to the third enumeration) first gave rise to the mind of awakening.

g.4587 Joy of Good People

*skyes bu bzang dga'*

སྐྱེས་བུ་བཟང་དགའ།

—

Mother of the buddha Dṛḍha.

g.4588 Joy of Liberation

*thar dga'*

ཐར་དགའ།

—

Son of the buddha Anantapratibhānaraśmi.

g.4589 Joy of Splendid Jewels

*rin chen gzi brjid dga'*

རིན་ཆེན་གཟི་བརྗིད་དགའ།

—

Birthplace of the buddha Sthitabuddhi.

g.4590 Joy of the Highest Peace

*rab zhi dga'*

རབ་ཞི་དགའ།

—

Foremost in terms of insight among the followers of the buddha Sughoṣa.

g.4591 Joy of the Sages

*drang srong dga' ba*

དང་སྲོང་དགའ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śaśin.

g.4592 Joy of the Supreme Vehicle

*theg mchog dga'*

ཐེག་མཚོག་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Padmahastin.

g.4593 Joy of the Worthy

*dgra bcom dga'*

དགའ་བཅོམ་དགའ།

—

Mother of the buddha Śāntagati.

g.4594 Joy of the Worthy Ones

*dgra bcom dga'*

དགའ་བཙམ་དགའ།

—

Foremost in terms of insight among the followers of the buddha  
Bhavapuṣpa.

g.4595 Joy of Wisdom

*ye shes dga'*

ཡེ་ཤེས་དགའ།

—

Son of the buddha Tejorāśi.

g.4596 Joy of Wisdom

*ye shes dga'*

ཡེ་ཤེས་དགའ།

—

Foremost in terms of insight among the followers of the buddha Pūjya.

g.4597 Joy Wish

*dga' 'dod*

དགའ་འདོད།

—

A prince who in a future life became the buddha Anunnata.

g.4598 Joyful

*dga' bar byed*

དགའ་བར་བྱེད།

—

Birthplace of the buddha Praśāntadoṣa.

g.4599 Joyful

*dga' bar byed*

དགའ་བར་བྱེད།

—

Birthplace of the buddha Priyaketu.

g.4600 Joyful

*dga' bar byed*

དགའ་བར་བྱེད།

—

Birthplace of the buddha Rāhudeva.

g.4601 Joyful Calm Abiding

*zhi gnas dga'*

ཞི་གནས་དགའ།

—

Mother of the buddha Praśānta.

g.4602 Joyful Child of the Wealth God

*nor lha'i bu dga'*

ནོར་ལྷའི་བུ་དགའ།

—

Attendant of the buddha Sugaṇin.

g.4603 Joyful Excellent Sight

*legs mthong dga'*

ལེགས་མཐོང་དགའ།

—

Son of the buddha Cāitraka.

g.4604 Joyful Fame

*grags pa dgyes*

གྲགས་པ་དགྱེས།

—

Buddha in the presence of whom the buddha Satyaketu (551 according to the third enumeration) first gave rise to the mind of awakening.

g.4605 Joyful Knowledge

*shes dga'*

ཤེས་དགའ།

—

Attendant of the buddha Laḍitavyūha.

g.4606 Joyful Light

*snang bar dgyes pa*

སྣང་བར་དགྱེས་པ།

—

Buddha in the presence of whom the buddha Adoṣa (719 according to the third enumeration) first gave rise to the mind of awakening.

g.4607 Joyful Merit

*bsod nams dga'*

བསོད་ནམས་དགའ།

—

Birthplace of the buddha Sujāta.

g.4608 Joyful Possession of Qualities

*nyams dga' yon tan can*

ཉམས་དགའ་ཡོན་ཏན་ཅན།

—

Birthplace of the buddha Vimatijaha.

g.4609 Joyful Possession of Qualities

*nyams dga' yon tan can*

ཉམས་དགའ་ཡོན་ཏན་ཅན།

—

Birthplace of the buddha Prabhūta.

g.4610 Joyful Sustenance

*bde bar 'tsho ldan*

བདེ་བར་འཚོ་ལྷན།

—

Attendant of the buddha Saṃpannakīrti.

g.4611 Joyous

*dga' bo*

དགའ་བོ།

—

Foremost in terms of miraculous abilities among the followers of the second buddha Kusuma.

g.4612 Joyous

*dga' ba can*

དགའ་བ་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vairocana.

g.4613 Joyous

*dga' ldan*

དགའ་ལྷན།

—

Son of the buddha Amitābha.

g.4614 Joyous

*dga' ldan ma*

དགའ་ལྷན་མ།

—

Mother of the buddha Surūpa.

g.4615 Joyous

*dga' ba can*

དགའ་བ་ཅན།

—

Mother of the buddha Padma.

g.4616 Joyous

*dga' bo*

དགའ་བོ།

—

Attendant of the buddha Baladeva.

g.4617 Joyous

*dga' bo*

དགའ་བོ།

—

Attendant of the buddha Jñānābhibhū.

g.4618 Joyous

*dga' bo*

དགའ་བོ།

—

Attendant of the buddha Guṇaprabhāsa.

g.4619 Joyous

*dga' bo*

དགའ་བོ།

—

Son of the buddha Puṇya.

g.4620 Joyous

*dga' bo*

དགའ་བོ།

—

Foremost in terms of insight among the followers of the buddha Asthita.

g.4621 Joyous

*dga' bo*

དགའ་བོ།

—

Attendant of the buddha Amarapriya.

g.4622 Joyous

*dga' bo*

དགའ་བོ།

—

Son of the buddha Brahmasvara.

g.4623 Joyous

*dga' ldan*

དགའ་ལྷན།

—

Foremost in terms of insight among the followers of the buddha Vaidyarāja.

g.4624 Joyous



*dga' bo*

དགའ་བོ།

—

Attendant of the buddha Mañjughoṣa.

g.4625 Joyous

*dga' bo*

དགའ་བོ།

—

Attendant of the buddha Sthitavegajñāna.

g.4626 Joyous

*dga' ldan*

དགའ་ལྷན།

—

Son of the buddha Mañviśuddha.

g.4627 Joyous Abiding

*gnas la dga'*

གནས་ལ་དགའ།

—

Foremost in terms of insight among the followers of the buddha Gagana.

g.4628 Joyous Abode

*gnas dga'*

གནས་དགའ།

—

Birthplace of the buddha Meghasvara.

g.4629 Joyous Accumulation

*tshogs dga'*

ཚོགས་དགའ།

—

Son of the buddha Śaśivaktra.

g.4630 Joyous Beauty

*sdug dga'*

སྤྱུག་དགའ།

—

Son of the buddha Janendrakalpa.

g.4631 Joyous Beauty

*sdug dga'*

སྤྱུག་དགའ།

—

Attendant of the buddha Arthakīrti.

g.4632 Joyous Beauty

*sdug dga'*

སྤྱུག་དགའ།

—

Mother of the buddha Śrī.

g.4633 Joyous Beauty

*sdug dga'*

སྤྱུག་དགའ།

—

Foremost in terms of insight among the followers of the buddha Śrīprabha.

g.4634 Joyous Child of the Wealth God

*nor lha'i bu dga'*

ནོར་ལྷ་འེ་བུ་དགའ།

—

Foremost in terms of insight among the followers of the buddha  
Abhyudgata.

g.4635 Joyous Discipline

*tshul khrims dga'*

ཚུལ་ཁྲིམས་དགའ།

—

Foremost in terms of insight among the followers of the buddha  
Pramodyakīrti.

g.4636 Joyous Divine Child

*lha dga' phrug gu*

ལྷ་དགའ་ཕྱུག་གུ

—

Father of the buddha Bahudevaghūṣṭa.

g.4637 Joyous Endeavor

*bde bar gzhol*

བདེ་བར་གཞོལ།

—

Father of the buddha Guṇārci.

g.4638 Joyous Excellence

*bzang po dga'*

བཟང་པོ་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sūryaprabha.

g.4639 Joyous Expert

*mkhas dga'*

མཁས་དགའ།

—

Foremost in terms of insight among the followers of the buddha Amitadhara.

g.4640 Joyous Faith

*dga' ba dad*

དགའ་བ་དད།

—

Birthplace of the buddha Bhavāntamaṅgandha.

g.4641 Joyous Fame

*grags dga'*

གྲགས་དགའ།

—

Son of the buddha Amitayaśas.

g.4642 Joyous Fame

*grags dga'*

གྲགས་དགའ།

—

Son of the buddha Kathendra.

g.4643 Joyous Focus

*dmigs pa dga'*

དམིགས་པ་དགའ།

—

Birthplace of the buddha Mahāyaśas.

g.4644 Joyous Force

*dga' sde*

དགའ་སྡེ།

—

Attendant of the buddha Amitābha.

g.4645 Joyous Force

*shugs dga'*

ཤུགས་དགའ།

—

Son of the buddha Pratimaṇḍitalocana.

g.4646 Joyous Gathering

*dga' ba stsogs pa*

དགའ་བ་སྐྱོགས་པ།

—

Birthplace of the buddha Manujacandra.

g.4647 Joyous God

*dga' bas lha*

དགའ་བས་ལྷ།

—

Father of the buddha Vijiṭāvin.

g.4648 Joyous Gods

*lha dga'*

ལྷ་དགའ།

—

Birthplace of the buddha Dhārmika.

g.4649 Joyous in All Regards

*kun tu dga'*

ཀུན་ཏུ་དགའ།

—

Foremost in terms of insight among the followers of the buddha Jñānaratna.

g.4650 Joyous Knowledge

*shes dga'*

ཤེས་དགའ།

—

Son of the buddha Maṇidharman.

g.4651 Joyous Leader

*kha lo sgyur dga'*

ཁ་ལོ་སྐུར་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Atyuccagāmin.

g.4652 Joyous Leader

*kha lo sgyur dga'*

ཁ་ལོ་སྐུར་དགའ།

—

Father of the buddha Anantavikrāmin.

g.4653 Joyous Light

*dga' 'od*

དགའ་འོད།

—

Son of the buddha Bhānumat.

g.4654 Joyous Listening

*snyan dga'*

སྐྱེན་དགའ།

—

Son of the buddha Pūrṇamati.

g.4655 Joyous Love

*byams dga'*

བྱམས་དགའ།

—

Attendant of the buddha Mañicaraṇa.

g.4656 Joyous Melody

*dga' ba'i dbyangs*

དགའ་བའི་དབྱངས།

—

Son of the buddha Sarvārthadarśin.

g.4657 Joyous Melody

*dga' ba'i dbyangs*

དགའ་བའི་དབྱངས།

—

Father of the buddha Nandeśvara.

g.4658 Joyous Melody of Excellent Qualities

*yon tan dbyangs dga'*

ཡོན་ཏན་དབྱངས་དགའ།

—

Foremost in terms of insight among the followers of the buddha Ghoṣadatta.

g.4659 Joyous Melody of Insight

*shes rab dga' ba'i dbyangs*

ཤེས་རབ་དགའ་བའི་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Trailokyapūjya.

g.4660 Joyous Merit

*bsod nams dga'*

བསོད་ནམས་དགའ།

—

Father of the buddha Dṛḍhasaṃdhi.

g.4661 Joyous Mind

*yid dga'*

ཡིད་དགའ།

—

Mother of the buddha Mahāsthāman.

g.4662 Joyous Mind

*yid dga'*

ཡིད་དགའ།

—

Mother of the buddha Tīṣya.

g.4663 Joyous Mind

*yid dga' ma*

ཡིད་དགའ་མ།

—

Mother of the buddha Mokṣatejas.

g.4664 Joyous Mind

*blo dga'*

བློ་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siddhārtha.

g.4665 Joyous Mind

*dga' ba'i blo*

དགའ་བའི་བློ།

—

Birthplace of the buddha Arhaddeva.

g.4666 Joyous Miracles

*rdzu 'phrul dga'*

རྗེ་འཕྲུལ་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Vigatakāṅkṣa.

g.4667 Joyous Moon

*zla ba dga' ba*

ལྷོ་བ་དགའ་བ།

—

Foremost in terms of insight among the followers of the buddha  
Gandhahastin.

g.4668 Joyous Movement

*dga' bas 'gro*

དགའ་བས་འགྲོ།

—

Son of the buddha Muktiskandha.

g.4669 Joyous Movement

*'gro ba dga'*

འགྲོ་བ་དགའ།

—

Attendant of the buddha Ratnaprabha.

g.4670 Joyous Movement

*'gro ba dga'*

འགྲོ་བ་དགའ།

—

Foremost in terms of insight among the followers of the buddha Rativyūha.

g.4671 Joyous Movement

*'gro bar dga'*

འགྲོ་བར་དགའ།

—

Son of the buddha Druma.

g.4672 Joyous Practice



*dga' spyod*

དགའ་སྤྱད།

—

Foremost in terms of insight among the followers of the buddha  
Ratnacandra.

g.4673 Joyous Proclamation

*dga' ba sgrogs*

དགའ་བ་སྐྱོགས།

—

Birthplace of the buddha Brahmadata.

g.4674 Joyous Proclamation

*dga' ba sgrogs pa*

དགའ་བ་སྐྱོགས་པ།

—

Birthplace of the buddha Satyaketu.

g.4675 Joyous Qualities

*yon tan dga'*

ཡོན་ཏན་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Dyutimat.

g.4676 Joyous Qualities

*yon tan dga' ba*

ཡོན་ཏན་དགའ་བ།

—

Mother of the buddha Jyotiṣka.

g.4677 Joyous Relinquishment

*spong dga'*

སྤོང་དགའ།

—

Attendant of the buddha Guṇakīrti.

g.4678 Joyous Roar

*dga' ba'i nga ro*

དགའ་བའི་ངོ་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amitayaśas.

g.4679 Joyous Roar

*dga' ba'i nga ro*

དགའ་བའི་ངོ་།

—

Son of the buddha Ūṛṇāvat.

g.4680 Joyous Roar

*dga' ba'i nga ro*

དགའ་བའི་ངོ་།

—

Foremost in terms of insight among the followers of the buddha Arhadyaśas.

g.4681 Joyous Ruler

*dga' ba'i dbang po*

དགའ་བའི་དབང་པོ་།

—

Father of the buddha Gaṇendra.

g.4682 Joyous Sage of Victorious Gatherings

*tshogs rgyal dga' ba drang srong*

ཚོགས་རྒྱལ་དགའ་བ་བྲང་སྟོང་།

—

Foremost in terms of insight among the followers of the buddha Lokaprabha.

g.4683 Joyous Sight

*mithong dga'*

མཐོང་དགའ།

—

Attendant of the buddha Tiṣya.

g.4684 Joyous Sight

*mithong dga'*

མཐོང་དགའ།

—

Foremost in terms of insight among the followers of the buddha Ratnākara.

g.4685 Joyous Sight

*mithong dga'*

མཐོང་དགའ།

—

Son of the buddha Vajradhvaja.

g.4686 Joyous Sight

*mithong dga'*

མཐོང་དགའ།

—

Attendant of the buddha Vikrīḍita.

g.4687 Joyous Sight

*mithong dga'*

མཐོང་དགའ།

—

Attendant of the buddha Meruśāsas.

g.4688 Joyous Sight

*mithong dga'*

མཐོང་དགའ།

—

Son of the buddha Sārathi.

g.4689 Joyous Sight

*mithong dga'*

མཐོང་དགའ།

—

Father of the buddha Kāñcanaprabha.

g.4690 Joyous Sight

*mithong dga'*

མཐོང་དགའ།

—

Attendant of the buddha Prabhākośa.

g.4691 Joyous Sight

*mithong dga'*

མཐོང་དགའ།

—

Son of the buddha Jñānakrama.

g.4692 Joyous Star

*skar ma dga'*

སྐར་མ་དགའ།

—

Birthplace of the buddha Velāma.

g.4693 Joyous Teacher

*ston dga'*

སྟོན་དགའ།

—

Son of the buddha Susvara.

g.4694 Joyous Training

*dga' 'dul*

དགའ་འདུལ།

—

Birthplace of the buddha Maṅgala.

g.4695 Joyous Truth

*bden dga'*

བདེན་དགའ།

—

Attendant of the buddha Duṣpradharṣa.

g.4696 Joyous Understanding

*rtogs dga'*

རྗོན་པ་དགའ།

—

Father of the buddha Mañicūḍa.

g.4697 Joyous View

*lta dga'*

ལྷ་དགའ།

—

Mother of the buddha Asaṅga.

g.4698 Joyous Vision

*dga' bar gzigs*

དགའ་བར་གཟིགས།

—

Buddha in the presence of whom the buddha Rāhudeva (114 according to the third enumeration) first gave rise to the mind of awakening.

g.4699 Joyous Water God

*chu lha dga'*

ཚུ་ལྷ་དགའ།

—

Foremost in terms of insight among the followers of the buddha Guṇagarbha.

g.4700 Joyous Wealth

*dga' 'byor*

དགའ་འབྲོར།

—

Father of the buddha Bhavāntamaṅigandha.

g.4701 Joyous Wisdom

*dga' ba blo*

དགའ་བ་ལྷོ།

—

Foremost in terms of insight among the followers of the buddha Siṃhadatta.

g.4702 Joyous World

*bde 'gro*

བདེ་འགྲོ།

—

Son of the buddha Kusumanetra.

g.4703 Joyous World

*'jig rten mngon dga'*

འཇིག་རྟེན་མངོན་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahita.

g.4704 Joyous World

*'gro dga'*

འགྲོ་དགའ།

—

Mother of the buddha Siṃhahastin.

g.4705 Joyous World

*'gro ba dga'*

འགྲོ་བ་དགའ།

—

Foremost in terms of insight among the followers of the buddha Sthāmaprāpta.

g.4706 Joyous World

*'jig rten dga'*

འཇིག་རྟེན་དགའ།

—

Son of the buddha Upakāragati.

g.4707 Joyous World

*'jig rten dga'*

འཇིག་རྟེན་དགའ།

—

Birthplace of the buddha Lokaprabha.

g.4708 Joyous World

*'jig rten mngon par dga' ba*

འཇིག་རྟེན་མངོན་པར་དགའ་བ།

—

Birthplace of the buddha Sucandra.

g.4709 Joyous Worship

*mchod dga'*

མཚོད་དགའ།

—

Son of the buddha Dyutimat.

g.4710 Joyous Worship

*dga' bas mchod*

དགའ་བས་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Rāhudeva.

g.4711 Joyous Worship by the World

*'jig rten dga' bas mchod*

འཇིག་རྟེན་དགའ་བས་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Ratnakrama.

g.4712 Joyous Worship of the Worthy

*dgra bcom dga' mchod*

དགའ་བཅོམ་དགའ་མཚོད།

—

Mother of the buddha Jitaśatru.

g.4713 Joyous Worthy One

*dgra bcom dga'*

དགའ་བཅོམ་དགའ།

—

Attendant of the buddha Prabhākara.

g.4714 Joyous Worthy One

*dgra bcom dga'*

དགའ་བཙམ་དགའ།

—

Foremost in terms of insight among the followers of the buddha  
Atyuccagāmin.

g.4715 Joyous Worthy One

*dgra bcom dga'*

དགའ་བཙམ་དགའ།

—

Mother of the buddha Jayanandin.

g.4716 Joyous Yearning

*dga' sred*

དགའ་སྲིད།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Rāhu.

g.4717 Jyeṣṭha

*gtso bo*

གཙོ་བོ།

*jyeṣṭha*

The 159th buddha in the first list, 158th in the second list, and 158th in the  
third list.

g.4718 Jyeṣṭhadatta

*gtso bos byin*

གཙོ་བོས་བྱིན།

*jyeṣṭhadatta*

The 585th buddha in the first list, 584th in the second list, and 578th in the  
third list.

g.4719 Jyeṣṭhavādin

*mchog gsung*

མཚོག་གསུང།

*jyeṣṭhavādin*



The 685th buddha in the first list, 684th in the second list, and 676th in the third list.

g.4720 Jyotīrāma

*skar ma la ni dgyes*

སྐར་མ་ལ་ནི་དབྱེས།

*jyotīrāma*

The 757th buddha in the first list, 756th in the second list, and 746th in the third list.

g.4721 Jyotiṣka

*skar mkhan*

སྐར་མ་ཁན།

*jyotiṣka*

The 123rd buddha in the first list, 123rd in the second list, and 124th in the third list.

g.4722 Jyotiṣka

*skar mkhan*

སྐར་མ་ཁན།

*jyotiṣka*

The 518th buddha in the first list, 518th in the second list, and 511th in the third list.

g.4723 Jyotiṣka

*skar mkhan*

སྐར་མ་ཁན།

*jyotiṣka*

The 571st buddha in the first list, 571st in the second list, and 564th in the third list.

g.4724 Jyotiṣmat

*snang ldan*

སྐར་ལྗན།

*jyotiṣmat*

The 885th buddha in the first list, 884th in the second list, and 875th in the third list.

g.4725 Jyotiṣprabha

*skar 'od*

སྐར་འོད།

*jyotiṣprabha*

The 711th buddha in the first list, 710th in the second list, and 700th in the third list.

g.4726 Jyotiṣprabhapāla

*skar 'od skyong*

སྐར་འོད་སྐྱོང་།

*jyotiṣprabhapāla*

The name of a brahmin youth who appears in the Buddhist Jātakas.

g.4727 kalaviṅka bird

—

—

*kalaviṅka*

In Buddhist literature refers to a mythical bird with the head of a human and the body of a bird. The kalaviṅka's call is said to be far more beautiful than that of all other birds and so compelling that it could be heard even before the bird has hatched. The call of the kalaviṅka is also used as an analogy to describe the voice of the Buddha.

g.4728 Kaliṅga

*ka ling ka*

ཀ་ལིང་ཀ་

*kaliṅga*

An ancient country on the Coromandel Coast.

g.4729 Kalmāṣapada

*rkang bkra*

རྐང་བཀྲ།

*kalmāṣapada*

The cannibal prince who was born from the rape of king Sudāsa by a ferocious lioness and developed a taste for the flesh of human children. In the story alluded to here, the cannibal prince sets out to imprison one thousand princes to slaughter, but the bodhisattva Prince Candra intervenes

and manages to turn the cannibal prince's mind toward virtue so that he releases all his captives. This version of the story is found in Āryaśūra's *Jātakamālā*, Jātaka 31, Toh 4150, folio 118.a.

g.4730 Kalmāṣapada

*rkang bkra*

རྐང་བཀྲ།

*kalmāṣapada*

The king who captured one hundred kings but released them after listening to King Sutasoma, the last of his captives, and developing faith in his teachings, especially the precepts on being true to one's word. Various versions of this Sutasoma Jātaka are found in Buddhist literature, from the Pali canon onward.

g.4731 Kalyāṇacūḍa

*dge ba'i gtsug*

དགེ་བའི་གཙུག་

*kalyāṇacūḍa*

The 804th buddha in the first list, 803rd in the second list, and not listed in the third list.

g.4732 Kanakamuni

*gser thub*

གསེར་ཐུབ།

*kanakamuni*

The 2nd buddha in the first list, 2nd in the second list, and 2nd in the third list.

g.4733 Kanakaparvata

*gser gyi ri bo*

གསེར་གྱི་རི་བོ།

*kanakaparvata*

The 129th buddha in the first list, 129th in the second list, and not listed in the third list.

g.4734 Kāñcanaprabha

*gser gyi 'od*

གསེར་གྱི་འོད།

*kāñcanaprabha*

The 614th buddha in the first list, 613th in the second list, and 607th in the third list.

g.4735 Kapila

*ser skya*

སེར་སྐྱལ།

*kapila*

A sage.

g.4736 Kapila

*ser skya*

སེར་སྐྱལ།

*kapila*

A prince.

g.4737 Kapilavastu

*ser skya'i gnas*

སེར་སྐྱལ་འགན་སལ།

*kapilavastu*

The city where Śākyamuni grew up as a prince.

g.4738 karmic imprint

*bag chags*

བག་ཆགས།

*vāsanā*

These are imprints left by actions in consciousness, which condition its future character and disposition.

g.4739 Kāśī

*ka shi*

ཀ་ཤི།

*kāśī*

Alternative name for the Indian city of Vārāṇasī.

g.4740 Kāśyapa

*'od srung*

འོད་སྤྱང།

*kāśyapa*

A buddha of the past.

g.4741 Kāśyapa

*'od srung*

འོད་སྤྱང།

*kāśyapa*

One of the Buddha Śākyamuni's principal pupils, who became the Buddha's successor on his passing.

g.4742 Kāśyapa

*'od srung*

འོད་སྤྱང།

*kāśyapa*

The 3rd buddha in the first list, 3rd in the second list, and 3rd in the third list.

g.4743 Kāśyapa

*'od srung*

འོད་སྤྱང།

*kāśyapa*

The 478th buddha in the first list, 477th in the second list, and 471st in the third list.

g.4744 Kathendra

*gsung dbang*

གསུང་དབང།

*kathendra*

The 793rd buddha in the first list, 792nd in the second list, and 782nd in the third list.

g.4745 Kātyāyana

*kA tyA'i bu*

ཀཱ་ཏྱ་འེ་བུ།

*kātyāyana*

Hearer present in the circle around Śākyamuni.

g.4746 Keen Intelligence

*blo gros sems pa*

ལྷོ་གྲོ་ས་སེམས་པ།

—

Attendant of the second buddha Kusuma.

g.4747 Keśin

*rngog ldan*

རྩོག་ལྷན།

*keśin*

A supernatural horse (bodhisattva), also known as Valāhassa, who saved shipwrecked persons from the island of man-eating rākṣasīs. See Rouse 1895, p. 127.

g.4748 Ketu

*tog*

ཏོག་

*ketu*

The 411th buddha in the first list, 410th in the second list, and 404th in the third list.

g.4749 Ketu

*tog*

ཏོག་

*ketu*

A buddha who is not listed in the first or second list but is 18th in the third list.

g.4750 Ketudhvaja

*tog gi rgyal mtshan*

ཏོག་གི་རྒྱལ་མཚན།

*ketudhvaja*

The 823rd buddha in the first list, 822nd in the second list, and 812th in the third list.

g.4751 Ketumat

*tog ldan*

ཉོག་ལྷན།

*ketumat*

The 778th buddha in the first list, 777th in the second list, and 767th in the third list.

g.4752 Ketumat

*tog ldan*

ཉོག་ལྷན།

*ketumat*

The 926th buddha in the first list, 925th in the second list, and 916th in the third list.

g.4753 Ketuprabha

*tog 'od*

ཉོག་འོད།

*ketuprabha*

The 552nd buddha in the first list, 552nd in the second list, and 545th in the third list.

g.4754 Keturāṣṭra

*yul 'khor tog*

ཡུལ་འཁོར་ཉོག་

*keturāṣṭra*

The 674th buddha in the first list, 673rd in the second list, and 665th in the third list.

g.4755 King

*rgyal po*

རྒྱལ་པོ།

—

Son of the buddha Pramodyakīrti.

g.4756 King Beyond Doubt

*rnam par gdon mi za ba'i rgyal po*

རྣམ་པར་གདོན་མི་ཟ་བའི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anupamavādin.

g.4757 King Free from Suffering

*mya ngan med pa'i rgyal po*

ལྷ་ངན་མེད་པའི་རྒྱལ་པོ།

—

Birthplace of the buddha Vijita.

g.4758 King Observing Liberation

*thar pa la dmigs pa'i rgyal po*

ཐར་པ་ལ་དམིགས་པའི་རྒྱལ་པོ།

—

Son of the buddha Brahmavasū.

g.4759 King of All Symbols and Language

*brda skad thams cad kyi rgyal po*

བར་སྐད་ཐམས་ཅད་ཀྱི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṣpa.

g.4760 King of Ascertaining Insight

*shes rab nam par nges pa'i rgyal po*

ཤེས་རབ་རྣམ་པར་ངེས་པའི་རྒྱལ་པོ།

—

Son of the buddha Prajñādatta.

g.4761 King of Astrologers

*skar mkhan rgyal po*

སྐར་མཁན་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Citraraśmi.

g.4762 King of Astrologers

*skar mkhan rgyal po*

སྐར་མཁན་རྒྱལ་པོ།



—

Foremost in terms of miraculous abilities among the followers of the buddha Jyotiṣka.

g.4763 King of Clarity

*gsal rgyal*

གསལ་རྒྱལ།

—

Buddha in the presence of whom the buddha Puṣpaketu (525 according to the third enumeration) first gave rise to the mind of awakening.

g.4764 King of Clear and Unmistaken Conduct

*spyod pa ma 'khrul gsal ba'i rgyal po*

སྟོད་པ་མ་འཁྲུལ་གསལ་བའི་རྒྱལ་པོ།

—

Father of the buddha Sulocana.

g.4765 King of Doctors

*sman pa'i rgyal po*

སྐུན་པའི་རྒྱལ་པོ།

—

Father of the buddha Acyuta.

g.4766 King of Excellent Qualities

*yon tan rgyal po*

ཡོན་ཏན་རྒྱལ་པོ།

—

Buddha in the presence of whom the buddha Amṛtaprabha (793 according to the third enumeration) first gave rise to the mind of awakening.

g.4767 King of Faith

*dad pa'i rgyal po*

དད་པའི་རྒྱལ་པོ།

—

Birthplace of the buddha Rājan.

g.4768 King of Fame

*rnam grags rgyal po*

རྣམ་གྲགས་རྒྱལ་པོ།

—

Son of the buddha Jyeṣṭhavādin.

g.4769 King of Fame

*nam grags rgyal po*

རྣམ་གྲགས་རྒྱལ་པོ།

—

Buddha in the presence of whom the buddha Vegajaha (985 according to the third enumeration) first gave rise to the mind of awakening.

g.4770 King of Gods

*lha'i rgyal po*

ལྷ་འི་རྒྱལ་པོ།

—

Attendant of the buddha Samṛddha.

g.4771 King of Gods

*lha yi rgyal po*

ལྷ་ཡི་རྒྱལ་པོ།

—

Buddha in the presence of whom the buddha Sarvārthadarśin (217 according to the third enumeration) first gave rise to the mind of awakening.

g.4772 King of Gods

*lha yi rgyal po*

ལྷ་ཡི་རྒྱལ་པོ།

—

Buddha in the presence of whom the buddha Manoratha (290 according to the third enumeration) first gave rise to the mind of awakening.

g.4773 King of Great Fame

*grags chen rgyal po*

གྲགས་ཆེན་རྒྱལ་པོ།

—

Attendant of the buddha Pradānakīrti.

g.4774 King of Great Gods

*lha chen rgyal po*

ལྷ་ཆེན་རྒྱལ་པོ།

—

Foremost in terms of insight among the followers of the buddha  
Candrapradīpa.

g.4775 King of Humans

*mi yi rgyal po*

མི་ཡི་རྒྱལ་པོ།

—

Foremost in terms of insight among the followers of the buddha Rājan.

g.4776 King of Leaders

*kha lo sgyur ba'i rgyal po*

ཁ་ལོ་སྐུར་བའི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Vidyutprabha.

g.4777 King of Leaders

*kha lo sgyur ba'i rgyal po*

ཁ་ལོ་སྐུར་བའི་རྒྱལ་པོ།

—

Foremost in terms of insight among the followers of the buddha  
Amogharaśmi.

g.4778 King of Leaders

*kha lo sgyur ba'i rgyal po*

ཁ་ལོ་སྐུར་བའི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Jñānaratna.

g.4779 King of Liberated Mind

*thar sems rgyal po*

ཐར་སེམས་རྒྱལ་པོ།

—

Father of the buddha Sukhacittin.

g.4780 King of Marks

*mtshan gyi rgyal po*

མཚན་གྱི་རྒྱལ་པོ།

—

Buddha in the presence of whom the buddha Arciskandha (449 according to the third enumeration) first gave rise to the mind of awakening.

g.4781 King of Marks

*mtshan gyi rgyal po*

མཚན་གྱི་རྒྱལ་པོ།

—

Buddha in the presence of whom the buddha Raśmirāja (510 according to the third enumeration) first gave rise to the mind of awakening.

g.4782 King of Medicine

*sman gyi rgyal po*

སླན་གྱི་རྒྱལ་པོ།

—

Foremost in terms of insight among the followers of the buddha Mañiprabha.

g.4783 King of Medicine

*sman gyi rgyal po*

སླན་གྱི་རྒྱལ་པོ།

—

Foremost in terms of insight among the followers of the buddha Sucīṇabuddhi.

g.4784 King of Medicine

*sman gyi rgyal po*

སླན་གྱི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vajrasena.

g.4785 King of Mountains

*ri rgyal*

རི་རྒྱལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sañjayin.

g.4786 King of Power

*mtshu rtsal rgyal po*

མཚུ་རྩལ་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṣpaprabha.

g.4787 King of Powerful Conduct

*mtshu rtsal spyod pa'i rgyal po*

མཚུ་རྩལ་སྤྱོད་པའི་རྒྱལ་པོ།

—

Son of the buddha Mayūraruta.

g.4788 King of Qualities

*yon tan rgyal po*

ཡོན་ཏན་རྒྱལ་པོ།

—

Buddha in the presence of whom the buddha Priyaṅgama (71 according to the third enumeration) first gave rise to the mind of awakening.

g.4789 King of Renown

*rnam par bsgrags pa'i rgyal po*

རྣམ་པར་བསྐྱེད་པའི་རྒྱལ་པོ།

—

A bodhisattva present in the circle around Śākyamuni.

g.4790 King of Retention

*gzungs kyi rgyal po*

གཟུངས་ཀྱི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Puṇyapradīpa.

g.4791 King of Sāla Trees

*sA la'i rgyal po*

སྐལ་ལྷན་རྒྱལ་པོ།

—

Buddha in the presence of whom the buddha Simhaghoṣa (160 according to  
the third enumeration) first gave rise to the mind of awakening.

g.4792 King of Śālas

*sA la'i rgyal po*

སྐལ་ལྷན་རྒྱལ་པོ།

—

Father of the buddha Druma.

g.4793 King of Superknowledge with Noble Awakening

*mngon par shes pa'i rgyal po byang chub 'phags*

མངོན་པར་ཤེས་པའི་རྒྱལ་པོ་བྱང་ཆུབ་འཕགས།

—

Foremost in terms of insight among the followers of the buddha Devarāja.

g.4794 King of Supreme Fragrance

*spos mchog rgyal po*

སྐྱོས་མཚོག་རྒྱལ་པོ།

—

Son of the buddha Ṛṣideva.

g.4795 King of Supreme Taste

*ro mchog rgyal po*

རོ་མཚོག་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Gaṇiprabhāsa.

g.4796 King of Supreme Virtue

*dge mchog rgyal po*

དགེ་མཚོག་རྒྱལ་པོ།

—

Son of the buddha Asita.

g.4797 King of the Array

*bkod pa'i rgyal po*

བཀོད་པའི་རྒྱལ་པོ།

—

Buddha in the presence of whom the buddha Roca (994 according to the third enumeration) first gave rise to the mind of awakening.

g.4798 King of the Array

*bkod pa'i rgyal po*

བཀོད་པའི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Laḍitakṣetra.

g.4799 King of the Array

*bkod pa'i rgyal po*

བཀོད་པའི་རྒྱལ་པོ།

—

Father of the buddha Girīndrakalpa.

g.4800 King of the Array of Empowering Wisdom

*ye shes stobs byed bkod pa'i rgyal po*

ཡེ་ཤེས་སྟོབས་བྱེད་བཀོད་པའི་རྒྱལ་པོ།

—

Attendant of the buddha Akṣobhyavarṇa.

g.4801 King of the Array of Offerings through Conduct in the World

*'jig rten gyi spyod pa bas mchod pa'i bkod pa'i rgyal po*

འཇིག་རྟེན་གྱི་སྟོན་པ་བས་མཚོན་པའི་བཀོད་པའི་རྒྱལ་པོ།

—

Attendant of the buddha Sūrya.

g.4802 King of the Blooming Flowers of Radiant Splendor

*'od zer gyi gzi brjid me tog kun tu rgyas pa'i rgyal po*

འོད་ཟེར་གྱི་གཟི་བརྗིད་མེད་ཏེ་གཏུག་རྒྱལ་པའི་རྒྱལ་པོ།

—

Foremost in terms of insight among the followers of the buddha Vararūpa.

g.4803 King of the Certainty of Insight and Acumen

*shes rab spobs pa rnam par nges pa'i rgyal po*

ཤེས་རབ་སྐྱོབས་པ་རྣམ་པར་ངེས་པའི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pūjya.

g.4804 King of the Fathomless Array

*bkod pa dpag tu med pa'i rgyal po*

བཀོད་པ་དཔག་ཏུ་མེད་པའི་རྒྱལ་པོ།

—

Mother of the buddha Māraḥṣayaṃkara.

g.4805 King of the Gathering

*tshogs can rgyal po*

ཚོགས་ཅན་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mālādhārin.

g.4806 King of the Gathering

*tshogs can rgyal po*

ཚོགས་ཅན་རྒྱལ་པོ།

—

Father of the buddha Ūṛṇa

g.4807 King of the Gathering

*tshogs can rgyal po*

ཚོགས་ཅན་རྒྱལ་པོ།

—

Foremost in terms of insight among the followers of the buddha Nirbhaya.

g.4808 King of the Gathering



*tshogs can rgyal po*

ཚོགས་ཅན་རྒྱལ་པོ།

—

Foremost in terms of insight among the followers of the buddha Yaśomati.

g.4809 King of the Hundred Thousandfold Factors of Precious Qualities

*yon tan rin po che brgya stong gi yan lag gi rgyal po*

ཡོན་ཏན་རིན་པོ་ཆེ་བརྒྱ་སྟོང་གི་ཡན་ལག་གི་རྒྱལ་པོ།

—

Birthplace of the buddha Tejorāja.

g.4810 King of the Lamp of Dharma

*chos kyi sgron ma'i rgyal po*

ཚོས་ཀྱི་སློན་མའི་རྒྱལ་པོ།

—

Attendant of the buddha Dharmadatta.

g.4811 King of the Lamp of Excellent Sight

*legs mthong sgron ma'i rgyal po*

ལེགས་མཐོང་སློན་མའི་རྒྱལ་པོ།

—

Father of the buddha Ratnapriya.

g.4812 King of the Melodious Lion's Roar

*seng ge rnam par sgrogs pa'i sgra dbyangs kyi rgyal po*

སེང་གེ་རྣམ་པར་སློགས་པའི་སླ་དབྱངས་ཀྱི་རྒྱལ་པོ།

—

A bodhisattva present in the circle around Śākyamuni.

g.4813 King of the Mind

*sems kyi rgyal po*

སེམས་ཀྱི་རྒྱལ་པོ།

—

Father of the buddha Maṅgala.

g.4814 King of the Mind

*sems kyi rgyal po*

སེམས་ཀྱི་རྒྱལ་པོ།

—

Son of the buddha Mokṣatejas.

g.4815 King of the Mind's Wisdom

*blo'i ye shes kyi rgyal po*

བློའི་ཡེ་ཤེས་ཀྱི་རྒྱལ་པོ།

—

Attendant of the buddha Ābhāsaraśmi.

g.4816 King of the Ornament Array of Liberation

*thar pa'i rgyan bkod pa'i rgyal po*

ཐར་པའི་རྒྱན་བཀོད་པའི་རྒྱལ་པོ།

—

Son of the buddha Viśvadeva.

g.4817 King of the Ornamented Array

*rgyan bkod pa'i rgyal po*

རྒྱན་བཀོད་པའི་རྒྱལ་པོ།

—

Foremost in terms of insight among the followers of the buddha Bahudevaghuṣṭa.

g.4818 King of the Qualities of Liberation

*thar pa'i yon tan rgyal po*

ཐར་པའི་ཡོན་ཏན་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇadharmā.

g.4819 King of the Source of Yogic Discipline

*brtul zhugs 'byung ba'i rgyal po*

བརྟུལ་ཞུགས་འབྱུང་བའི་རྒྱལ་པོ།

—

Son of the buddha Vijita.

g.4820 King of the Splendid Light of Deep Accumulations of Gold

*gser stug po bsags pa'i 'od gzi brjid kyi rgyal po*

གསེར་སྤུག་པོ་བསགས་པའི་འོད་གཟི་བརྗིད་ཀྱི་རྒྱལ་པོ།

—

A bodhisattva present in the circle around Śākyamuni.

g.4821 King of the Splendid Light of Excellent Gold

*gser bzangs nges 'od gzi brjid rgyal po*

གསེར་བཟངས་ངེས་འོད་གཟི་བརྗིད་རྒྱལ་པོ།

—

Father of the buddha Akṣobhyavarṇa.

g.4822 King of the Splendor of Excellent Body

*lus bzangs gzi brjid rgyal po*

ལུས་བཟངས་གཟི་བརྗིད་རྒྱལ་པོ།

—

Attendant of the buddha Brahmagāmin.

g.4823 King of the Splendor of Liberated Abandonment

*rnam par grol bas spong ba'i gzi brjid rgyal po*

རྣམ་པར་གྲོལ་བས་སྦྱང་བའི་གཟི་བརྗིད་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Cāritratīrtha.

g.4824 King of the Stainless Heap

*sgrib pa med par brtsegs pa'i rgyal po*

སྒྲིབ་པ་མེད་པར་བརྟེན་པའི་རྒྱལ་པོ།

—

Foremost in terms of insight among the followers of the buddha Hitaiṣin.

g.4825 King of the Superknowledge of the Flower of Wisdom

*ye shes me tog mngon par shes pa'i rgyal po*

ཡེ་ཤེས་མེ་ཏོག་མཛོད་པར་ཤེས་པའི་རྒྱལ་པོ།

—

Attendant of the buddha Uttīrṇapaṅka.

g.4826 King of the Supreme Refuge

*skyabs mchog rgyal po*

སྐྱབས་མཚོག་རྒྱལ་པོ།

—

Foremost in terms of insight among the followers of the buddha Jīvaka.

g.4827 King of Timely Knowledge

*dus mkhyen rgyal po*

དུས་མཁྱེན་རྒྱལ་པོ།

—

Buddha in the presence of whom the buddha Anupamavādin (675 according to the third enumeration) first gave rise to the mind of awakening.

g.4828 King of Trees

*ljon pa'i dbang po*

ལྗོན་པའི་དབང་པོ།

—

Father of the buddha Atyuccagāmin.

g.4829 King of Trees

*ljon pa'i dbang po*

ལྗོན་པའི་དབང་པོ།

—

Father of the buddha Sukhita.

g.4830 King of Truth

*bden pa'i rgyal po*

བདེན་པའི་རྒྱལ་པོ།

—

Attendant of the buddha Avabhāsadarśin.

g.4831 King of Virtue

*dge ba'i rgyal po*

དགེ་བའི་རྒྱལ་པོ།

—

Birthplace of the buddha Dharmacchattra.

g.4832 King of Wealth

*'byor pa'i rgyal po*

འབྲོར་པའི་རྒྱལ་པོ།

—

Father of the buddha Samṛddha.

g.4833 King of Wisdom

*ye shes rgyal po*

ཡེ་ཤེས་རྒྱལ་པོ།

—

Attendant of the buddha Śaśin.

g.4834 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.4835 Kinnara Melody

*mi'am ci'i dbyangs*

མི་འམ་ཅི་འི་དབྱངས།

—

Mother of the buddha Mayūra.

g.4836 Kintu

*kin du · kin tu*

ཀིན་དུ། · ཀིན་ཏུ།

*kintu*

A brahmin mentioned in connection with what is likely a story of a past life of the Buddha.

g.4837 Knot of Joy

*be'u dga'*

བེའུ་དགའ་།

—

Son of the buddha Anilavegagāmin.

g.4838 Knower of the Gathering

*bsdu ba mkhyen pa*

བསྐྱུ་བ་མཚུན་པ།

—

Buddha in the presence of whom the buddha Vratatapas (448 according to the third enumeration) first gave rise to the mind of awakening.

g.4839 Knower of the Meaning

*don ni dgongs pa*

དོན་ནི་དགོངས་པ།

—

Buddha in the presence of whom the buddha Vidyutketu (509 according to the third enumeration) first gave rise to the mind of awakening.

g.4840 Knowledge Gift

*shes byin*

ཤེས་བྱིན།

—

Son of the buddha Jñānarāṣi.

g.4841 Knowledge Joy

*shes dga'*

ཤེས་དགའ།

—

Son of the buddha Sujñāna.

g.4842 Knowledge of Gathering

*bsdu ba'i blo mnga*

བསྐྱུ་བའི་བློ་མང།

—

Buddha in the presence of whom the buddha Vighuṣṭarāja (532 according to the third enumeration) first gave rise to the mind of awakening.

g.4843 Knowledge of Yogic Discipline

*brtul zhugs shes*

བརྟུལ་ལྷགས་ཤེས།

—

Father of the buddha Amitalocana.

g.4844 Knowledge Wealth

*shes 'byor*

ཤེས་འབྱོར།

—

Attendant of the buddha Sujñāna.

g.4845 Knowledgeable

*shes ldan*

ཤེས་ལྡན།

—

Father of the buddha Jñānavikrama.

g.4846 Knowledgeable

*shes ldan*

ཤེས་ལྡན།

—

Son of the buddha Jñānavikrama.

g.4847 Knowledgeable

*shes ldan*

ཤེས་ལྡན།

—

Son of the buddha Jñānakīrti.

g.4848 Knowledgeable

*shes can*

ཤེས་ཅན།

—

Attendant of the buddha Vigatakāṅkṣa.

g.4849 Knowledgeable Worship

*shes ldan mchod*

ཤེས་ལྷན་མཚོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Jñānarāśi.

g.4850 Kolita

*pang nas skyes*

པང་ནས་སྐྱེས།

*kolita*

Foremost in terms of miraculous abilities among the followers of the buddha  
Śākyamuni.

g.4851 Krakucchanda

*'khor ba 'jig*

འཁོར་བ་འཇིག།

*krakucchanda*

The 1st buddha in the first list, 1st in the second list, and 1st in the third list.

g.4852 krośa

*rgyang grags*

རྒྱང་གྲགས།

*krośa*

A quarter of a yojana, a distance that could be between one and over two  
miles. The milestones or kos-stones along the Indian trunk road were just  
over two miles apart. The Tibetan means “earshot.”

g.4853 Kṛtāntadarśin

*mdzad mtha' gzig*

མཛད་མཐའ་གཟིགས།

*kṛtāntadarśin*

The 981st buddha in the first list, 980th in the second list, and 971st in the  
third list.

g.4854 Kṛtārtha

*don mdzad*

དོན་མཛད།



*kṛtārtha*

The 980th buddha in the first list, 979th in the second list, and 970th in the third list.

g.4855 Kṛtārthadarśin

*don mdzad gzigs*

དོན་མཛད་གཟིགས།

*kṛtārthadarśin*

The 188th buddha in the first list, 187th in the second list, and 187th in the third list.

g.4856 Kṛtavarman

*go bgos*

གོ་བགོས།

*kṛtavarman*

The 383rd buddha in the first list, 382nd in the second list, and 376th in the third list.

g.4857 Kṣāntivādin

*bzod par smra ba*

བཟོད་པར་སྐྱ་བ།

*kṣāntivādin*

A sage who appears in the Jātakas.

g.4858 kṣatriya

*rgyal rigs*

རྒྱལ་རིགས།

*kṣatriya*

The ruling caste in the traditional four-caste hierarchy of India, it is associated with warriors, the aristocracy, and kings.

g.4859 Kṣatriya

*rgyal rigs*

རྒྱལ་རིགས།

*kṣatriya*

The 662nd buddha in the first list, 661st in the second list, and 653rd in the third list.

g.4860 Kṣema

*dge ba*

དགེ་བ།

*kṣema*

The 553rd buddha in the first list, 553rd in the second list, and 546th in the third list.

g.4861 Kṣemaṃkara

*dge mdzad*

དགེ་མཛད།

*kṣemaṃkara*

The 977th buddha in the first list, 976th in the second list, and 967th in the third list.

g.4862 Kṣemapriya

*dge dgyes*

དགེ་དགྱེས།

*kṣemapriya*

The 937th buddha in the first list, 936th in the second list, and 927th in the third list.

g.4863 Kṣemottamarāja

*dge mchog rgyal po*

དགེ་མཚོག་རྒྱལ་པོ།

*kṣemottamarāja*

The 375th buddha in the first list, 374th in the second list, and 369th in the third list.

g.4864 Kumuda

*ku mu da*

ཀུ་མུ་ད།

—

Son of the buddha Amṛta.

g.4865 Kumuda

*ku mu da*

ཀུ་མུ་ད།

—

Attendant of the buddha Gaganasvara.

g.4866 Kumuda Essence

*ku mu da yi snying po*

ཀུ་མུ་དཔི་སྙིང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dr̥ḍhasvara.

g.4867 Kuru

*ku ru · sgra mi snyan*

ཀུ་རུ། ་ སྒྲ་མི་སྙན།

*kuru*

In Buddhist cosmology, it refers to (1) the continent to the north of Mount Sumeru, and (2) a land to the north of Jambudvīpa.

g.4868 Kuśa

*ku sha*

ཀུ་ཤ།

*kuśa*

A prince who appears in the Jātakas.

g.4869 Kuśalaprabha

*dge ba'i 'od*

དགེ་བའི་འོད།

*kuśalaprabha*

The 704th buddha in the first list, 703rd in the second list, and 693rd in the third list.

g.4870 Kuśalapradīpa

*dge ba'i sgron ma*

དགེ་བའི་སྒྲོན་མ།

*kuśalapradīpa*

The 858th buddha in the first list, 857th in the second list, and 847th in the third list.

g.4871 Kusuma

*me tog*

མེ་ཏོག

*kusuma*

The 9th buddha in the first list, 9th in the second list, and 9th in the third list.

g.4872 Kusuma

*me tog*

མེ་ཏོག

*kusuma*

The 10th buddha in the first list, 10th in the second list, and 10th in the third list.

g.4873 Kusumadatta

*me tog byin*

མེ་ཏོག་བྱིན།

*kusumadatta*

The 244th buddha in the first list, 243rd in the second list, and 243rd in the third list.

g.4874 Kusumadeva

*lha yi me tog*

ལྷ་ཡི་མེ་ཏོག

*kusumadeva*

The 104th buddha in the first list, 104th in the second list, and 105th in the third list.

g.4875 Kusumanetra

*me tog spyan*

མེ་ཏོག་སྤྱན།

*kusumanetra*

The 197th buddha in the first list, 196th in the second list, and 196th in the third list.

g.4876 Kusumaparvata

*me tog ri bo*

མེ་ཏོག་རི་བོ།

*kusumaparvata*

The 164th buddha in the first list, 163rd in the second list, and 163rd in the third list.

g.4877 Kusumaprabha

*me tog 'od*

མེ་ཏོག་འོད།

*kusumaprabha*

The 842nd buddha in the first list, 841st in the second list, and 831st in the third list.

g.4878 Kusumaraśmi

*me tog 'od zer*

མེ་ཏོག་འོད་ཟེར།

*kusumaraśmi*

The 53rd buddha in the first list, 53rd in the second list, and 54th in the third list.

g.4879 Kusumarāṣṭra

*yul 'khor me tog*

ཡུལ་འཁོར་མེ་ཏོག།

*kusumarāṣṭra*

The 412th buddha in the first list, 411th in the second list, and 405th in the third list.

g.4880 Laḍita

*mdzes pa*

མཛེས་པ།

*laḍita*

The 790th buddha in the first list, 789th in the second list, and 779th in the third list.

g.4881 Laḍitagāmin

*mdzes gshegs*

མཛེས་གཤེགས།

*laḍitagāmin*

The 987th buddha in the first list, 986th in the second list, and 977th in the third list.

g.4882 Laḍitāgragāmin

*mchog tu mdzes par gshegs*

མཚོག་ཏུ་མངོས་པར་གཤེགས།

*laḍitāgragāmin*

The 728th buddha in the first list, 727th in the second list, and 717th in the third list.

g.4883 Laḍitakrama

*mdzes gshegs*

མངོས་གཤེགས།

*laḍitakrama*

The 809th buddha in the first list, 808th in the second list, and 797th in the third list.

g.4884 Laḍitakṣetra

*zhing bzang*

ཞིང་བཟང།

*laḍitakṣetra*

The 494th buddha in the first list, 493rd in the second list, and 487th in the third list.

g.4885 Laḍitanetra

*spyang sdug pa*

སྤྱན་སྤུག་པ།

*laḍitanetra*

The 556th buddha in the first list, 556th in the second list, and 549th in the third list.

g.4886 Laḍitavikrama

*mdzes par gshegs*

མངོས་པར་གཤེགས།

*laḍitavikrama*

The 308th buddha in the first list, 307th in the second list, and 302nd in the third list.

g.4887 Laḍitavyūha

*bkod pa mdzes*

བཀོད་པ་མཛེས།

*laḍitaṅyūha*

The 820th buddha in the first list, 819th in the second list, and 809th in the third list.

g.4888 Lady of Fine Worship

*legs mchod ma*

ལེགས་མཚོད་མ།

—

Mother of the buddha Śrīprabha.

g.4889 Lady of Joy

*dga' ba'i dbang phyug*

དགའ་བའི་དབང་ཕྱུག

—

Mother of the buddha Sūrata.

g.4890 Lady of Powerful Qualities

*yon tan mthu bdag*

ཡོན་ཏན་མཐུ་བདག

—

Mother of the buddha Sthāmaśrī.

g.4891 Lady of Śāla Trees

*sA la'i bdag*

སྐ་ལའི་བདག

—

Mother of the buddha Hutārci.

g.4892 Lady of Splendor

*gzi brjid bdag mo*

གཟི་བརྗིད་བདག་མོ།

—

Mother of the buddha Saṃjaya.

g.4893 Lady of the Land

*sa'i dbang phyug ma*

སའི་དབང་ཕྱག་མ།

—

Mother of the buddha Padmapārśva.

g.4894 Lady of the Land

*sa yi bdag mo*

ས་ཡི་བདག་མོ།

—

Mother of the buddha Gandhahastin.

g.4895 Lady of the Land

*sa bdag ma*

ས་བདག་མ།

—

Mother of the buddha Anihatavrata.

g.4896 Lady of the Stars

*rgyu skar bdag mo*

རྒྱ་སྐར་བདག་མོ།

—

Mother of the buddha Anantayaśas.

g.4897 Lady of Virtues

*dge ba'i dbang phyug ma*

དགེ་བའི་དབང་ཕྱག་མ།

—

Mother of the buddha Trailokyapūjya.

g.4898 Lady Who Masters the Dharma

*chos kyi dbang phyug ma*

ཚོས་ཀྱི་དབང་ཕྱག་མ།

—

Mother of the buddha Laḍitāgragāmin.

g.4899 Lady Who Masters the Dharma

*chos kyi dbang phyug ma*

ཚོས་ཀྱི་དབང་ཕྱག་མ།



—

Mother of the buddha Brahmaruta.

g.4900 Lady Who Masters the Dharma

*chos kyi dbang phyug ma*

ཚོས་ཀྱི་དབང་ཕྱུག་མ།

—

Mother of the buddha Jagadmati.

g.4901 Lady Who Rules the Demigods

*lha ma yin dbang bdag mo*

ལྷ་མ་ཡིན་དབང་བདག་མོ།

—

Mother of the buddha Rāhu.

g.4902 Lamp

*sgron ma*

སྒོན་མ།

—

Father of the buddha Sumedhas.

g.4903 Lamp

*sgron ma*

སྒོན་མ།

—

Son of the buddha Satyaketu.

g.4904 Lamp

*sgron ma*

སྒོན་མ།

—

Father of the buddha Yajñasvara.

g.4905 Lamp

*sgron ma*

སྒོན་མ།

—

Father of the buddha Sucandra.

g.4906 Lamp

*sgron ma*

སྣོན་མ།

—

Father of the buddha Ṛṣiprasanna.

g.4907 Lamp

*sgron ma*

སྣོན་མ།

—

Father of the buddha Deva.

g.4908 Lamp

*sgron ma*

སྣོན་མ།

—

Attendant of the buddha Pradīpa.

g.4909 Lamp

*sgron ma*

སྣོན་མ།

—

Attendant of the buddha Dṛḍhasvara.

g.4910 Lamp Gift

*sgron ma byin*

སྣོན་མ་བྱིན།

—

Son of the buddha Meruṣās.

g.4911 Lamp Gift

*sgron ma byin*

སྣོན་མ་བྱིན།

—

Mother of the buddha Nandeśvara.

g.4912 Lamp Hand

*sgron ma'i lag*

སྒོན་མའི་ལག།

—

Attendant of the buddha Sārathi.

g.4913 Lamp King

*sgron ma'i rgyal po*

སྒོན་མའི་རྒྱལ་པོ།

—

Father of the buddha Svaracodaka.

g.4914 Lamp Light

*sgron ma 'od*

སྒོན་མ་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sūryaraśmi.

g.4915 Lamp Maker

*sgron ma byed*

སྒོན་མ་བྱེད།

—

Foremost in terms of insight among the followers of the buddha Pradīpa.

g.4916 Lamp of Awakening

*byang chub sgron ma*

བྱང་ལྡན་སྒོན་མ།

—

Birthplace of the buddha Guṇasāgara.

g.4917 Lamp of Awakening

*byang chub 'od*

བྱང་ལྡན་འོད།

—

Birthplace of the buddha Guṇasāgara.

g.4918 Lamp of Excellent Training

*legs dul sgron ma*

ལེགས་དུལ་སྒྲོན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Suvaktra.

g.4919 Lamp of Fame

*grags pa'i sgron ma*

གྲགས་པའི་སྒྲོན་མ།

—

Foremost in terms of insight among the followers of the buddha Subhaga.

g.4920 Lamp of Fame

*rnam par grags pa'i sgron ma*

རྣམ་པར་གྲགས་པའི་སྒྲོན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sthitavegajñāna.

g.4921 Lamp of Fame

*rnam par grags pa'i sgron ma*

རྣམ་པར་གྲགས་པའི་སྒྲོན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Marudadhipa.

g.4922 Lamp of Fame

*grags pa'i sgron ma*

གྲགས་པའི་སྒྲོན་མ།

—

Foremost in terms of insight among the followers of the buddha Gaṇiprabhāsa.

g.4923 Lamp of Freedom from Attachment

*chags pa med pa'i sgron ma*

ཆགས་པ་མེད་པའི་སྒྲོན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Yaśaḥkīrti.

g.4924 Lamp of Great Beings

*bdag nyid chen po'i sgron ma*

བདག་ཉིད་ཆེན་པོའི་སྒྲོན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Tejorāśi.

g.4925 Lamp of Great Power

*dbang chen sgron ma*

དབང་ཆེན་སྒྲོན་མ།

—

Foremost in terms of insight among the followers of the buddha  
Janendrakalpa.

g.4926 Lamp of Honesty

*sgron ma drang po*

སྒྲོན་མ་དྲང་པོ།

—

Attendant of the buddha Vidyuddatta.

g.4927 Lamp of Insight

*shes rab sgron ma*

ཤེས་རབ་སྒྲོན་མ།

—

Foremost in terms of insight among the followers of the buddha Ratnakīrti.

g.4928 Lamp of Insight

*shes rab sgron ma*

ཤེས་རབ་སྒྲོན་མ།

—

Son of the buddha Laḍitakṣetra.

g.4929 Lamp of Insight

*bsod nams sgron ma*

བསོད་ནམས་སྣོན་མ།

—

Foremost in terms of insight among the followers of the buddha  
Caraṇaprasanna.

g.4930 Lamp of Intelligence

*blo'i sgron ma*

སྣོན་སྣོན་མ།

—

Son of the buddha Anantatejas.

g.4931 Lamp of Liberation

*rnam par grol ba'i sgron ma*

རྣམ་པར་གྲོལ་བའི་སྣོན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Arciṣmat.

g.4932 Lamp of Merit

*bsod nams sgron ma*

བསོད་ནམས་སྣོན་མ།

—

Birthplace of the buddha Pradīpa.

g.4933 Lamp of Splendor

*gzi brjid sgron*

གཟི་བརྗིད་སྣོན་མ།

—

Birthplace of the buddha Sudarśana.

g.4934 Lamp of Splendor

*gzi brjid sgron ma*

གཟི་བརྗིད་སྣོན་མ།

—

Birthplace of the buddha Gagana.

g.4935 Lamp of the Mind

*blo'i sgron ma*

སློའི་སློན་མ།

—

Son of the buddha Oṣadhi.

g.4936 Lamp of the View

*lta ba'i sgron ma*

ལྷ་བའི་སློན་མ།

—

Foremost in terms of insight among the followers of the buddha Jñānarāja.

g.4937 Lamp of the World

*'jig rten sgron ma*

འཇིག་རྟེན་སློན་མ།

—

Mother of the buddha Arciskandha.

g.4938 Lamp of the World

*'jig rten sgron ma*

འཇིག་རྟེན་སློན་མ།

—

Birthplace of the buddha Caraṇabhrāja.

g.4939 Lamp of Wealth

*nor gyi sgron ma*

ནོར་གྱི་སློན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Susthita.

g.4940 Lamp of Wisdom

*blo'i sgron ma*

སློའི་སློན་མ།

—

Foremost in terms of insight among the followers of the buddha Ratnaketu.

g.4941 Lamp of Wisdom

*ye shes sgron*

ཡེ་ཤེས་སྒྲོན།

—

Birthplace of the buddha Brahmaketu.

g.4942 Lamp of Wisdom

*ye shes sgron ma*

ཡེ་ཤེས་སྒྲོན་མ།

—

Birthplace of the buddha Sujñāna.

g.4943 Land

*yul 'khor*

ཡུལ་འཁོར།

—

Attendant of the buddha Prajñārāṣṭra.

g.4944 Land

*yul sa*

ཡུལ་ས།

—

Attendant of the buddha Sukhābha.

g.4945 Land of Chariots

*yul 'khor shing rta can*

ཡུལ་འཁོར་ཤིང་རྟ་ཅན།

—

Attendant of the buddha Ratnacandra.

g.4946 Land of Courage

*yul 'khor brtan*

ཡུལ་འཁོར་བརྟན།

—

Birthplace of the buddha Candana.

g.4947 Land of Dharma Virtue

*yul 'khor chos dge*



ཡུལ་འཁོར་ཚེས་དག

—

Son of the buddha Kṣatriya.

g.4948 Land of Excellence

*yul 'khor bzang*

ཡུལ་འཁོར་བཟང་།

—

Attendant of the buddha Vairocana.

g.4949 Land of Excellence

*yul 'khor bzang po*

ཡུལ་འཁོར་བཟང་པོ།

—

Father of the buddha Guṇārci.

g.4950 Land of Excellence

*yul 'khor bzang*

ཡུལ་འཁོར་བཟང་།

—

Father of the buddha Nāgaprabhāsa.

g.4951 Land of Excellence

*yul 'khor bzang*

ཡུལ་འཁོར་བཟང་།

—

Father of the buddha Vimāla.

g.4952 Land of Excellence

*yul 'khor bzang*

ཡུལ་འཁོར་བཟང་།

—

Father of the buddha Amitadhara.

g.4953 Land of Excellence

*yul 'khor bzang po*

ཡུལ་འཁོར་བཟང་པོ།

—

Father of the buddha Mahita.

g.4954 Land of Excellence

*yul 'khor bzang po*

ཡུལ་འཁོར་བཟང་པོ།

—

Father of the buddha Marudyaśas.

g.4955 Land of Excellence

*yul 'khor bzang*

ཡུལ་འཁོར་བཟང་།

—

Father of the buddha Bhāgīrathi.

g.4956 Land of Excellence

*yul 'khor bzang*

ཡུལ་འཁོར་བཟང་།

—

Father of the buddha Ugrasena.

g.4957 Land of Excellence

*yul 'khor bzang*

ཡུལ་འཁོར་བཟང་།

—

Father of the buddha Vaidyarāja.

g.4958 Land of Excellence

*yul 'khor bzang*

ཡུལ་འཁོར་བཟང་།

—

Son of the buddha Prajñārāṣṭra.

g.4959 Land of Excellence

*yul 'khor yul bzang*

ཡུལ་འཁོར་ཡུལ་བཟང་།

—

Birthplace of the buddha Susvara.

g.4960 Land of Happiness

*yul 'khor bde dang ldan*

ཡུལ་འཁོར་བདེ་དང་ལྷན།

—

Birthplace of the buddha Gaṇiprabha.

g.4961 Land of Joy

*yul 'khor dga'*

ཡུལ་འཁོར་དགའ།

—

Foremost in terms of insight among the followers of the buddha Mahāyaśas.

g.4962 Land of Joy

*yul dga'*

ཡུལ་དགའ།

—

Father of the buddha Sucīrṇavipāka.

g.4963 Land of Light

*yul 'od ma*

ཡུལ་འོད་མ།

—

Mother of the buddha Candrānana.

g.4964 Land of Medicine

*yul 'khor sman ldan*

ཡུལ་འཁོར་སྐྱུ་ལྷན།

—

Birthplace of the buddha Vijitāvin.

g.4965 Land of Wisdom

*yul 'khor ye shes*

ཡུལ་འཁོར་ཡེ་ཤེས།

—

Foremost in terms of insight among the followers of the buddha  
Amoghavikramin.

g.4966 Language of Insight

*shes rab sgra skad*

ཤེས་རབ་སྒྲ་སྐད།

—

Foremost in terms of insight among the followers of the buddha  
Śailendrarāja.

g.4967 Lap Born

*pang nas skyes pa*

པང་ནས་སྐྱེས་པ།

—

Attendant of the buddha Vāsava.

g.4968 lay practitioner

*dge bsnyen · dge bsnyen ma*

དགེ་བསྟེན། · དགེ་བསྟེན་མ།

*upāsaka · upāsikā*

g.4969 Laying Down the Load

*khur bor*

ཁུར་བོར།

—

Buddha in the presence of whom the buddha Siṃhagati (803 according to  
the third enumeration) first gave rise to the mind of awakening.

g.4970 Leader

*ded dpon*

དེད་དཔོན།

—

Son of the buddha Kāśyapa.

g.4971 Leader

*kha lo sgyur*

ཁ་ལོ་སྐུར།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Guṇadhvaja.

g.4972 Leader

*gtso bo*

གཙོ་བོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Prajñākūṭa.

g.4973 Leader

*kha lo sgyur*

ཁ་ལོ་སྐུར།

—

Foremost in terms of insight among the followers of the buddha Aparājita-  
dhvaja.

g.4974 Leader

*kha lo sgyur*

ཁ་ལོ་སྐུར།

—

Son of the buddha Ugraprabha.

g.4975 Leader

*kha lo sgyur*

ཁ་ལོ་སྐུར།

—

Son of the buddha Mahāsthāman.

g.4976 Leader

*kha lo sgyur ba*

ཁ་ལོ་སྐུར་བ།

—

Son of the buddha Anāvilārtha.

g.4977 Leader

*gtso bo*

གཙོ་བོ།

—

Attendant of the buddha Jyeṣṭhadatta.

g.4978 Leader

*kha lo sgyur*

འཇོ་སྐྱེད།

—

Son of the buddha Viśiṣṭasvarāṅga.

g.4979 Leader

*kha sgyur*

འ་སྐྱེད།

—

Son of the buddha Adoṣa.

g.4980 Leader

*kha sgyur*

འ་སྐྱེད།

—

Son of the buddha Brahmaruta.

g.4981 Leader

*kha sgyur*

འ་སྐྱེད།

—

Son of the buddha Sudarśana.

g.4982 Leader

*gtso bo*

གཙོ་བོ།

—

Attendant of the buddha Amṛtaprasanna.

g.4983 Leader

*gtso bo*

གཙོ་བོ།

—

Son of the buddha Laḍita.

g.4984 Leader

*kha sgyur*

འ་སྐྱུར།

—

Son of the buddha Suvaktra.

g.4985 Leader

*kha sgyur*

འ་སྐྱུར།

—

Son of the buddha Sūryapriya.

g.4986 Leader

*kha sgyur*

འ་སྐྱུར།

—

Son of the buddha Uṭpala.

g.4987 Leader

*kha sgyur*

འ་སྐྱུར།

—

Son of the buddha Kṣemaṃkara.

g.4988 Leader

*gtso bo*

གཙོ་བོ།

—

Attendant of the buddha Vibhaktajñāsvara.

g.4989 Leader

*kha sgyur*

འ་སྐྱུར།

—

Son of the buddha Harivaktra.

g.4990 Leader

*kha sgyur*

འ་སྐྱུར།

—

Buddha in the presence of whom the buddha Kusuma (9) first gave rise to the mind of awakening.

g.4991 Leader Crest

*kha lo sgyur ba'i tog*

འ་ལོ་སྐྱུར་བའི་རྟོག།

—

Mother of the buddha Sūryānana.

g.4992 Leader Fragrance

*kha lo sgyur ba'i spos*

འ་ལོ་སྐྱུར་བའི་སྲོས།

—

Attendant of the buddha Vibhaktatejas.

g.4993 Leader Gift

*gtsos byin*

གཙོས་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Jyeṣṭhadatta.

g.4994 Leader Joy

*kha lo sgyur dga'*

འ་ལོ་སྐྱུར་དགའ།

—

Mother of the buddha Jñānākara.

g.4995 Leader Light

*kha lo sgyur ba'i 'od*

འ་ལོ་སྐྱུར་བའི་འོད།

—

Birthplace of the buddha Gaṇiprabha.



g.4996 Leader of Goddesses

*lha mo'i dbang phyug*

ལྷ་མོའི་དབང་ཕུག

—

Mother of the buddha Aṅgaja.

g.4997 Leader of Gods

*lha yi kha lo sgyur ba*

ལྷ་ཡི་ཁ་ལོ་སྐུར་བ།

—

Foremost in terms of insight among the followers of the buddha Marutpūjita.

g.4998 Leader of Heroes

*dpa' ba'i dbang po*

དཔའ་བའི་དབང་པོ།

—

Attendant of the buddha Pradyota.

g.4999 Leader of Humanity

*skye ba'i khyu mchog*

སྐྱེ་བའི་ལྷ་མཚོག

—

Son of the buddha Sucīṃabuddhi.

g.5000 Leader of Joyous Gods

*lha dga' kha lo sgyur*

ལྷ་དགའ་ཁ་ལོ་སྐུར།

—

Foremost in terms of miraculous abilities among the followers of the buddha Keturāṣṭra.

g.5001 Leader of Sentient Beings

*sems can kha lo sgyur*

སེམས་ཅན་ཁ་ལོ་སྐུར།

—

Foremost in terms of miraculous abilities among the followers of the buddha Padmaśrī.

g.5002 Leader of Supreme Light

*'od mchog kha lo sgyur*

འོད་མཚོག་ལ་ལོ་སྐྱེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vimuktacūḍa.

g.5003 Leader of the Gathering

*tshogs can gtso bo*

ཚོགས་ཅན་གཙོ་བོ།

—

Foremost in terms of insight among the followers of the buddha Ratnaprabha.

g.5004 Leader of the Gathering

*tshogs can gtso bo*

ཚོགས་ཅན་གཙོ་བོ།

—

Foremost in terms of insight among the followers of the buddha Vidyutketu.

g.5005 Leader of the Gathering

*tshogs can gtso bo*

ཚོགས་ཅན་གཙོ་བོ།

—

Foremost in terms of insight among the followers of the buddha Sumati.

g.5006 Leader of the Gathering

*tshogs kyi gtso*

ཚོགས་ཀྱི་གཙོ།

—

Buddha in the presence of whom the buddha Anāvilārtha (516 according to the third enumeration) first gave rise to the mind of awakening.

g.5007 Leader of the Land

*yul 'khor kha lo sgyur*

ཡུལ་འཁོར་ལ་ལོ་སྐྱེད།

—

Son of the buddha Oghajaha.

g.5008 Leader of the Land

*yul 'khor kha lo sgyur*

ཡུལ་འཁོར་ཁ་ལོ་སྐུར།

—

Buddha in the presence of whom the buddha Merukūṭa (258 according to the third enumeration) first gave rise to the mind of awakening.

g.5009 Leader of the Land

*yul 'khor kha lo sgyur*

ཡུལ་འཁོར་ཁ་ལོ་སྐུར།

—

Birthplace of the buddha Anantapratibhānaketu.

g.5010 Leader of the People

*skye ba'i dbang po*

སྐྱེ་བའི་དབང་པོ།

—

Son of the buddha Kusuma.

g.5011 Leader Qualities

*yon tan kha lo sgyur ba*

ཡོན་ཏན་ཁ་ལོ་སྐུར་བ།

—

Foremost in terms of insight among the followers of the buddha Puṇyaraśmi.

g.5012 Leader Qualities

*yon tan kha lo sgyur ba*

ཡོན་ཏན་ཁ་ལོ་སྐུར་བ།

—

Foremost in terms of insight among the followers of the buddha Guṇabala.

g.5013 Leader Qualities

*yon tan kha lo sgyur ba*

ཡོན་ཏན་ཁ་ལོ་སྐུར་བ།

—

Foremost in terms of insight among the followers of the buddha Jyotirāma.

g.5014 Leader Qualities

*yon tan kha lo sgyur ba*

ཡོན་ཏན་ལ་ལོ་སྐྱུར་བ།

—

Foremost in terms of insight among the followers of the buddha Matimat.

g.5015 Leader Qualities

*yon tan kha lo sgyur*

ཡོན་ཏན་ལ་ལོ་སྐྱུར།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sucandra.

g.5016 Leader Qualities

*yon tan kha lo sgyur*

ཡོན་ཏན་ལ་ལོ་སྐྱུར།

—

Foremost in terms of insight among the followers of the buddha Ṛddhiketu.

g.5017 Leader Stūpa

*mchod rten kha lo sgyur*

མཚོད་རྟེན་ལ་ལོ་སྐྱུར།

—

Birthplace of the buddha Sārathi.

g.5018 Leader Worthy of Worship

*mchod 'os kha lo sgyur*

མཚོད་འོས་ལ་ལོ་སྐྱུར།

—

Foremost in terms of insight among the followers of the buddha Ratnapriya.

g.5019 Leadership Lover

*gtso sred*

གཙོ་སྤྲེད།

—

Son of the buddha Jyeṣṭhadatta.

g.5020 Learned Diligence

*mkhas brtson*

མཁས་བརྩོན།

—

Father of the buddha Candana.

g.5021 Learned Diligence

*mkhas brtson*

མཁས་བརྩོན།

—

Attendant of the buddha Udadhi.

g.5022 Leaving the River Behind

*chu bo spong*

ཚུ་བོ་སྤང་།

—

Foremost in terms of insight among the followers of the buddha Saṃgīti.

g.5023 Leisurely Movement

*dal bar 'gro*

དལ་བར་འགྲོ།

—

Attendant of the buddha Siṃhagati.

g.5024 Leisurely Movement

*dal 'gro*

དལ་འགྲོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amitabuddhi.

g.5025 Leisurely Movement

*dal gyis 'gro*

དལ་གྱིས་འགྲོ།

—

Mother of the buddha Siddhi.

g.5026 level of devoted conduct

*mos spyod pa'i sa · spyod pa'i sa*

མོས་སྟོད་པའི་ས། · སྟོད་པའི་ས།

*adhimukticaryābhūmi*

The level of devoted conduct is said to comprise the first two of the five paths, those of accumulation and preparation, which lead up to the path of seeing. This level is also presented as the second of seven spiritual levels in the *Bodhisattoabhūmi*, which follows the initial level of the spiritual potential (*gotrabhūmi*).

g.5027 level of the spiritual potential

*rigs kyi sa*

རིགས་ཀྱི་ས།

*gotrabhūmi*

Name of the second level attainable by bodhisattvas. See *The Transcendent Perfection of Wisdom in Ten Thousand Lines* (Toh 11), 13.9.

g.5028 Liberated

*grol ba*

གྲོལ་བ།

—

Attendant of the buddha Pratimaṇḍitalocana.

g.5029 Liberated

*rnam grol*

རྣམ་གྲོལ།

—

Son of the buddha Ojodhārin.

g.5030 Liberated

*rnam grol*

རྣམ་གྲོལ།

—

Attendant of the buddha Priyaprasanna.

g.5031 Liberated Array

*rnam par grol ba'i bkod pa*

རྣམ་པར་གྲོལ་བའི་བཀོད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Siṃhadamṣṭra.

g.5032 Liberated Intelligence

*blo gros rnam par grol ba*

བློ་གྲོས་རྣམ་པར་གྲོལ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Punjabala.

g.5033 Liberated Mind

*sems grol ma*

སེམས་གྲོལ་མ།

—

Mother of the buddha Hutārci.

g.5034 Liberating Concentration

*thar pa'i bsam gtan*

ཐར་པའི་བསམ་གཏན།

—

Buddha in the presence of whom the buddha Dṛḍha (795 according to the  
third enumeration) first gave rise to the mind of awakening.

g.5035 Liberating Conquest

*rnam par grol bas 'joms*

རྣམ་པར་གྲོལ་བས་འཛོམས།

—

Foremost in terms of insight among the followers of the buddha Somaraśmi.

g.5036 liberation

*rnam par thar pa*

རྣམ་པར་ཐར་པ།

*vimokṣa*

In its most general sense, this term refers to the state of freedom from suffering and saṃsāra that is the goal of the Buddhist path. More specifically, the term may refer to a category of advanced meditative attainment such as those of the “eight liberations.”

g.5037 Liberation

*rnam grol*

རྣམ་གྲོལ།

—

Attendant of the buddha Meruraśmi.

g.5038 Liberation

*rnam grol*

རྣམ་གྲོལ།

—

Attendant of the buddha Udāragarbha.

g.5039 Liberation

*rnam grol*

རྣམ་གྲོལ།

—

Father of the buddha Śāntagati.

g.5040 Liberation

*rnam thar*

རྣམ་ཐར།

—

Attendant of the buddha Laḍitāgragāmin.

g.5041 Liberation

*rnam par thar pa*

རྣམ་པར་ཐར་པ།

—

Birthplace of the buddha Mokṣatejas.

g.5042 Liberation Faith

*thar pa dad*

ཐར་པ་དད།



—

Mother of the buddha Anilavegagāmin.

g.5043 Liberation Joy

*thar pa dga'*

ཐར་པ་དགའ།

—

Foremost in terms of insight among the followers of the buddha Druma.

g.5044 Liberation Joy

*thar dga'*

ཐར་དགའ།

—

Son of the buddha Sūryaprabha.

g.5045 Liberation Joy

*thar pa dga'*

ཐར་པ་དགའ།

—

Father of the buddha Pratibhānakīrti.

g.5046 Liberation Joy

*thar pa dga'*

ཐར་པ་དགའ།

—

Father of the buddha Subuddhi.

g.5047 Liberation Joy

*thar pa dga'*

ཐར་པ་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnavyūha.

g.5048 Liberation Joy

*rnam par thar par dga'*

རྣམ་པར་ཐར་པར་དགའ།

—

Mother of the buddha Amṛtaprabha.

g.5049 Liberation Joy

*thar pa dga'*

ཐར་པ་དགའ།

—

Mother of the buddha Dṛḍha.

g.5050 Liberation Joy

*thar pa dga'*

ཐར་པ་དགའ།

—

Son of the buddha Sumitra.

g.5051 Liberation Joy

*thar pa dga'*

ཐར་པ་དགའ།

—

Birthplace of the buddha Surūpa.

g.5052 Liberation without Attachment

*chags med nam par grol*

ཚགས་མེད་རྣམ་པར་གྲོལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anuttarajñānin.

g.5053 Liberator

*thar byed*

ཐར་བྱེད།

—

Son of the buddha Laḍitāgragāmin.

g.5054 Liberator from Existence

*srid mthar byed*

སྲིད་མཐར་བྱེད།

—

Foremost in terms of insight among the followers of the buddha Candrārka.

g.5055 Licchavis

*lits+tsha bl*

ལིཙྵའི་

*licchavi*

The name of a northern Indian clan and royal dynasty based in Vaiśālī, the capital of the Vṛji confederacy. The Buddha first visited the city in the fifth year after his awakening and spent his last rainy season retreat in the vicinity of Vaiśālī.

g.5056 Light

*snang ba*

སྒྲང་བ།

—

Attendant of the buddha Tejorāśi.

g.5057 Light Crest

*'od kyi tog*

འོད་ཀྱི་རྩོད་

—

Foremost in terms of insight among the followers of the buddha Dharmeśvara.

g.5058 Light Gift

*'od sbyin*

འོད་སྦྱིན།

—

Father of the buddha Nakṣatrarāja.

g.5059 Light Gift

*'od sbyin*

འོད་སྦྱིན།

—

Son of the buddha Aśoka.

g.5060 Light Gift

*'od sbyin*

འོད་སྦྱིན།

—

Father of the buddha Nirbhaya.

g.5061 Light Gift

*'od byed sbyin*

འོད་བྱེད་སྦྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Harṣadatta.

g.5062 Light Gift

*'od zer byin*

འོད་ཟེར་བྱིན།

—

Son of the buddha Sūryaraśmi.

g.5063 Light Gift

*'od byin*

འོད་བྱིན།

—

Son of the buddha Suraśmi.

g.5064 Light Gift

*'od sbyin*

འོད་སྦྱིན།

—

Mother of the buddha Anantatejas.

g.5065 Light Gift

*snang byin*

སྣང་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Ratnābhacandra.

g.5066 Light Gift

*snang ba byin*

སྣང་བ་བྱིན།

—

Mother of the buddha Sucandra.

g.5067 Light Gift

*snang ba byin*

སྣང་བ་བྱིན།

—

Mother of the buddha Cūḍa.

g.5068 Light Gift

*'od byin*

འོད་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānākara.

g.5069 Light Holder

*'od 'chang*

འོད་འཆང།

—

Son of the buddha Girikūṭaketu.

g.5070 Light Limit

*'od mtha'*

འོད་མཐའ།

—

Son of the buddha Vairocana.

g.5071 Light Nourisher

*'od skyong ma*

འོད་སྣོང་མ།

—

Mother of the buddha Sujāta.

g.5072 Light of a Mass of Qualities

*yon tan phung po 'od*

ཡོན་ཏན་ཕུང་པོ་འོད།

—

Buddha in the presence of whom the buddha Maticintin (982 according to the third enumeration) first gave rise to the mind of awakening.

g.5073 Light of All Qualities

*yon tan kun gyi 'od*

ཡོན་ཏན་ཀུན་གྱི་འོད།

—

Birthplace of the buddha Jñānarata.

g.5074 Light of Awakening

*byang chub 'od*

བྱང་ཆུབ་འོད།

—

Foremost in terms of insight among the followers of the buddha Puṇyapriya.

g.5075 Light of Awakening

*byang chub 'od*

བྱང་ཆུབ་འོད།

—

Buddha in the presence of whom the buddha Guṇasāgara (357 according to the third enumeration) first gave rise to the mind of awakening.

g.5076 Light of Awakening

*byang chub 'od*

བྱང་ཆུབ་འོད།

—

Buddha in the presence of whom the buddha Druma (919 according to the third enumeration) first gave rise to the mind of awakening.

g.5077 Light of Awakening

*byang chub 'od*

བྱང་ཆུབ་འོད།

—

Foremost in terms of insight among the followers of the buddha  
Asamabuddhi.

g.5078 Light of Bliss

*bde ba'i 'od*

བདེ་བའི་འོད།

—

Mother of the buddha Merudhvaja.

g.5079 Light of Bliss

*bde 'od*

བདེ་འོད།

—

Mother of the buddha Simhahanu.

g.5080 Light of Bliss

*bde ba'i 'od*

བདེ་བའི་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Anantarūpa.

g.5081 Light of Bliss

*bde 'od*

བདེ་འོད།

—

Son of the buddha Amoghavikramin.

g.5082 Light of Compiled Splendor

*gzi brjid brtsegs 'od*

གཟི་བརྗིད་བརྗེས་འོད།

—

Buddha in the presence of whom the buddha Prabhaṃkara (46 according to  
the third enumeration) first gave rise to the mind of awakening.

g.5083 Light of Delightful Mind

*yid 'ong blo 'od*

ཡིད་འོང་བློ་འོད།

—

Buddha in the presence of whom the buddha Arhaddeva (136) first gave rise to the mind of awakening.

g.5084 Light of Dharma Glory

*chos dpal 'od*

ཚོས་དཔལ་འོད།

—

Foremost in terms of insight among the followers of the buddha Praśāntadoṣa.

g.5085 Light of Diligence

*brtson 'grus 'od*

བརྩོན་འགྲུས་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jagadrasmi.

g.5086 Light of Discipline

*tshul khrims 'od*

ཚུལ་ཁྲིམས་འོད།

—

Attendant of the buddha Toṣaṇa.

g.5087 Light of Excellent Conduct

*legs par spyod pa'i 'od*

ལེགས་པར་སྤྱོད་པའི་འོད།

—

Buddha in the presence of whom the buddha Satyadeva (439 according to the third enumeration) first gave rise to the mind of awakening.

g.5088 Light of Excellent Ritual

*cho ga bzang zhes snang*

ཚོག་བཟང་ཞེས་སྣང།

—

Foremost in terms of insight among the followers of the buddha Jyotiṣka.

g.5089 Light of Fame



*grags pa'i 'od*

གྲགས་པའི་འོད།

—

Mother of the buddha Jñānakūṭa.

g.5090 Light of Fame

*grags pa'i 'od*

གྲགས་པའི་འོད།

—

Birthplace of the buddha Yaśottara.

g.5091 Light of Fame

*grags pa'i 'od*

གྲགས་པའི་འོད།

—

Birthplace of the buddha Jñānakīrti.

g.5092 Light of Famed Qualities

*yon tan grags pa 'od*

ཡོན་ཏན་གྲགས་པའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Śāśin.

g.5093 Light of Fearlessness

*'jigs pa med pa'i 'od*

འཇིགས་པ་མེད་པའི་འོད།

—

Mother of the buddha Sughoṣa.

g.5094 Light of Fearlessness

*'jigs pa med pa'i 'od*

འཇིགས་པ་མེད་པའི་འོད།

—

Birthplace of the buddha Bhāgīrathi.

g.5095 Light of Freedom from Suffering

*mya ngan med pa'i 'od*

ལྷ་ངན་མེད་པའི་འོད།

—

Birthplace of the buddha Oṣadhi.

g.5096 Light of Heroes

*dpa' ba'i 'od*

དཔའ་བའི་འོད།

—

Father of the buddha Oghajaha.

g.5097 Light of Infinite Fragrances

*mtha' yas spos 'od*

མཐའ་ཡས་སྒྲོས་འོད།

—

Father of the buddha Gandhatejas.

g.5098 Light of Infinite Merit

*bsod nams mtha' yas 'od*

བསོད་ནམས་མཐའ་ཡས་འོད།

—

Father of the buddha Mayūraruta.

g.5099 Light of Infinite Qualities

*gzi brjid mtha' yas 'od*

གཟི་བརྗིད་མཐའ་ཡས་འོད།

—

Father of the buddha Tejorāja.

g.5100 Light of Infinite Splendor

*gzi brjid mtha' yas 'od*

གཟི་བརྗིད་མཐའ་ཡས་འོད།

—

Birthplace of the buddha Tiṣya.

g.5101 Light of Infinite Splendor

*gzi brjid mtha' yas pa'i 'od*

གཟི་བརྗིད་མཐའ་ཡས་པའི་འོད།

—

Birthplace of the buddha Devasūrya.

g.5102 Light of Insight

*shes rab 'od*

ཤེས་རབ་འོད།

—

Foremost in terms of insight among the followers of the buddha Padmākṣa.

g.5103 Light of Insight

*shes rab 'od*

ཤེས་རབ་འོད།

—

Foremost in terms of insight among the followers of the buddha Gandheśvara.

g.5104 Light of Insight

*shes rab 'od*

ཤེས་རབ་འོད།

—

Foremost in terms of insight among the followers of the buddha Śobhita.

g.5105 Light of Insight

*shes rab 'od*

ཤེས་རབ་འོད།

—

Buddha in the presence of whom the buddha Asaṅgamati (520 according to the third enumeration) first gave rise to the mind of awakening.

g.5106 Light of Insight

*shes rab 'od*

ཤེས་རབ་འོད།

—

Foremost in terms of insight among the followers of the buddha Udgata.

g.5107 Light of Insight

*shes rab snang*

ཤེས་རབ་སྣང།

—

Birthplace of the buddha Ratnārci.

g.5108 Light of Jewel Flowers

*rin po che'i me tog gi 'od*

རིན་པོ་ཆེའི་མེ་ཏོག་གི་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bodhana.

g.5109 Light of Joy

*dga' ba'i 'od*

དགའ་བའི་འོད།

—

Son of the buddha Gandhahastin.

g.5110 Light of Joy

*dga' ba'i 'od*

དགའ་བའི་འོད།

—

Father of the buddha Śūra.

g.5111 Light of Joy

*dga' ba'i 'od*

དགའ་བའི་འོད།

—

Mother of the buddha Vrataniḍhi.

g.5112 Light of Joy

*dga' ba'i 'od*

དགའ་བའི་འོད།

—

Mother of the buddha Vasuśreṣṭha.

g.5113 Light of Joy

*dga' 'od*

དགའ་འོད།

—

Father of the buddha Toṣaṇa.

g.5114 Light of Joy

*dga' ba'i 'od*

དགའ་བའི་འོད།

—

Birthplace of the buddha Kusumadatta

g.5115 Light of Leadership

*kha lo sgyur ba'i 'od*

ཁ་ལོ་སྐུར་བའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Jñānakrama.

g.5116 Light of Learning

*thos pa'i 'od*

ཐོས་པའི་འོད།

—

Mother of the buddha Suvrata.

g.5117 Light of Liberation

*thar pa'i 'od*

ཐར་པའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Śrotriya.

g.5118 Light of Liberation

*thar pa'i 'od*

ཐར་པའི་འོད།

—

Buddha in the presence of whom the buddha Siṃhahastin (353 according to the third enumeration) first gave rise to the mind of awakening.

g.5119 Light of Masses of Excellence

*phung po bzang po 'od*

ཕུང་པོ་བཟང་པོ་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Vigataśoka.

g.5120 Light of Masses of Sun's Splendor

*nyi ma'i gzi brjid phung po'i 'od*

ཉིམ་འི་གཟི་བརྗིད་ཕུང་པོ་འོད།

—

Mother of the buddha Asaṅgadhvaja.

g.5121 Light of Merit

*bsod nams 'od*

བསོད་ནམས་འོད།

—

Son of the buddha Sārathi.

g.5122 Light of Merit

*bsod nams 'od*

བསོད་ནམས་འོད།

—

Son of the buddha Padma.

g.5123 Light of Merit

*bsod nams 'od*

བསོད་ནམས་འོད།

—

Mother of the buddha Puṇyarāśi.

g.5124 Light of Merit

*bsod nams 'od*

བསོད་ནམས་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Arthasiddhi.

g.5125 Light of Merit

*bsod nams 'od*

བསོད་ནམས་འོད།

—

Mother of the buddha Puṇyaraśmi.

g.5126 Light of Merit

*bsod nams 'od*

བསོད་ནམས་འོད།

—

Son of the buddha Sarvatejas.

g.5127 Light of Merit

*bsod nams 'od*

བསོད་ནམས་འོད།

—

Mother of the buddha Praśāntagātra.

g.5128 Light of Merit

*bsod nams 'od*

བསོད་ནམས་འོད།

—

Father of the buddha Puṇyabala.

g.5129 Light of Merit

*bsod nams 'od*

བསོད་ནམས་འོད།

—

Father of the buddha Campaka.

g.5130 Light of Merit

*bsod nams 'od*

བསོད་ནམས་འོད།

—

Buddha in the presence of whom the buddha Hitaiṣin (111 according to the third enumeration) first gave rise to the mind of awakening.

g.5131 Light of Merit

*bsod nams 'od*

བསོད་ནམས་འོད།

—

Buddha in the presence of whom the buddha Mahāpradīpa (137) first gave rise to the mind of awakening.

g.5132 Light of Merit

*bsod nams 'od*

བསོད་ནམས་འོད།

—

Birthplace of the buddha Yaśomati.

g.5133 Light of Merit

*bsod nams 'od*

བསོད་ནམས་འོད།

—

Birthplace of the buddha Pūrṇamati.

g.5134 Light of Merit

*bsod nams 'od*

བསོད་ནམས་འོད།

—

Birthplace of the buddha Vimalarāja.

g.5135 Light of Merit

*bsod nams 'od*

བསོད་ནམས་འོད།

—

Birthplace of the buddha Puṇyarāśi.

g.5136 Light of Merit

*bsod nams snang*

བསོད་ནམས་སྒྲང་།

—

Birthplace of the buddha Mahāraśmi.

g.5137 Light of Merit



*bsod nams snang*

བསོདནནམས་སྣང།

—

Birthplace of the buddha Padmaskandha.

g.5138 Light of Noble Beings

*'phags pa'i 'od*

འཕགས་པའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Āryapriya.

g.5139 Light of Peace

*zhi ba'i 'od*

ཞི་བའི་འོད།

—

Mother of the buddha Sāra

g.5140 Light of Peace

*zhi ba'i 'od*

ཞི་བའི་འོད།

—

Buddha in the presence of whom the buddha Candra (730 according to the third enumeration) first gave rise to the mind of awakening.

g.5141 Light of Peace

*zhi ba'i 'od*

ཞི་བའི་འོད།

—

Buddha in the presence of whom the buddha Pratibhānagaṇa (761 according to the third enumeration) first gave rise to the mind of awakening.

g.5142 Light of Peace

*zhi ba'i 'od*

ཞི་བའི་འོད།

—

Buddha in the presence of whom the buddha Smṛtindra (861 according to the third enumeration) first gave rise to the mind of awakening.

g.5143 Light of Peace

*zhi ba'i 'od*

ཞི་བའི་འོད།

—

Birthplace of the buddha Praśāntamala.

g.5144 Light of Praise

*bstod pa'i 'od*

བསྟོད་པའི་འོད།

—

Father of the buddha Prasanna.

g.5145 Light of Precious Qualities

*yon tan rin chen 'od*

ཡོན་ཏན་རིན་ཆེན་འོད།

—

Foremost in terms of insight among the followers of the buddha Sudatta.

g.5146 Light of Precious Qualities

*yon tan rin chen 'od*

ཡོན་ཏན་རིན་ཆེན་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānapriya.

g.5147 Light of Pure Discipline

*tshul khrims rnam dag 'od*

ཚུལ་ཁྲིམས་རྣམ་དག་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Candrārka.

g.5148 Light of Seeing the Sun and Moon

*nyi zla rnam par mthong ba'i 'od*

ཉི་ཟླ་རྣམ་པར་མཐོང་བའི་འོད།

—

Mother of the buddha Siddhi.

g.5149 Light of Strength

*stobs kyi 'od*

སྟོབས་གྱི་འོད།

—

Buddha in the presence of whom the buddha Yajñasvara (756 according to the third enumeration) first gave rise to the mind of awakening.

g.5150 Light of Superknowledge

*mngon shes 'od*

མངོན་ཤེས་འོད།

—

Buddha in the presence of whom the buddha Prajñāpuṣpa (669 according to the third enumeration) first gave rise to the mind of awakening.

g.5151 Light of the Child of the Wealth God

*nor lha'i bu'i 'od*

ནོར་ལྷའི་བུའི་འོད།

—

Mother of the buddha Vidyutketu.

g.5152 Light of the Child of the Wealth God

*nor lha'i bu 'od*

ནོར་ལྷའི་བུ་འོད།

—

Mother of the buddha Simhavikrāmin.

g.5153 Light of the Conveying of True Teaching

*bden smra brda 'od*

བདེན་སྐྱབས་བཅད་འོད།

—

Attendant of the buddha Dṛḍha.

g.5154 Light of the Essence of Jewels

*rin chen snying po 'od*

རིན་ཆེན་སྤྲིང་པོ་འོད།

—

Father of the buddha Vaiḍūryagarbha.

g.5155 Light of the Essence of the Sun

*nyī ma'i snying po 'od*

ཉིམ་འཇིགས་པོ་འོད།

—

Mother of the buddha Sūrya.

g.5156 Light of the Fragrance of a Hundred Qualities

*yon tan brgya'i spos 'od ma*

ཡོན་ཏན་བརྒྱའི་སྤོས་འོད་མ།

—

Mother of the buddha Gandhatejas.

g.5157 Light of the Gathering

*tshogs can 'od*

ཚོགས་ཅན་འོད།

—

Foremost in terms of insight among the followers of the buddha Merukūṭa.

g.5158 Light of the Gift of the Noble

*'phags byin 'od*

འཕགས་བྱིན་འོད།

—

Attendant of the buddha Gandhābha.

g.5159 Light of the Great Mind

*blo chen 'od*

བློ་ཆེན་འོད།

—

Foremost in terms of insight among the followers of the buddha Puṇyabala.

g.5160 Light of the Ground

*sa yi 'od*

ས་ཡི་འོད།

—

Foremost in terms of insight among the followers of the buddha Udāragarbha.

g.5161 Light of the Heard

*thos 'od*

ཐོས་འོད།

—

Attendant of the buddha Jagadraśmi.

g.5162 Light of the King of Splendor

*gzi brjid rgyal po'i 'od*

གཟི་བརྗིད་རྒྱལ་པོའི་འོད།

—

Birthplace of the buddha Śrī.

g.5163 Light of the Master of Gathering

*tshogs dbang 'od*

ཚོགས་དབང་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Viraja.

g.5164 Light of the Moon and Sun

*zla nyi'i 'od*

ཟླ་ཉིའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Citraraśmi.

g.5165 Light of the Moon of Humanity

*mi'i zla ba'i 'od*

མིའི་ཟླ་བའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Vāsanottīrṇagati.

g.5166 Light of the Noble

*'phags pa'i 'od*

འཕགས་པའི་འོད།

—

Mother of the buddha Siṃhasena.

g.5167 Light of the Noble

*'phags pa'i 'od*

འཕགས་པའི་འོད།

—

Mother of the buddha Kathendra.

g.5168 Light of the Renowned Friend

*shes gnyen grags pa'i 'od*

ཤེས་གཉེན་གྲགས་པའི་འོད།

—

Buddha in the presence of whom the buddha Surāṣṭra (830 according to the third enumeration) first gave rise to the mind of awakening.

g.5169 Light of the Ruler

*dbang po snang*

དབང་པོ་སྣང།

—

Birthplace of the buddha Drumendra.

g.5170 Light of the Ten Powers

*stobs bcu'i 'od*

སྟོབས་བརྒྱའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Viraja.

g.5171 Light of the Victorious Gathering

*tshogs rgyal 'od*

ཚོགས་རྒྱལ་འོད།

—

Mother of the buddha Cakradhara.

g.5172 Light of the World

*'jig rten 'od*

འཇིག་རྟེན་འོད།

—

Foremost in terms of insight among the followers of the buddha Puṣpaketu.

g.5173 Light of the World

*'jig rten 'od*

འཇིག་རྟེན་འོད།

—

Mother of the buddha Laḍita.

g.5174 Light of the World

*'jig rten 'od*

འཇིག་རྟེན་འོད།

—

Buddha in the presence of whom the buddha Upakāragati (836 according to the third enumeration) first gave rise to the mind of awakening.

g.5175 Light of the World

*'jig rten 'od*

འཇིག་རྟེན་འོད།

—

Birthplace of the buddha Askhalitabuddhi.

g.5176 Light of the Worthy Ones

*dgra bcom 'od*

དགེ་བཅོམ་འོད།

—

Buddha in the presence of whom the buddha Vibodhana (183 according to the third enumeration) first gave rise to the mind of awakening.

g.5177 Light of the Worthy Ones

*dgra bcom 'od*

དགེ་བཅོམ་འོད།

—

Buddha in the presence of whom the buddha Sadgaṇin (339 according to the third enumeration) first gave rise to the mind of awakening.

g.5178 Light of the Worthy Ones

*dgra bcom gsal*

དགེ་བཅོམ་གསལ།

—

Buddha in the presence of whom the buddha Adīna (821 according to the third enumeration) first gave rise to the mind of awakening.

g.5179 Light of Thousands of Qualities

*yon tan stong snyed snang*

ཡོན་ཏན་སྟོང་སྟེང་སྣང་།

—

Birthplace of the buddha Mahāpriya.

g.5180 Light of Truth

*bden pa'i 'od*

བདེན་པའི་འོད།

—

Birthplace of the buddha Saṃjaya.

g.5181 Light of Unfathomable Qualities

*yon tan dpag tu med pa'i 'od*

ཡོན་ཏན་དཔག་ཏུ་མེད་པའི་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śrī.

g.5182 Light of Virtue

*dge ba'i 'od*

དགེ་བའི་འོད།

—

Mother of the buddha Brahmarāja.

g.5183 Light of Virtue

*dge 'od*

དགེ་འོད།

—

Mother of the buddha Śubhacīṃṇabuddhi.

g.5184 Light of Wealth

*'byor pa'i 'od*

འབྲོར་པའི་འོད།



—

Mother of the buddha Carañaprasanna.

g.5185 Light of Wealth

*'byor 'od*

འབྱོར་འོད།

—

Buddha in the presence of whom the buddha Ratnaskandha (301 according to the third enumeration) first gave rise to the mind of awakening.

g.5186 Light of Wisdom

*ye shes 'od*

ཡེ་ཤེས་འོད།

—

Foremost in terms of insight among the followers of the buddha Jagadraśmi.

g.5187 Light of Wisdom

*ye shes 'od*

ཡེ་ཤེས་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sudatta.

g.5188 Light of Wisdom

*ye shes 'od*

ཡེ་ཤེས་འོད།

—

Father of the buddha Ratnagarbha.

g.5189 Light of Wisdom

*ye shes 'od*

ཡེ་ཤེས་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Lokottara.

g.5190 Light of Wisdom

*ye shes 'od*

ཡེ་ཤེས་འོད།

—

Father of the buddha Prāṇītajñāna.

g.5191 Light of Wisdom

*ye shes 'od*

ཡེ་ཤེས་འོད།

—

Foremost in terms of insight among the followers of the buddha Ketumat.

g.5192 Light of Wisdom

*ye shes 'od*

ཡེ་ཤེས་འོད།

—

Mother of the buddha Suśīta.

g.5193 Light of Wisdom

*ye shes 'od*

ཡེ་ཤེས་འོད།

—

Buddha in the presence of whom the buddha Sthāmaprāpta (365 according to the third enumeration) first gave rise to the mind of awakening.

g.5194 Light of Wisdom

*ye shes 'od*

ཡེ་ཤེས་འོད།

—

Birthplace of the buddha Dharmakośa.

g.5195 Light of Wisdom

*ye shes snang ba*

ཡེ་ཤེས་སྣང་བ།

—

Birthplace of the buddha Varabodhigati.

g.5196 Light of Worship

*mchod 'os*

མཚོད་འོས།

—

Son of the buddha Jñānapriya.

g.5197 Light of Worship

*mchod 'os*

མཚོད་འོས།

—

Foremost in terms of insight among the followers of the buddha Saṃrddha.

g.5198 Light Ornament

*'od kyis brgyan*

འོད་ཀྱིས་བརྒྱན།

—

Mother of the buddha Suraśmi.

g.5199 Light Rays for the World

*'gro ba'i 'od zer*

འགོ་བའི་འོད་ཟེར།

—

Foremost in terms of miraculous abilities among the followers of the buddha Meruyaśas.

g.5200 Light Rays of Fearlessness

*bsnyengs med 'od zer*

བསྐྱེད་སེམས་མེད་འོད་ཟེར།

—

Buddha in the presence of whom the buddha Trailokyapūjya (789 according to the third enumeration) first gave rise to the mind of awakening.

g.5201 Lightning

*glog 'gyu*

གློག་འགྲུ།

—

Attendant of the buddha Siṃhadatta.

g.5202 Lightning Flash

*glog 'od*

སློག་འོད།

—

Birthplace of the buddha Candrodgata.

g.5203 Lightning Worship

*glog mchod ma*

སློག་མཚོད་མ།

—

Mother of the buddha Vidyutketu.

g.5204 Like the King of Water

*chu yi rgyal po lta bu*

ཚུ་ཡི་རྒྱལ་པོ་ལྷ་བུ།

—

Foremost in terms of insight among the followers of the buddha Sāgara.

g.5205 Limbs of the Intention of Sublime Satisfaction of Wisdom

*yang lag ye shes kyis tshim pa gya nom sems pa*

ཡན་ལག་ཡེ་ཤེས་ཀྱིས་ཚིམ་པ་གྲུ་འོམ་སེམས་པ།

—

Foremost in terms of insight among the followers of the buddha Saṃtoṣaṇa.

g.5206 Limit of Existence

*srid mtha'*

སྲིད་མཐའ།

—

Father of the buddha Bhavapuṣpa.

g.5207 limit of reality

*yang dag pa'i mtha'*

ཡང་དག་པའི་མཐའ།

*bhūtakoṭi*

*Definition from the 84000 Glossary of Terms:*

This term has three meanings: (1) the ultimate nature, (2) the experience of the ultimate nature, and (3) the quiescent state of a worthy one (*arhat*) to be avoided by bodhisattvas.

g.5208 Limitless Jewels

*rin chen mtha' yas*

རིན་ཆེན་མཐའ་ཡས།

—

Birthplace of the buddha Sucintita.

g.5209 Limitless Light

*mtha' yas 'od*

མཐའ་ཡས་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Yaśas.

g.5210 Limitless Light

*'od mtha' yas*

འོད་མཐའ་ཡས།

—

Mother of the buddha Sudarśana.

g.5211 Limitless Light

*mtha' yas 'od*

མཐའ་ཡས་འོད།

—

Mother of the buddha Ratnapriya.

g.5212 Limitless Light

*'od mtha' yas pa*

འོད་མཐའ་ཡས་པ།

—

Birthplace of the buddha Sugandha.

g.5213 Limitless Light

*'od zer mtha' yas pa*

འོད་ཟེར་མཐའ་ཡས་པ།

—

Birthplace of the buddha Mahāraśmi.

g.5214 Limitless Mass of Splendor

*gzi brjid phung po mtha' yas*

གཟི་བརྗིད་ཕུང་པོ་མཐའ་ཡས།

—

Attendant of the buddha Mahāmitra.

g.5215 Lion

*seng ge*

སེང་གེ།

—

Attendant of the buddha Padmagarbha.

g.5216 Lion

*seng ge*

སེང་གེ།

—

Father of the buddha Siṃha.

g.5217 Lion

*seng ge*

སེང་གེ།

—

Son of the buddha Puṣpadamasthita.

g.5218 Lion

*seng ge*

སེང་གེ།

—

Attendant of the buddha Nāgaruta.

g.5219 Lion Banner

*seng ge rgyal mtshan*

སེང་གེ་རྒྱལ་མཚན།

—

Mother of the buddha Ratnāgni.

g.5220 Lion Banner

*seng ge'i rgyal mtshan*

སང་གའི་རྒྱལ་མཚན།

—

Foremost in terms of insight among the followers of the buddha  
Gaganasvara.

g.5221 Lion Banner

*seng ge'i rgyal mtshan*

སང་གའི་རྒྱལ་མཚན།

—

Buddha in the presence of whom the buddha Nārāyaṇa (249 according to the  
third enumeration) first gave rise to the mind of awakening.

g.5222 Lion Body

*seng ge'i sku*

སང་གའི་སྐུ།

—

Buddha in the presence of whom the buddha Samṛddhayaśas (829 according  
to the third enumeration) first gave rise to the mind of awakening.

g.5223 Lion Crest

*seng ge'i tog*

སང་གའི་ཏོག།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Subāhu.

g.5224 Lion Fangs

*seng ge'i mche ba*

སང་གའི་མཚེ་བ།

—

Father of the buddha Dṛḍhakrama.

g.5225 Lion Fangs

*seng ge'i mche ba*

སང་གའི་མཚེ་བ།

—

Buddha in the presence of whom the buddha Marutskandha (410 according to the third enumeration) first gave rise to the mind of awakening.

g.5226 Lion Fangs

*seng ge'i mche ba*

སང་གེ་འི་མཚེ་བ།

—

Buddha in the presence of whom the buddha Cīrṇabuddhi (630 according to the third enumeration) first gave rise to the mind of awakening.

g.5227 Lion Feet

*seng ge'i zhabs*

སང་གེ་འི་ཞབས།

—

Buddha in the presence of whom the buddha Arhatkīrti (485 according to the third enumeration) first gave rise to the mind of awakening.

g.5228 Lion Flank

*seng ge'i logs*

སང་གེ་འི་འོག་ལ།

—

Father of the buddha Cīrṇabuddhi.

g.5229 Lion Gait

*seng ge'i 'gros*

སང་གེ་འི་འགྲོ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sunetra.

g.5230 Lion Gait

*seng ge'i 'gros*

སང་གེ་འི་འགྲོ་བ།

—

Son of the buddha Mahābala.

g.5231 Lion Gait

*seng ge'i stabs*





Son of the buddha Campaka.

g.5237 Lion Gift

*seng ges byin*

སང་གེས་བྱིན།

—

Father of the buddha Vajra.

g.5238 Lion Gift

*seng ges byin*

སང་གེས་བྱིན།

—

Attendant of the buddha Supriya.

g.5239 Lion Hand

*seng ge'i phyag*

སང་གེའི་ཕྱག།

—

Buddha in the presence of whom the buddha Anindita (288 according to the third enumeration) first gave rise to the mind of awakening.

g.5240 Lion Intelligence

*seng ge'i blo gros*

སང་གེའི་བློ་གྲོས།

—

Foremost in terms of insight among the followers of the buddha Baladeva.

g.5241 Lion Intelligence

*seng ge'i blo gros*

སང་གེའི་བློ་གྲོས།

—

Mother of the buddha Nikhiladarśin.

g.5242 Lion Intelligence

*seng ge'i blo gros*

སང་གེའི་བློ་གྲོས།

—

Mother of the buddha Cīṛṇabuddhi.

g.5243 Lion Intelligence

*seng ge blo gros*

སང་གེ་བློ་གྲོས།

—

Foremost in terms of insight among the followers of the buddha  
Siṃhavikrāmin.

g.5244 Lion Intelligence

*seng ge'i blo gros*

སང་གེ་འི་བློ་གྲོས།

—

Buddha in the presence of whom the buddha Ratna (374 according to the  
third enumeration) first gave rise to the mind of awakening.

g.5245 Lion Jaws

*seng ge'i 'gram pa*

སང་གེ་འི་འགྲམ་པ།

—

Father of the buddha Śuddhaprabha.

g.5246 Lion Joy

*seng ge dga'*

སང་གེ་དག་འ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Ratnākara.

g.5247 Lion Melody

*seng ge'i dbyangs*

སང་གེ་འི་དབྱངས།

—

Buddha in the presence of whom the buddha Susthita (539 according to the  
third enumeration) first gave rise to the mind of awakening.

g.5248 Lion Melody

*seng ge'i dbyangs*

སེང་གེ་འཇིག་རྒྱུང་ས།

—

Buddha in the presence of whom the buddha Somaraśmi (606 according to the third enumeration) first gave rise to the mind of awakening.

g.5249 Lion Mind

*seng blo*

སེང་ལྷོ།

—

Buddha in the presence of whom the buddha Mahābala (14) first gave rise to the mind of awakening.

g.5250 Lion Mode

*seng ge'i 'gros*

སེང་གེ་འཇིག་འགྲོ་ས།

—

Foremost in terms of insight among the followers of the buddha Brahmaruta.

g.5251 Lion Mode

*seng ge'i 'gros*

སེང་གེ་འཇིག་འགྲོ་ས།

—

Son of the buddha Vimalarāja.

g.5252 Lion of Humans

*mi yi seng ge*

མི་ཡི་སེང་གེ།

—

Foremost in terms of insight among the followers of the buddha Amarapriya.

g.5253 Lion of Joyous Melody

*seng ge dga' ba'i dbyangs*

སེང་གེ་དགའ་བའི་དབྱངས།

—

Buddha in the presence of whom the buddha Śaśivaktra (201 according to the third enumeration) first gave rise to the mind of awakening.

g.5254 Lion of Yogic Discipline

*brtul zhugs seng ge*

བརྟུལ་ལྷན་སང་གེ།

—

Buddha in the presence of whom the buddha Vibhaktajñāsvara (975 according to the third enumeration) first gave rise to the mind of awakening.

g.5255 Lion Roarer

*seng ge'i nga ro sgra sgrogs*

སང་གེ་འི་ངོ་རློ་སྒོ་གས།

—

Foremost in terms of insight among the followers of the buddha Padmahastin.

g.5256 Lion Roarer

*seng ge'i sgra sgrogs*

སང་གེ་འི་སྒོ་སྒོ་གས།

—

Foremost in terms of insight among the followers of the buddha Acala.

g.5257 Lion Sight

*seng ges bltas*

སང་གེས་བལྟ་ས།

—

Foremost in terms of insight among the followers of the buddha Śaśivaktra.

g.5258 Lion Stance

*seng ge'i glal*

སང་གེ་འི་གླལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Daśavaśa.

g.5259 Lion Strength

*seng ge'i stobs*

སང་གེ་འི་སྟོབ་ས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Yaśaketu.

g.5260 Lion Strength

*seng ge'i stobs*

སང་གེ་ཉི་སྟོབས།

—

Attendant of the buddha Prabhūta.

g.5261 Lion Strength

*seng ge'i mthu rtsal*

སང་གེ་ཉི་མཐུ་རུ་ལ།

—

Attendant of the buddha Samantadarśin.

g.5262 Lion Strength

*seng ge'i mthu rtsal*

སང་གེ་ཉི་མཐུ་རུ་ལ།

—

Foremost in terms of insight among the followers of the buddha Vimuktaketu.

g.5263 Lion Strength

*seng ge'i mthu rtsal*

སང་གེ་ཉི་མཐུ་རུ་ལ།

—

Foremost in terms of insight among the followers of the buddha Jitaśatru.

g.5264 Lion Strength

*seng ge'i mthu rtsal*

སང་གེ་ཉི་མཐུ་རུ་ལ།

—

Son of the buddha Simhasvara.

g.5265 Lion Strength

*seng ge'i mthu rtsal*

སང་གེ་ཉི་མཐུ་རུ་ལ།

—

Buddha in the presence of whom the buddha Cārulecana (515 according to the third enumeration) first gave rise to the mind of awakening.

g.5266 Lion Strength

*seng ge'i stobs*

སང་གའི་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Ratnagarbha.

g.5267 Lion Strength

*seng ge'i stobs*

སང་གའི་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Aśoka.

g.5268 Lion Strength

*seng ge'i stobs*

སང་གའི་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Sukhacittin.

g.5269 Lion Tiger

*seng ge stag*

སང་གའི་སྟོབས།

—

Father of the buddha Siṃha.

g.5270 Lion Voice

*seng ge rnam par sgrogs pa*

སང་གའི་རྣམ་པར་སྟོབས་པ།

—

Foremost in terms of insight among the followers of the buddha Dharmaprabhāsa.

g.5271 Lion Who Bears the Garments of the Jewel Array

*rin chen bkod pa'i go gyon seng ge*

རིན་ཆེན་བཀོད་པའི་གོ་གྱོན་སེང་གེ

—

Foremost in terms of insight among the followers of the buddha  
Vaiḍūryagarbha.

g.5272 Lion's Roar

*seng ge'i nga ro*

སེང་གེའི་ངར་འོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Vibhaktagātra.

g.5273 Lion's Roar

*seng ge'i nga ro*

སེང་གེའི་ངར་འོ།

—

Father of the buddha Manojñavākya.

g.5274 Lion's Roar

*seng ge'i nga ro*

སེང་གེའི་ངར་འོ།

—

Attendant of the buddha Cīṛṇabuddhi.

g.5275 Lion's Roar

*seng ge'i sgra*

སེང་གེའི་སྒྲ།

—

Son of the buddha Siddhi.

g.5276 Lion's Roar

*seng ge'i nga ro*

སེང་གེའི་ངར་འོ།

—

Mother of the buddha Velāmaprabha.



g.5277 Lion's Roar

*seng ge'i nga ro*

སང་གེ་ཉི་ང་རོ།

—

Foremost in terms of insight among the followers of the buddha Kṣemapriya.

g.5278 Lion's Roar

*seng ge'i nga ro*

སང་གེ་ཉི་ང་རོ།

—

Foremost in terms of insight among the followers of the buddha Priyaprasanna.

g.5279 Lion's Roar

*seng ge'i nga ro*

སང་གེ་ཉི་ང་རོ།

—

Buddha in the presence of whom the buddha Saṃpannakīrti (134) first gave rise to the mind of awakening.

g.5280 Lion's Roar

*seng ge'i nga ro*

སང་གེ་ཉི་ང་རོ།

—

Buddha in the presence of whom the buddha Dṛḍhadharma (317 according to the third enumeration) first gave rise to the mind of awakening.

g.5281 Lion's Roar

*seng ge'i nga ro*

སང་གེ་ཉི་ང་རོ།

—

Buddha in the presence of whom the buddha Sumati (535 according to the third enumeration) first gave rise to the mind of awakening.

g.5282 Lion's Roar

*seng ge'i nga ro*

སང་གེ་ཉི་ང་རོ།

—

Buddha in the presence of whom the buddha Jyeṣṭhadatta (578 according to the third enumeration) first gave rise to the mind of awakening.

g.5283 Lion's Roar

*seng ge'i sgra*

སང་གེ་འི་སྒྲ།

—

Buddha in the presence of whom the buddha Smṛtiprabha (692 according to the third enumeration) first gave rise to the mind of awakening.

g.5284 Listening to the Noble

*'phags las nyan*

འཕགས་ལས་ཉན།

—

Mother of the buddha Puṇyamati.

g.5285 Little Stūpa

*mchod rten chung*

མཚོད་རྟེན་ཚུང་།

—

Mother of the buddha Muniprasanna.

g.5286 Living Being

*skye ldan*

སྐྱེ་ལྡན།

—

Attendant of the buddha Pramodyakīrti.

g.5287 Lofty Mountain

*ri brtseg*

རི་བརྟེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Prabhūta.

g.5288 Lofty Mountain

*ri bo brtsegs pa*

རི་བོ་བརྟེན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Prahāṇakhila.

g.5289 Lofty Mountain

*ri bo brtsegs pa*

རི་བོ་བརྟེན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Arthakīrti.

g.5290 Lofty Mountain

*ri brtsegs*

རི་བརྟེན་པ།

—

Son of the buddha Bhavāntadarśin.

g.5291 Lokacandra

*'jig rten zla ba*

འཇིག་རྟེན་རྒྱ་བ།

*lokacandra*

The 394th buddha in the first list, 393rd in the second list, and 387th in the third list.

g.5292 Lokajyeṣṭha

*'jig rten dag gi mchog*

འཇིག་རྟེན་དག་གི་མཚོག

*lokajyeṣṭha*

The 710th buddha in the first list, 709th in the second list, and 699th in the third list.

g.5293 Lokanātha

*'jig rten mgon*

འཇིག་རྟེན་མགོན།

*lokanātha*

“Lord of the World,” an epithet of Avalokiteśvara.

g.5294 Lokāntara

*'jig rten 'das*

འཇིག་རྟེན་འདས།

*lokāntara*

The 393rd buddha in the first list, 392nd in the second list, and 386th in the third list.

g.5295 Lokaprabha

*'jig rten 'od*

འཇིག་རྟེན་འོད།

*lokaprabha*

The 138th buddha in the first list, 138th in the second list, and 138th in the third list.

g.5296 Lokaprabha

*'jig rten 'od*

འཇིག་རྟེན་འོད།

*lokaprabha*

The 313th buddha in the first list, 312th in the second list, and 307th in the third list.

g.5297 Lokapriya

*'jig rten dga' ba*

འཇིག་རྟེན་དགའ་བ།

*lokapriya*

The 962nd buddha in the first list, 961st in the second list, and 952nd in the third list.

g.5298 Lokasundara

*'jig rten bzang po*

འཇིག་རྟེན་བཟང་པོ།

*lokasundara*

The 366th buddha in the first list, 365th in the second list, and 360th in the third list.

g.5299 Lokottara

*'jig rten bla ma*

འཇིག་རྟེན་སྒྲ་མ།

*lokottara*

The 358th buddha in the first list, 357th in the second list, and 352nd in the third list.

g.5300 Lokottīrṇa

*'jig rten dag las 'das pa*

འཇིག་རྟེན་དག་ལས་འདས་པ།

*lokottīrṇa*

The 182nd buddha in the first list, 181st in the second list, and 181st in the third list.

g.5301 Looking

*kun tu blta*

ཀུན་ཏུ་བཟླ།

—

Mother of the buddha Meruraśmi.

g.5302 Looking

*rnām par lta*

རྣམ་པར་ཟླ།

—

Foremost in terms of insight among the followers of the buddha Sadgaṇin.

g.5303 Looking at the World

*'jig rten lta*

འཇིག་རྟེན་ཟླ།

—

Birthplace of the buddha Nikhiladarśin.

g.5304 Looking in All Directions

*phyogs rnams lta*

ཕྱོགས་རྣམས་ཟླ།

—

Buddha in the presence of whom the buddha Nāgabhuja (169 according to the third enumeration) first gave rise to the mind of awakening.

g.5305 Looking with Joy

*dga' bas lta*

དགའ་བས་ལྷ།

—

Foremost in terms of insight among the followers of the buddha Vidyuddatta.

g.5306 Looking with Joy

*dga' bas lta*

དགའ་བས་ལྷ།

—

Mother of the buddha Amogharaśmi.

g.5307 Looking with Joy

*dga' bas lta*

དགའ་བས་ལྷ།

—

Birthplace of the buddha Jyotiṣka.

g.5308 Lord

*dbang po*

དབང་པོ།

—

Father of the buddha Dharmakīrti.

g.5309 Lord

*dbang po*

དབང་པོ།

—

Father of the buddha Guṇendrakalpa.

g.5310 Lord of Beings

*'gro ba'i dbang phyug*

འགྲོ་བའི་དབང་ཕྱུག

—

Father of the buddha Ratnayaśas.

g.5311 Lord of Dharma

*chos kyi dbang phyug*

ཚོས་ཀྱི་དབང་ཕྱུག

—

Son of the buddha Sūrata.

g.5312 Lord of Dharma

*chos kyi dbang phyug*

ཚོས་ཀྱི་དབང་ཕྱུག

—

Buddha in the presence of whom the buddha Daśavaśa (362 according to the third enumeration) first gave rise to the mind of awakening.

g.5313 Lord of Humans

*mi yi dbang po*

མི་ཡི་དབང་པོ།

—

Father of the buddha Satya.

g.5314 Lord of Humans

*mi yi dbang phyug*

མི་ཡི་དབང་ཕྱུག

—

Foremost in terms of insight among the followers of the buddha Maṅgaṇa.

g.5315 Lord of Humans

*shed skyes dbang phyug*

ཤེད་སྐྱེས་དབང་ཕྱུག

—

Foremost in terms of insight among the followers of the buddha Suvaktra.

g.5316 Lord of Humans

*shed skyes dbang phyug*

ཤེད་སྐྱེས་དབང་ཕྱུག

—

Foremost in terms of insight among the followers of the buddha Dharaṇīśvara.

g.5317 Lord of Intelligence

*blo gros dbang po*

སློ་གྲོས་དབང་པོ།

—

Attendant of the buddha Sumati.

g.5318 Lord of Joy

*dga' ba'i dbang phyug*

དགའ་བའི་དབང་ཕྱུག

—

Father of the buddha Surūpa.

g.5319 Lord of Joy

*dga' ba'i dbang phyug*

དགའ་བའི་དབང་ཕྱུག

—

Son of the buddha Bhāgīrathi.

g.5320 Lord of Learning

*thos pa'i dbang po*

སློས་པའི་དབང་པོ།

—

Father of the buddha Samudradatta.

g.5321 Lord of Light

*snang dbang*

སྣང་དབང་།

—

Attendant of the buddha Tīṣya.

g.5322 Lord of Peace

*rab zhi bdag po*

རབ་ཞི་བདག་པོ།

—

Buddha in the presence of whom the buddha Candrodgata (833 according to the third enumeration) first gave rise to the mind of awakening.



g.5323 Lord of Sages

*drang srong dbang po*

དང་སྲོང་དབང་པོ།

—

Father of the buddha Maṇigaṇa.

g.5324 Lord of Śāla Trees

*sA la'i bdag*

སྤ་ལའི་བདག།

—

Birthplace of the buddha Siṃhaghoṣa.

g.5325 Lord of Sālas

*sA la'i dbang po*

སྤ་ལའི་དབང་པོ།

—

Father of the buddha Candra.

g.5326 Lord of Splendor

*gzi brjid bdag po*

གཟི་བརྗིད་བདག་པོ།

—

Birthplace of the buddha Sarvatejas.

g.5327 Lord of the Gathering

*tshogs dbang*

ཚོགས་དབང།

—

Attendant of the buddha Sthāmaśrī.

g.5328 Lord of the Gathering

*tshogs can dbang po*

ཚོགས་ཅན་དབང་པོ།

—

Father of the buddha Ratnāgni.

g.5329 Lord of the Gathering

*tshogs dbang*

ཚོགས་དབང་།

—

Attendant of the buddha Guṇendrakalpa.

g.5330 Lord of the Gathering

*tshogs dbang*

ཚོགས་དབང་།

—

Attendant of the buddha Arciṣmat.

g.5331 Lord of the Land

*sa bdag*

ས་བདག་

—

Foremost in terms of insight among the followers of the buddha Dharaṇīdhara.

g.5332 Lord of the Land

*yul 'khor dbang po*

ཡུལ་འཁོར་དབང་པོ།

—

Father of the buddha Prajñārāṣṭra.

g.5333 Lord of the Water God

*chu lha'i bdag*

ཚུ་ལྷའི་བདག་

—

Father of the buddha Supriya.

g.5334 Lord of Those of Beautiful Countenance

*zhal sdug sde bdag*

ཞལ་སྤུག་སྡེ་བདག་

—

Buddha in the presence of whom the buddha Janendrakalpa (154 according to the third enumeration) first gave rise to the mind of awakening.

g.5335 Lord of Wandering Beings

*'gro ba'i dbang phyug*

འགྲོ་བའི་དབང་ཕྱུག

—

Father of the buddha Abhyudgata.

g.5336 Lotus

*pad ma*

པད་མ།

—

Son of the buddha Lokottara.

g.5337 Lotus

*pad ma*

པད་མ།

—

Son of the buddha Guṇasāgara.

g.5338 Lotus

*pad ma*

པད་མ།

—

Son of the buddha Madhurasvararāja.

g.5339 Lotus

*pad ma*

པད་མ།

—

Son of the buddha Gaṇimukha.

g.5340 Lotus

*pad ma*

པད་མ།

—

Son of the buddha Padmaraśmi.

g.5341 Lotus

*pad ma*

པད་མ།

—

Attendant of the buddha Sārathi.

g.5342 Lotus

*pad ma*

པད་མ།

—

Father of the buddha Padmaskandha.

g.5343 Lotus

*pad ma*

པད་མ།

—

Son of the buddha Suraśmi.

g.5344 Lotus

*pad ma*

པད་མ།

—

Attendant of the buddha Sudarśana.

g.5345 Lotus

*pad ma*

པད་མ།

—

Son of the buddha Priyacandra.

g.5346 Lotus Crest

*pad ma'i tog*

པད་མའི་རྩོག

—

Birthplace of the buddha Bhadradata.

g.5347 Lotus Essence

*pad ma'i snying po*

པད་མའི་སྒྲིང་པོ།

—

A bodhisattva.

g.5348 Lotus Essence

*pad ma'i snying po*

པད་མའི་སྒྲིང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahātejas.

g.5349 Lotus Essence

*pad ma'i snying po*

པད་མའི་སྒྲིང་པོ།

—

Son of the buddha Apagatakleśa.

g.5350 Lotus Essence

*pad ma'i snying po*

པད་མའི་སྒྲིང་པོ།

—

Father of the buddha Vidvat.

g.5351 Lotus Essence

*pad snying*

པད་སྒྲིང་།

—

Buddha in the presence of whom the buddha Siṃhadatta (130 according to the third enumeration) first gave rise to the mind of awakening.

g.5352 Lotus Essence

*pad ma'i snying po*

པད་མའི་སྒྲིང་པོ།

—

Buddha in the presence of whom the buddha Jyeṣṭha (158 according to the third enumeration) first gave rise to the mind of awakening.

g.5353 Lotus Eye

*pad ma'i mig*

པད་མའི་མིག

—

Attendant of the buddha Brahmaghoṣa.

g.5354 Lotus Eye

*pad ma'i mig*

པད་མའི་མིག

—

Mother of the buddha Padmaśrī.

g.5355 Lotus Eyes of Supreme Learning

*mkhas mchog pad spyan*

མཁས་མཚོག་པད་སྤྱན།

—

Buddha in the presence of whom the buddha Candrārka (252 according to the third enumeration) first gave rise to the mind of awakening.

g.5356 Lotus Face

*pad ma'i zhal*

པད་མའི་ཞལ།

—

Buddha in the presence of whom the buddha Jyotiṣka (511 according to the third enumeration) first gave rise to the mind of awakening.

g.5357 Lotus Fragrance

*pad ma'i dri*

པད་མའི་དྲི།

—

Foremost in terms of insight among the followers of the buddha Arciskandha.

g.5358 Lotus Glory

*pad dpal ma*

པད་དཔལ་མ།

—

Mother of the buddha Padmakōśa.

g.5359 Lotus Light

*pad ma'i 'od*

པད་མའི་འོད།

—

Mother of the buddha Puṣpadamasthita.

g.5360 Lotus Light

*pad ma'i 'od*

པད་མའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Guṇavīrya.

g.5361 Lotus of Humanity

*mi yi pad ma*

མི་ཡི་པད་མ།

—

Buddha in the presence of whom the buddha Anantaguṇatejorāṣi (943 according to the third enumeration) first gave rise to the mind of awakening.

g.5362 Lotus Petal Eyes

*pad 'dab spyan*

པད་འདབ་སྒྱུན།

—

Buddha in the presence of whom the buddha Jagadīśvara (918 according to the third enumeration) first gave rise to the mind of awakening.

g.5363 Lotus Possessor

*pad ma can*

པད་མ་ཅན།

—

Mother of the buddha Pradyota.

g.5364 Lotus Possessor

*pad ma can*

པད་མ་ཅན།

—

Mother of the buddha Pūrṇamati.

- g.5365 Lotus Possessor  
*pad ma can*  
པད་མ་ཅན།  
—  
Mother of the buddha Siṃhapakṣa.
- g.5366 Lotus Possessor  
*pad ma can*  
པད་མ་ཅན།  
—  
Mother of the buddha Guṇasāgara.
- g.5367 Lotus Possessor  
*pad ma can*  
པད་མ་ཅན།  
—  
Mother of the buddha Sthāmaśrī.
- g.5368 Lotus Possessor  
*pad ma can*  
པད་མ་ཅན།  
—  
Son of the buddha Arthamati.
- g.5369 Lotus Possessor  
*pad ldan*  
པད་ལྗན།  
—  
Son of the buddha Padmaskandha.
- g.5370 Lotus Possessor  
*pad ldan*  
པད་ལྗན།  
—  
Mother of the buddha Kusumadeva.
- g.5371 Lotus Treasury



*pad ma'i mdzod*

པད་མའི་མཛོད།

—

Son of the buddha Ratnagarbha.

g.5372 Love

*byams pa*

བྱམས་པ།

—

Son of the buddha Laḍitavikrama.

g.5373 Love

*byams pa*

བྱམས་པ།

—

Son of the buddha Anihatavrata.

g.5374 Love

*byams pa*

བྱམས་པ།

—

Attendant of the buddha Subuddhinetra.

g.5375 Love Attainment

*byams thob*

བྱམས་ཐོབ།

—

A king.

g.5376 Love with Qualities

*yon tan dag gis brtse ba*

ཡོན་ཏན་དག་གིས་བརྩེ་བ།

—

Foremost in terms of insight among the followers of the buddha Gaṇimukha.

g.5377 Loved by the Gods

*lha sdug*

ལྷ་སྤྱུག

—

Son of the buddha Vikrīḍitāvin.

g.5378 Lovely and Delightful Earrings from Mount Meru

*lhun po'i rna rgyan sdug pa nyams dga'*

ལྷུན་པོའི་རྩྭ་རྒྱན་སྤྱུག་པ་ཉམས་དགའ།

—

Foremost in terms of insight among the followers of the buddha Yaśas.

g.5379 Lovely Delight

*nyams dga' ba sdug pa*

ཉམས་དགའ་བ་སྤྱུག་པ།

—

Birthplace of the buddha Siṃhagātra.

g.5380 Lovely Eye

*mig sdug*

མིག་སྤྱུག

—

Mother of the buddha Cārulocana.

g.5381 Lovely Eye

*mig sdug ma*

མིག་སྤྱུག་མ།

—

Mother of the buddha Subuddhinetra.

g.5382 Lovely Eyes

*spyān sdug*

སྤྱུན་སྤྱུག

—

Buddha in the presence of whom the buddha Velāma (207 according to the third enumeration) first gave rise to the mind of awakening.

g.5383 Lovely Eyes

*spyān sdug*

སྤྱན་སྤྱུག

—

Buddha in the presence of whom the buddha Śobhita (627 according to the third enumeration) first gave rise to the mind of awakening.

g.5384 Lovely Eyes

*spyan sdug*

སྤྱན་སྤྱུག

—

Buddha in the presence of whom the buddha Bhadravakra (862 according to the third enumeration) first gave rise to the mind of awakening.

g.5385 Lovely Moon

*zla ba sdug*

ལྷ་བ་སྤྱུག

—

Buddha in the presence of whom the buddha Sugandha (316 according to the third enumeration) first gave rise to the mind of awakening.

g.5386 Lovely Moon

*zla ba sdug*

ལྷ་བ་སྤྱུག

—

Buddha in the presence of whom the buddha Ratnottama (379 according to the third enumeration) first gave rise to the mind of awakening.

g.5387 Lovely Moon Countenance

*zla bzhin mdzes ma*

ལྷ་བ་ཞེན་མཛེས་མ།

—

Mother of the buddha Lokacandra.

g.5388 Lovely Moonlight

*zla sdug 'od*

ལྷ་སྤྱུག་འོད།

—

Mother of the buddha Kusumaprabha.

g.5389 Lovely Radiance

*mdangs sdug pa*

མདངས་སྤུག་པ།

—

Birthplace of the buddha Siṃhahastin.

g.5390 Lovely to See

*sdug par lta*

སྤུག་པར་ལྟ།

—

Attendant of the buddha Anupama.

g.5391 Loving

*'jam pa*

འཇམ་པ།

—

Attendant of the buddha Brahmadeva.

g.5392 Loving

*byams ldan*

བྱམས་ལྷན།

—

Son of the buddha Dharaṇīdhara.

g.5393 Loving

*byams ldan*

བྱམས་ལྷན།

—

Son of the buddha Abhaya.

g.5394 Loving Kindness

*'jam pa*

འཇམ་པ།

—

Attendant of the buddha Dharmapradīpākṣa.

g.5395 Loving Mind

*byams sems*

བྱམས་སེམས།

—

Son of the buddha Nirjvara.

g.5396 Loving Mind

*rnam par brtse ba'i blo*

རྣམ་པར་བརྩེ་བའི་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Puṇyapriya.

g.5397 Loving Mind

*yid 'jam pa*

ཡིད་འཇམ་པ།

—

Foremost in terms of insight among the followers of the buddha  
Laḍitagāmin.

g.5398 Lucid Heart

*thugs rab dang ba*

ཐུགས་རབ་དང་བ།

—

Buddha in the presence of whom the buddha Gaṇin (42 according to the  
third enumeration) first gave rise to the mind of awakening.

g.5399 Luminosity

*'od gsal*

འོད་གསལ།

—

Father of the buddha Anihata.

g.5400 Luminosity

*'od gsal*

འོད་གསལ།

—

Son of the buddha Mahātejas.

g.5401 Luminosity

*'od gsal*

འོད་གསལ།

—

Birthplace of the buddha Maṇicūḍa.

g.5402 Luminosity

*'od gsal*

འོད་གསལ།

*ābhāsvāra*

The uppermost level of the second concentration in the form realm.

g.5403 Luminous

*gsal ba*

གསལ་བ།

—

Father of the buddha Toṣitatejas.

g.5404 Luminous

*gsal ba*

གསལ་བ།

—

Father of the buddha Arciṣmat.

g.5405 Luminous

*rab gsal*

རབ་གསལ།

—

Father of the buddha Yaśaketu.

g.5406 Luminous

*'od ldan*

འོད་ལྷན།

—

Attendant of the buddha Satyabhāṇin.

g.5407 Luminous

*'od ldan*

འོད་ལྷན།

—

Attendant of the buddha Anantarūpa.

g.5408 Luminous

*'od ldan*

འོད་ལྷན།

—

Attendant of the buddha Mahātejas.

g.5409 Luminous

*snang ldan*

སྣང་ལྷན།

—

Attendant of the buddha Tejasprabha.

g.5410 Luminous

*gsal ba*

གསལ་བ།

—

Attendant of the buddha Vajrasena.

g.5411 Luminous

*'od can*

འོད་ཅན།

—

Attendant of the buddha Suraśmi.

g.5412 Luminous

*gsal ldan ma*

གསལ་ལྷན་མ།

—

Mother of the buddha Somaraśmi.

g.5413 Luminous

*gsal ldan ma*

གསལ་ལྡན་མ།

—

Mother of the buddha Asaṅgakīrti.

g.5414 Luminous

*gsal ba*

གསལ་བ།

—

Father of the buddha Ṛṣīndra.

g.5415 Luminous

*'od gsal*

འོད་གསལ།

—

Buddha in the presence of whom the buddha Vidyutprabha (372 according to the third enumeration) first gave rise to the mind of awakening.

g.5416 Luminous

*'od ldan*

འོད་ལྡན།

—

Son of the buddha Ugra.

g.5417 Luminous

*gsal ba*

གསལ་བ།

—

Father of the buddha Kanakaparvata.

g.5418 Luminous

*gsal ba*

གསལ་བ།

—

Attendant of the buddha Praśāntadoṣa.

g.5419 Luminous

*'od ldan ma*



འོད་ལྗན་མ།

—

Son of the buddha Mahāraśmi.

g.5420 Luminous

*kun tu gsal*

ཀུན་ཏུ་གསལ།

—

Son of the buddha Śanaīrgāmin.

g.5421 Luminous

*gsal ba*

གསལ་བ།

—

Father of the buddha Sumedhas.

g.5422 Luminous

*'od gsal ba*

འོད་གསལ་བ།

—

Mother of the buddha Prasanna.

g.5423 Luminous

*gsal ba*

གསལ་བ།

—

Father of the buddha Maṇiviśuddha.

g.5424 Luminous

*gsal ba can*

གསལ་བ་ཅན།

—

Birthplace of the buddha Amoghadarśin.

g.5425 Luminous

*gsal ba dang ldan pa*

གསལ་བ་དང་ལྗན་པ།

—

Birthplace of the buddha Amitāyus.

g.5426 Luminous

*gsal ba dang ldan pa*

གསལ་བ་དང་ལྷན་པ།

—

Birthplace of the buddha Prasannabuddhi.

g.5427 Luminous Array

*bkod pa gsal*

བཀོད་པ་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anantapratibhānaketu.

g.5428 Luminous Array

*bkod pa gsal*

བཀོད་པ་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṣpadamasthita.

g.5429 Luminous Array

*bkod pa gsal*

བཀོད་པ་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Matimat.

g.5430 Luminous Array

*bkod pa gsal*

བཀོད་པ་གསལ།

—

Buddha in the presence of whom the buddha Laḍitavyūha (809 according to the third enumeration) first gave rise to the mind of awakening.

g.5431 Luminous Array

*bkod pa gsal ba*

བཀོད་པ་གསལ་བ།

—

Birthplace of the buddha Oghajaha.

g.5432 Luminous Bridge

*zam pa'i 'od*

ཟམ་པའི་འོད།

—

Buddha in the presence of whom the buddha Candraprabha (481 according to the third enumeration) first gave rise to the mind of awakening.

g.5433 Luminous Clouds

*sprin 'od*

སྤྲིན་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Hitaiṣin.

g.5434 Luminous Conduct

*spyod pa'i 'od*

སྤྱོད་པའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Merudhvaja.

g.5435 Luminous Coral

*byi ru gsal*

བྱི་རུ་གསལ།

—

Mother of the buddha Vaiḍūryagarbha.

g.5436 Luminous Countenance

*bzhin gsal*

བཞིན་གསལ།

—

Mother of the buddha Anavanata.

g.5437 Luminous Crest of Insight

*shes rab tog gsal*

ཤེས་རབ་ཏོག་གསལ།

—

Foremost in terms of insight among the followers of the buddha Keturāṣṭra.

g.5438 Luminous Diligence

*brtson 'grus gsal ba*

བརྩོན་འགྲུས་གསལ་བ།

—

Buddha in the presence of whom the buddha Amṛta (785 according to the third enumeration) first gave rise to the mind of awakening.

g.5439 Luminous Directions

*phyogs gsal*

ཕྱོགས་གསལ།

—

Birthplace of the buddha Aṣaṅgakīrti.

g.5440 Luminous Discipline

*tshul khrims 'od byed*

ཚུལ་ཁྲིམས་འོད་བྱེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Lokacandra.

g.5441 Luminous Fame

*grags pa gsal*

གྲགས་པ་གསལ།

—

Attendant of the buddha Gaṇiprabha.

g.5442 Luminous Flower

*me tog 'od gsal*

མེ་ཏོག་འོད་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Ratnaprabha.

g.5443 Luminous Flower

*me tog gsal*

མེ་ཏོག་གསལ།

—

Son of the buddha Lokajyeṣṭha.

g.5444 Luminous Form

*gzugs gsal*

གཟུགས་གསལ།

—

Buddha in the presence of whom the buddha Drumendra (740 according to  
the third enumeration) first gave rise to the mind of awakening.

g.5445 Luminous Ground

*sa gsal*

ས་གསལ།

—

Attendant of the buddha Praśāntagāmin.

g.5446 Luminous Intelligence

*'od gsal blo gros ma*

འོད་གསལ་བློ་གྲོས་མ།

—

Mother of the buddha Jñānakośa.

g.5447 Luminous Jewel

*rin chen gsal*

རིན་ཆེན་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Anantapratibhānaraśmi.

g.5448 Luminous Jewel

*nor bu gsal*

ནོར་བུ་གསལ།

—

Buddha in the presence of whom the buddha Yaśadatta (242 according to the third enumeration) first gave rise to the mind of awakening.

g.5449 Luminous Jewel

*rin chen gsal ba*

རིན་ཆེན་གསལ་བ།

—

Buddha in the presence of whom the buddha Maṇivyūha (283 according to the third enumeration) first gave rise to the mind of awakening.

g.5450 Luminous Jewel

*nor bu gsal*

ནོར་བུ་གསལ།

—

Birthplace of the buddha Maṇicaraṇa.

g.5451 Luminous Joy

*gsal dga'*

གསལ་དགའ།

—

Son of the buddha Ratnacandra.

g.5452 Luminous Liberation

*rnam grol gsal*

རྣམ་གྲོལ་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Laḍitāgṛagāmin.

g.5453 Luminous Merit

*bsod nams gsal*

བསོད་ནམས་གསལ།

—

Son of the buddha Gaṇiprabha.

g.5454 Luminous Merit

*bsod nams 'od gsal*

བསོད་ནམས་འོད་གསལ།

—

Birthplace of the buddha Amitalocana.

g.5455 Luminous Meteor

*skar mda' 'od*

སྐར་མའོད་འོད།

—

Son of the buddha Sūryaprabha.

g.5456 Luminous Mind

*blo 'od*

བློ་འོད།

—

Son of the buddha Merukūṭa.

g.5457 Luminous Mind

*sems gsal*

སེམས་གསལ།

—

Son of the buddha Asaṅgakīrti.

g.5458 Luminous Mountain

*lhun po'i 'od*

ལྷན་པོའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Siṃhabala.

g.5459 Luminous Mountain of Splendor

*gzi brjid phung po'i 'od*

གཟི་བརྗིད་ཕུང་པོའི་འོད།

—

Birthplace of the buddha Smṛtīndra.

g.5460 Luminous Movement

*'od 'gro*

འོད་འགྲོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Girikūṭaketu.

g.5461 Luminous Nectar

*bdud rtsi gsal*

བདུད་རྩི་གསལ།

—

Buddha in the presence of whom the buddha Jñānakūṭa (598 according to the third enumeration) first gave rise to the mind of awakening.

g.5462 Luminous Peace

*zhi ba gsal*

ཞི་བ་གསལ།

—

Buddha in the presence of whom the buddha Āryapriya (744 according to the third enumeration) first gave rise to the mind of awakening.

g.5463 Luminous Peace

*zhi ba gsal*

ཞི་བ་གསལ།

—

Attendant of the buddha Anupamavādin.

g.5464 Luminous Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dṛḍha.

g.5465 Luminous Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Mother of the buddha Vigatatamas.

g.5466 Luminous Qualities



*yon tan 'od*

ཡོན་ཏན་འོད།

—

Son of the buddha Nikhiladarśin.

g.5467 Luminous Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Attendant of the buddha Anihata.

g.5468 Luminous Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Son of the buddha Jagadraśmi.

g.5469 Luminous Qualities

*yon tan gsal*

ཡོན་ཏན་གསལ།

—

Attendant of the buddha Asita.

g.5470 Luminous Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Father of the buddha Gaṇiprabha.

g.5471 Luminous Qualities

*yon tan gsal*

ཡོན་ཏན་གསལ།

—

Mother of the buddha Prasannabuddhi.

g.5472 Luminous Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Attendant of the buddha Guṇaprabha.

g.5473 Luminous Qualities

*yon tan 'od zer*

ཡོན་ཏན་འོད་ཟེར།

—

Mother of the buddha Raśmirāja.

g.5474 Luminous Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Mother of the buddha Subhaga.

g.5475 Luminous Qualities

*yon tan 'od 'phro*

ཡོན་ཏན་འོད་འཕྲོ།

—

Mother of the buddha Guṇabala.

g.5476 Luminous Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Father of the buddha Guṇasañcaya.

g.5477 Luminous Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Son of the buddha Amṛtaprasanna.

g.5478 Luminous Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Foremost in terms of insight among the followers of the buddha Vajra.

g.5479 Luminous Qualities

*yon tan 'od gsal ba*

ཡོན་ཏན་འོད་གསལ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Janendrakalpa.

g.5480 Luminous Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Father of the buddha Meghadhvaja.

g.5481 Luminous Qualities

*yon tan gsal ba*

ཡོན་ཏན་གསལ་བ།

—

Buddha in the presence of whom the buddha Arthaviniścita (151 according to the third enumeration) first gave rise to the mind of awakening.

g.5482 Luminous Qualities

*yon tan gsal*

ཡོན་ཏན་གསལ།

—

Buddha in the presence of whom the buddha Marudyaśas (267 according to the third enumeration) first gave rise to the mind of awakening.

g.5483 Luminous Qualities

*yon tan gsal*

ཡོན་ཏན་གསལ།

—

Buddha in the presence of whom the buddha Guṇakīrti (441 according to the third enumeration) first gave rise to the mind of awakening.

g.5484 Luminous Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Mother of the buddha Sarvatejas.

g.5485 Luminous Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Mother of the buddha Jñānarāja.

g.5486 Luminous Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Foremost in terms of insight among the followers of the buddha  
Siṃhapārsva.

g.5487 Luminous Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Father of the buddha Guṇatejoraśmi.

g.5488 Luminous Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Buddha in the presence of whom the buddha Kusumadatta (243 according to  
the third enumeration) first gave rise to the mind of awakening.

g.5489 Luminous Sacrifice

*mchod sbyin gsal*

མཚོད་སྦྱིན་གསལ།

—

Birthplace of the buddha Suyajña.

g.5490 Luminous Splendor

*gzi brjid gsal*

གཟི་བརྗིད་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nāgakrama.

g.5491 Luminous Sumanā Flower

*sna ma'i me tog*

སྤྲ་མའི་མེ་ཏོག

—

Buddha in the presence of whom the buddha Gagana (755 according to the third enumeration) first gave rise to the mind of awakening.

g.5492 Luminous Superior

*'phags pa gsal*

འཕགས་པ་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gaṇiprabha.

g.5493 Luminous Supreme Qualities

*yon tan mchog gsal ba*

ཡོན་ཏན་མཚོག་གསལ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sudarśana.

g.5494 Luminous Treasure

*dbyig gsal*

དབྱིག་གསལ།

—

Buddha in the presence of whom the buddha Pradīpa (221 according to the third enumeration) first gave rise to the mind of awakening.

g.5495 Luminous Victor

*rgyal ba gsal*

སྐྱུལ་བ་གསལ།

—

Attendant of the buddha Prasannabuddhi.

g.5496 Luminous View

*lta ba gsal*

ལྷ་བ་གསལ།

—

Mother of the buddha Ojobala.

g.5497 Luminous Wealth God

*nor lha gsal ba*

ནོར་ལྷ་གསལ་བ།

—

Son of the buddha Ojastejas.

g.5498 Luminous Wisdom

*ye shes 'od gsal*

ཡེ་ཤེས་འོད་གསལ།

—

Foremost in terms of insight among the followers of the buddha Amṛtadhārin.

g.5499 Luminous Wisdom

*ye shes gsal*

ཡེ་ཤེས་གསལ།

—

Foremost in terms of insight among the followers of the buddha Gaṇiprabha.

g.5500 Luminous World

*'jig rten gsal*

འཇིག་རྟེན་གསལ།

—

Birthplace of the buddha Marudadhīpa.

g.5501 Lunar Melody

*zla ldan dbyangs*

ཐཱ་ལྷ་ན་དབྱེངས།

—

Buddha in the presence of whom the buddha Asaṅgadhvaja (863 according to the third enumeration) first gave rise to the mind of awakening.

g.5502 Madaprahīṇa

*dregs spang*

དེགས་སྤང་།

*madaprahīṇa*

The 668th buddha in the first list, 667th in the second list, and 659th in the third list.

g.5503 Madhurasvararāja

*dbyangs snyan · dbyangs snyan rgyal po*

དབྱེངས་སྣོན། · དབྱེངས་སྣོན་རྒྱལ་པོ།

*madhurasvararāja*

The 395th buddha in the first list, 394th in the second list, and 388th in the third list.

g.5504 Madhuvaktra

*sbrang rtsi'i zhal*

སྤང་ཕྱི་ལྗེ།

*madhuvaktra*

The 487th buddha in the first list, 486th in the second list, and 480th in the third list.

g.5505 Magadha

*ma ga dha*

མ་ག་ན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vibhrajacchattrā.

g.5506 Magadha

*ma ga dha*

མ་ག་ན།

*magadha*

*Definition from the 84000 Glossary of Terms:*

An ancient Indian kingdom that lay to the south of the Ganges River in what today is the state of Bihar. Magadha was the largest of the sixteen “great states” (*mahājanapada*) that flourished between the sixth and third centuries BCE in northern India. During the life of the Buddha Śākyamuni, it was ruled by King Bimbisāra and later by Bimbisāra's son, Ajātaśatru. Its capital was initially Rājagṛha (modern-day Rajgir) but was later moved to Pāṭaliputra (modern-day Patna). Over the centuries, with the expansion of the Magadha's might, it became the capital of the vast Mauryan empire and seat of the great King Aśoka.

This region is home to many of the most important Buddhist sites, including Bodh Gayā, where the Buddha attained awakening; Vulture Peak (*Gṛdhra-kūṭa*), where the Buddha bestowed many well-known Mahāyāna sūtras; and the Buddhist university of Nālandā that flourished between the fifth and twelfth centuries CE, among many others.

g.5507 Mahābāhu

*lag chen*

ལག་ཚེན།

*mahābāhu*

The 13th buddha in the first list, 13th in the second list, and 13th in the third list.

g.5508 Mahābala

*stobs chen*

སྟོབས་ཚེན།

*mahābala*

The 14th buddha in the first list, 14th in the second list, and 14th in the third list.

g.5509 Mahābrahmā

*tshangs pa chen po*

ཚེངས་པ་ཚེན་པོ།

*mahābrahmā*

Listed among the deities attending the Buddha's teaching.

g.5510 Mahādarśana

*gzigs pa che · gzi brjid chen po*

གཟིགས་པ་ཚེ། · གཟི་བརྗིད་ཚེན་པོ།



*mahādarśana*

The 744th buddha in the first list, 743rd in the second list, and 733rd in the third list. The translation is tentative; *gzigs pa che* and *gzigs pa chen po* found in list one and three correspond to *Mahādarśana*, but *gzi brjid chen po* found in list two would expect \**Mahātejas*.

g.5511 Mahādatta

*phal chen byin pa*

ཕལ་ཆེན་བྱིན་པ།

*mahādatta*

The 247th buddha in the first list, 246th in the second list, and 246th in the third list.

g.5512 Mahādeva

*lha chen po*

ལྷ་ཆེན་པོ།

*mahādeva*

A king who became a monk.

g.5513 Mahākapphiṇa

*ka pi na chen po*

ཀཎ་པི་ན་ཆེན་པོ།

*mahākapphiṇa*

Hearer present in the circle around Śākyamuni.

g.5514 Mahākāśyapa

*'od srung chen po*

འོད་སྲུང་ཆེན་པོ།

*mahākāśyapa*

A disciple of Śākyamuni and subsequent head of the saṅgha.

g.5515 Mahāmaudgalyāyana

*maud gal gyi bu*

མོད་གལ་གྱི་བུ།

*mahāmaudgalyāyana*

Along with Śāriputra, one of the Buddha Śākyamuni's two main disciples, known as the foremost in miraculous abilities.

g.5516 Mahāmeru

*lhun po chen po*

ལུན་པོ་ཚེན་པོ།

*mahāmeru*

The 46th buddha in the first list, 46th in the second list, and 47th in the third list.

g.5517 Mahāmitra

*bshes gnyen chen po*

བཤེས་གཉེན་ཚེན་པོ།

*mahāmitra*

The 879th buddha in the first list, 878th in the second list, and 869th in the third list.

g.5518 Mahānāma

*ming chen*

མིང་ཚེན།

*mahānāma*

Hearer present in the circle around Śākyamuni.

g.5519 Mahāprabha

*'od chen*

འོད་ཚེན།

*mahāprabha*

The 18th buddha in the first list, 18th in the second list, and 19th in the third list.

g.5520 Mahāpradīpa

*sgron ma chen po*

སྒྲོན་མ་ཚེན་པོ།

*mahāpradīpa*

The 137th buddha in the first list, 137th in the second list, and 137th in the third list.

g.5521 Mahāprajāpatī Gautamī

*skye dgu'i bdag mo chen mo gau ta ml*

སྐྱེ་དགུ་འི་བདག་མོ་ཚེན་མོ་གོ་ཏ་མྲི།

*mahāprajāpatī gautamī*

The Buddha's aunt and the first ordained nun.

g.5522 Mahāprajñātīrtha

*shes rab chen po'i stegs*

ཤེས་རབ་ཆེན་པོའི་སྟེགས།

*mahāprajñātīrtha*

The 747th buddha in the first list, 746th in the second list, and 736th in the third list.

g.5523 Mahāpraṇāda

*dbyangs chen*

དབྱངས་ཆེན།

*mahāpraṇāda*

The 924th buddha in the first list, 923rd in the second list, and 914th in the third list.

g.5524 Mahāpriya

*dgyes chen*

དགེས་ཆེན།

*mahāpriya*

The 462nd buddha in the first list, 461st in the second list, and 455th in the third list.

g.5525 Mahāraśmi

*'od zer che*

འོད་ཟེར་ཆེ།

*mahāraśmi*

The 377th buddha in the first list, 376th in the second list, and 371st in the third list.

g.5526 Mahāraśmi

*'od zer che*

འོད་ཟེར་ཆེ།

*mahāraśmi*

The 402nd buddha in the first list, 401st in the second list, and 395th in the third list.

g.5527 Mahāraśmi

*'od zer che*

འོད་ཟེར་ཆེ།

*mahāraśmi*

The 470th buddha in the first list, 469th in the second list, and 463rd in the third list.

g.5528 Mahāraśmi

*'od zer chen po*

འོད་ཟེར་ཆེན་པོ།

*mahāraśmi*

The 482nd buddha in the first list, 481st in the second list, and 475th in the third list.

g.5529 Mahāsthāman

*mthu chen*

མཐུ་ཆེན།

*mahāsthāman*

The 372nd buddha in the first list, 371st in the second list, and 366th in the third list.

g.5530 Mahātapas

*dka' thub chen po*

དཀའ་ཐུབ་ཆེན་པོ།

*mahātapas*

The 335th buddha in the first list, 334th in the second list, and 329th in the third list.

g.5531 Mahātejas

*gzi chen*

གཟི་ཆེན།

*mahātejas*

The 55th buddha in the first list, 55th in the second list, and 56th in the third list.

g.5532 Mahātejas

*gzi brjid che*

གཟི་བརྗིད་ཚེ།

*mahātejas*

The 187th buddha in the first list, 186th in the second list, and 186th in the third list.

g.5533 Mahātejas

*gzi brjid che*

གཟི་བརྗིད་ཚེ།

*mahātejas*

The 457th buddha in the first list, 456th in the second list, and 450th in the third list.

g.5534 Mahātejas

*gzi brjid chen po*

གཟི་བརྗིད་ཚེན་པོ།

*mahātejas*

The 794th buddha in the first list, 793rd in the second list, and 783rd in the third list.

g.5535 Mahauṣadha

*sman chen*

སྐྱའ་ཚེན།

*mahauṣadha*

Name of a bodhisattva, a hero of a jātaka who was a learned advisor to a king. In the Ummagga jātaka, he skillfully employs violence, but only when it is absolutely necessary to safeguard his country and its people.

g.5536 Mahauṣadhi

*sman chen*

སྐྱའ་ཚེན།

*mahauṣadhi*

The 534th buddha in the first list, 534th in the second list, and 527th in the third list.

g.5537 Mahāyaśas

*grags chen*

གྲགས་ཚེན།

*mahāyaśas*

The 80th buddha in the first list, 80th in the second list, and 81st in the third list.

g.5538 Mahendra

*dbang chen*

དབང་ཆེན།

*mahendra*

The 285th buddha in the first list, 284th in the second list, and 284th in the third list.

g.5539 Mahita

*mchod pa*

མཚོད་པ།

*mahita*

The 255th buddha in the first list, 254th in the second list, and 254th in the third list.

g.5540 mahorāga

*lto 'phye chen po*

ལྷོ་འཕྱེ་ཆེན་པོ།

*mahorāga*

*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.5541 Maitreya

*byams pa*

བྱམས་པ།

*maitreya*

Bodhisattva of loving kindness who will become the next buddha to follow Śākyamuni. As a future buddha, he is the 5th buddha in the first list, 5th in the second list, and 5th in the third list.

g.5542 Majestic Banner

*lhun po'i rgyal mtshan*

ལྷན་པོའི་རྒྱལ་མཚན།

—

Buddha in the presence of whom the buddha Mokṣatejas (417 according to the third enumeration) first gave rise to the mind of awakening.

g.5543 Majestic King of Mountains

*ri dbang brtsegs*

རི་དབང་བརྟེན།

—

Buddha in the presence of whom the buddha Candana (662 according to the third enumeration) first gave rise to the mind of awakening.

g.5544 Majestic Light

*spa ba'i 'od*

སྤ་བའི་འོད།

—

Buddha in the presence of whom the buddha Ugra (83 according to the third enumeration) first gave rise to the mind of awakening.

g.5545 Majestic Melody

*lhun po'i dbyangs*

ལྷན་པོའི་དབྱངས།

—

Buddha in the presence of whom the buddha Brahmadeva (194 according to the third enumeration) first gave rise to the mind of awakening.

g.5546 Majestic Mountain

*ri dbang*

རི་དབང།

—

Father of the buddha Vikrāntagāmin.

g.5547 Majestic Mountain

*ri dbang*

རི་དབང།

—

Father of the buddha Gagana.

g.5548 Majestic Mountain

*ri dbang*

རི་དབང་།

—

Father of the buddha Sudarśana.

g.5549 Majestic Mountain

*lhun po che*

ལྷུན་པོ་ཚེ།

—

Buddha in the presence of whom the buddha Sūryaprabha (123 according to the third enumeration) first gave rise to the mind of awakening.

g.5550 Majestic Mountain

*lhun po che*

ལྷུན་པོ་ཚེ།

—

Buddha in the presence of whom the buddha Meruraśmi (330 according to the third enumeration) first gave rise to the mind of awakening.

g.5551 Majestic Mountain

*lhun po chen po*

ལྷུན་པོ་ཚེན་པོ།

—

Buddha in the presence of whom the buddha Vaidyarāja (529 according to the third enumeration) first gave rise to the mind of awakening.

g.5552 Majestic Mountain of Qualities

*yon tan lhun po*

ཡོན་ཏན་ལྷུན་པོ།

—

Buddha in the presence of whom the buddha Laḍitagāmin (977 according to the third enumeration) first gave rise to the mind of awakening.

g.5553 Majestic Tree Banner

*ljon pa'i rgyal mtshan*



ལྷོན་པའི་རྒྱལ་མཚན།

—

Buddha in the presence of whom the buddha Padmagarbha (513 according to the third enumeration) first gave rise to the mind of awakening.

g.5554 Making Proud

*dregs par byed*

རླེགས་པར་བྱེད།

—

Birthplace of the buddha Kanakaparvata.

g.5555 Mālādhārin

*phreng thogs*

ཕྱེང་ཐོགས།

*mālādhārin*

The 28th buddha in the first list, 28th in the second list, and 29th in the third list.

g.5556 Man

*skye ba po*

སྐྱེ་བ་པོ།

—

Son of the buddha Vilocana.

g.5557 Man

*mi pho*

མི་ཕོ།

—

Son of the buddha Lokapriya.

g.5558 Mānajaha

*nga rgyal spong*

ང་རྒྱལ་སྐོང།

*mānajaha*

The 896th buddha in the first list, 895th in the second list, and 886th in the third list.

g.5559 Mandārava Fragrance

*man dA ra ba'i bsung ldan*

མན་རྒྱ་བའི་བསུང་ལྷན།

—

Foremost in terms of insight among the followers of the buddha Sārathi.

g.5560 Mandārava Fragrance

*me tog man dA ra ba'i dri*

མེ་ཏོག་མན་རྒྱ་བའི་དྲི།

—

Foremost in terms of insight among the followers of the buddha Anilavegagāmin.

g.5561 Maṇḍita

*brgyan pa*

བརྒྱན་པ།

*maṇḍita*

The 559th buddha in the first list, 559th in the second list, and 552nd in the third list.

g.5562 Maṅgala

*bkra shis*

བཀྲ་ཤིས།

*maṅgala*

The 95th buddha in the first list, 95th in the second list, and 96th in the third list.

g.5563 Maṅgalin

*bkra shis ldan*

བཀྲ་ཤིས་ལྷན།

*maṅgalin*

The 989th buddha in the first list, 988th in the second list, and 980th in the third list.

g.5564 Maṅicandra

*nor bu zla ba*

ནོར་བུ་རྩེ་བ།

*maṅicandra*

The 353rd buddha in the first list, 352nd in the second list, and 347th in the third list.

g.5565 Maṇicarāṇa

*nor zhabs*

ནོར་ཞབས།

*maṇicarāṇa*

The 423rd buddha in the first list, 422nd in the second list, and 416th in the third list.

g.5566 Maṇicūḍa

*gtsug na nor bu*

གཏུག་ན་ནོར་བུ།

*maṇicūḍa*

The 81st buddha in the first list, 81st in the second list, and 82nd in the third list.

g.5567 Maṇidharman

*chos kyi nor bu*

ཚོས་ཀྱི་ནོར་བུ།

*maṇidharman*

The 325th buddha in the first list, 324th in the second list, and 319th in the third list.

g.5568 Manifestation of Splendor

*gzi brjid skye ba*

གཟི་བརྗིད་སྐྱེ་བ།

—

Birthplace of the buddha Abhaya.

g.5569 Manifold Pile

*sna tshogs brtsegs pa*

སྐྱོ་ཚོགས་བརྗེས་པ།

—

Birthplace of the buddha Ratnaketu.

g.5570 Maṇigaṇa

*nor bu'i tshogs*

ལོ་སྤྱི་ཚོགས།

*manigana*

The 357th buddha in the first list, 356th in the second list, and 351st in the third list.

g.5571 Maṇiprabha

*nor bu 'od*

ལོ་སྤྱི་འོད།

*maniprabha*

The 149th buddha in the first list, 149th in the second list, and 149th in the third list.

g.5572 Maṇivajra

*rdo rje nor bu*

རྡོ་རྗེ་ལོ་སྤྱི།

*maṇivajra*

The 282nd buddha in the first list, 281st in the second list, and 281st in the third list.

g.5573 Maṇiviśuddha

*nor bu gsal*

ལོ་སྤྱི་གསལ།

*maṇiviśuddha*

The 971st buddha in the first list, 970th in the second list, and 961st in the third list.

g.5574 Maṇivyūha

*nor bu bkod pa*

ལོ་སྤྱི་བཀོད་པ།

*maṇivyūha*

The 284th buddha in the first list, 283rd in the second list, and 283rd in the third list.

g.5575 Mañjughoṣa

*'jam pa'i dbyangs*

འཇམ་པའི་དབྱངས།

*mañjughoṣa*

The 583rd buddha in the first list, 582nd in the second list, and 575th in the third list.

g.5576 Mañjughoṣa

*dbyangs snyan*

དབྱངས་སྟག་།

*mañjughoṣa*

The 718th buddha in the first list, 717th in the second list, and 707th in the third list.

g.5577 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.5578 Manojñavākya

*yid 'ong gsung*

ཡིད་འོང་གསུང་།

*manojñavākya*

The 637th buddha in the first list, 636th in the second list, and 629th in the third list.

g.5579 Manoratha

*yid du 'thad pa*

ཡིད་དུ་འཐད་པ།

*manoratha*

The 291st buddha in the first list, 290th in the second list, and 290th in the third list.

g.5580 mantra

*sngags*

ལྷགས།

*mantra*

Literally “an instrument of thought,” it is usually a brief verbal formula used in multiple repetitions, usually beginning with *om* and in essence a salutation to a particular deity.

g.5581 Manujacandra

*mi yi zla ba*

མི་ཡི་རྣ་བ།

*manujacandra*

The 146th buddha in the first list, 146th in the second list, and 146th in the third list.

g.5582 Manuṣyacandra

*skyes bu zla ba*

སྐྱེས་བུ་རྣ་བ།

*manuṣyacandra*

The 707th buddha in the first list, 706th in the second list, and 696th in the third list.

g.5583 māra

*bdud*

བདུད།

*māra*

A class of beings related to the demon Māra. Both Māra and the māras are portrayed as the primary adversaries and tempters of those who vow to take up the religious life, and māras can be understood as a class of demonic beings responsible for perpetuating the illusion that keeps beings bound to the world and worldly attachments, and the mental states those beings elicit.

g.5584 Māra

*bdud*

བདུད།

*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.5585 Māra Conqueror

*bdud 'joms pa*

བདུད་འཛོམས་པ།

—

Foremost in terms of insight among the followers of the buddha Prajñāgati.

g.5586 Māra Crusher

*bdud 'joms*

བདུད་འཛོམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amarapriya.

g.5587 Māra Crusher

*bdud 'joms pa*

བདུད་འཛོམས་པ།

—

Foremost in terms of insight among the followers of the buddha Satyakathin.

g.5588 Māra Crusher

*bdud 'joms pa*

བདུད་འཇོམས་པ།

—

Foremost in terms of insight among the followers of the buddha Bhavānta-  
maṇigandha.

g.5589 Māra Crusher

*bdud 'joms*

བདུད་འཇོམས།

—

Foremost in terms of insight among the followers of the buddha Janendra.

g.5590 Māra Crusher

*bdud 'joms pa*

བདུད་འཇོམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Jñānakīrti.

g.5591 Māradama

*bdud 'dul*

བདུད་འདུལ།

*māradama*

The 382nd buddha in the first list, 381st in the second list, and not listed in  
the third list.

g.5592 Māraṣayaṃkara

*bdud brlag par mdzad pa*

བདུད་བརྒྱལ་པར་མཛད་པ།

*māraṣayaṃkara*

The 897th buddha in the first list, 896th in the second list, and 887th in the  
third list.

g.5593 Marīcika Realm

*'od zer can*



འོད་ཟེར་ཅན།

*marīcika*

The world where Mahāmaudgalyāyana's mother was reborn.

g.5594 Marudadhīpa

*lha bdag*

ལྷ་བདག།

*marudadhīpa*

The 947th buddha in the first list, 946th in the second list, and 937th in the third list.

g.5595 Marudyaśas

*lha grags*

ལྷ་གྲགས།

*marudyaśas*

The 268th buddha in the first list, 267th in the second list, and 267th in the third list.

g.5596 Marutpūjita

*lha yis mchod pa*

ལྷ་ཡིས་མཚོད་པ།

*marutpūjita*

The 802nd buddha in the first list, 801st in the second list, and 791st in the third list.

g.5597 Marutskandha

*lha tshogs*

ལྷ་ཚོགས།

*marutskandha*

The 417th buddha in the first list, 416th in the second list, and 410th in the third list.

g.5598 Maruttejas

*lha yi gzi brjid*

ལྷ་ཡི་གཟི་བརྗིད།

*maruttejas*

The 452nd buddha in the first list, 451st in the second list, and 445th in the third list.

g.5599 Mass of Light of Infinite Splendor

*gzi brjid mtha' yas phung po'i 'od*

གཟི་བརྗིད་མཐའ་ཡས་ཕུང་པོའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Arajās.

g.5600 Mass of Nectar

*bdud rtsi'i phung po*

བདུད་རྩི་ཕུང་པོ།

—

Buddha in the presence of whom the buddha Mahāpriya (455 according to the third enumeration) first gave rise to the mind of awakening.

g.5601 Mass of Nectar

*bdud rtsi'i phung po*

བདུད་རྩི་ཕུང་པོ།

—

Son of the buddha Sumedhas.

g.5602 Mass of Splendid Qualities

*yon tan gzi brjid phung po*

ཡོན་ཏན་གཟི་བརྗིད་ཕུང་པོ།

—

Buddha in the presence of whom the buddha Anavanata (818 according to the third enumeration) first gave rise to the mind of awakening.

g.5603 Mass of Splendor

*gzi brjid phung po*

གཟི་བརྗིད་ཕུང་པོ།

—

Buddha in the presence of whom the buddha Rativyūha (311 according to the third enumeration) first gave rise to the mind of awakening.

g.5604 Mass of Splendor

*gzi brjid phung po*

གཟི་བརྗིད་ལུང་པོ།

—

Buddha in the presence of whom the buddha Candra (321 according to the third enumeration) first gave rise to the mind of awakening.

g.5605 Mass of Wisdom

*ye shes phung po*

ཡེ་ཤེས་ལུང་པོ།

—

A bodhisattva present in the circle around Śākyamuni.

g.5606 Masses of Light

*'od chen phung po*

འོད་ཆེན་ལུང་པོ།

—

Buddha in the presence of whom the buddha Vibhaktagātra (197 according to the third enumeration) first gave rise to the mind of awakening.

g.5607 Masses of Wisdom

*ye shes phung po*

ཡེ་ཤེས་ལུང་པོ།

—

Buddha in the presence of whom the buddha Maṇidharman (319 according to the third enumeration) first gave rise to the mind of awakening.

g.5608 Master

*dbang sgyur*

དབང་སྐུར།

—

Father of the buddha Pārthiva.

g.5609 Master Gift

*dbang phyug byin*

དབང་ཕྱུག་བྱིན།

—

Son of the buddha Dṛḍhavrata.

g.5610 Master Joy

*dbang phyug dga'*

དབང་ཕྱག་དགའ།

—

Son of the buddha Siṃha.

g.5611 Master of All Signs and Language

*brda dang sgra thams cad pa*

བད་དང་སྐྱ་ཐམས་ཅད་པ།

—

Son of the buddha Mayūra.

g.5612 Master of Bliss

*bde ba'i dbang po*

བདེ་བའི་དབང་པོ།

—

Father of the buddha Vidyutprabha.

g.5613 Master of Discussion

*dris lan dbang phyug*

དྲིས་ལན་དབང་ཕྱག།

—

Foremost in terms of insight among the followers of the buddha  
Nakṣatrarāja.

g.5614 Master of Fame

*grags pa'i dbang po*

གྲགས་པའི་དབང་པོ།

—

Son of the buddha Creator.

g.5615 Master of Fame

*grags pa'i dbang po*

གྲགས་པའི་དབང་པོ།

—

Father of the buddha Ratnaśrī.

g.5616 Master of Fame

*grags pa'i dbang po*

གྲགས་པའི་དབང་པོ།

—

Father of the buddha Prasanna.

g.5617 Master of Fame

*grags bdag*

གྲགས་བདག།

—

Birthplace of the buddha Yaśoratna.

g.5618 Master of Famed Qualities

*yon tan grags pa'i dbang phyug*

ཡོན་ཏན་གྲགས་པའི་དབང་ཕྱུག།

—

Foremost in terms of insight among the followers of the buddha Mañjuḥṣa.

g.5619 Master of Insight

*shes rab mnga' ba*

ཤེས་རབ་མངའ་བ།

—

Buddha in the presence of whom the buddha Bodhyaṅgapuṣpa (843 according to the third enumeration) first gave rise to the mind of awakening.

g.5620 Master of Learning

*thos pa'i dbang po*

ཐོས་པའི་དབང་པོ།

—

Father of the buddha Sūryapriya.

g.5621 Master of Light

*'od dbang*

འོད་དབང་།

—

Attendant of the buddha Śailendrarāja.

g.5622 Master of Light

*'od kyi dbang po*

འོད་ཀྱི་དབང་པོ།

—

Father of the buddha Sarvavaragunaprabha.

g.5623 Master of Light

*snang ba'i dbang po*

སྣང་བའི་དབང་པོ།

—

Father of the buddha Jyotiṣprabha.

g.5624 Master of Meditation

*bsam gtan dbang phyug*

བསམ་གཏན་དབང་ཕྱུག

—

Foremost in terms of miraculous abilities among the followers of the buddha Śrīgarbha.

g.5625 Master of Melodies

*dbyangs mnga'*

དབྱངས་མངའ།

—

Buddha in the presence of whom the buddha Ratnakīrti (143) first gave rise to the mind of awakening.

g.5626 Master of Mental Composure

*bsdu ba'i blo mnga'*

བསྐྱུ་བའི་སྒོ་མངའ།

—

Buddha in the presence of whom the buddha Anuddhata (479 according to the third enumeration) first gave rise to the mind of awakening.

g.5627 Master of Mental Composure

*bsdu ba'i blo mnga'*

བསྐྱུ་བའི་སྒོ་མངའ།

—

Buddha in the presence of whom the buddha Sumedhas (495 according to the third enumeration) first gave rise to the mind of awakening.

g.5628 Master of Mind Without Contagion

*rims nad med pa yi blo mnga'*

རིམས་ནད་མེད་པ་ཡི་སྒོ་མངའ།

—

Buddha in the presence of whom the buddha Mahātejas (450 according to the third enumeration) first gave rise to the mind of awakening.

g.5629 Master of Peace

*zhi dbang*

ཞི་དབང།

—

Attendant of the buddha Praśānta.

g.5630 Master of Purity

*dag pa'i dbang phyug*

དག་པའི་དབང་ཕྱུག

—

Foremost in terms of insight among the followers of the buddha Amitābha.

g.5631 Master of Qualities

*yon tan dbang po*

ཡོན་ཏན་དབང་པོ།

—

Attendant of the buddha Sarvavaragunaprabha.

g.5632 Master of Qualities

*yon tan dbang phyug*

ཡོན་ཏན་དབང་ཕྱུག

—

Foremost in terms of insight among the followers of the buddha Puṣpaprabha.

g.5633 Master of Qualities

*yon tan dbang po*

ཡོན་ཏན་དབང་པོ།

—

Father of the buddha Puṣpaprabha.

g.5634 Master of Retention

*gzungs kyi dbang phyug*

གཟུངས་ཀྱི་དབང་ཕྱུག

—

Son of the buddha Subāhu.

g.5635 Master of Retention

*gzungs kyi dbang phyug*

གཟུངས་ཀྱི་དབང་ཕྱུག

—

Son of the buddha Brahmavāsa.

g.5636 Master of Retention

*gzungs kyi dbang phyug*

གཟུངས་ཀྱི་དབང་ཕྱུག

—

Son of the buddha Śubhacīrṇabuddhi.

g.5637 Master of Sages

*drang srong dbang po*

དང་སྲོང་དབང་པོ།

—

Father of the buddha Amoghavikramin.

g.5638 Master of the Gathering

*tshogs dbang po*

ཚོགས་དབང་པོ།

—

Father of the buddha Aparājitadhvaja.

g.5639 Master of the Gathering

*tshogs dbang*

ཚོགས་དབང་།

—



Father of the buddha Atiyaśas.

g.5640 Master of the Land

*sa'i dbang phyug*

སའི་དབང་ཕྱུག

—

Father of the buddha Sthāmaprāpta.

g.5641 Master of Wandering Beings

*'gro ba'i dbang phyug*

འགྲོ་བའི་དབང་ཕྱུག

—

Foremost in terms of insight among the followers of the buddha Anāvilārtha.

g.5642 Master of Wealth

*'byor pa'i dbang po*

འབྲོར་པའི་དབང་པོ།

—

Father of the buddha Ṛddhiketu.

g.5643 Master of Wisdom

*ye shes dbang phyug*

ཡེ་ཤེས་དབང་ཕྱུག

—

Foremost in terms of insight among the followers of the buddha Anuttarajñānin.

g.5644 Master of Yogic Discipline

*brtul zhugs dbang po*

བརྟུལ་ཞུགས་དབང་པོ།

—

Father of the buddha Jñānarata.

g.5645 Master Scholar

*mkhas pa*

མཁས་པ།

—

Foremost in terms of insight among the followers of the buddha  
Krakucchanda.

g.5646 Masterful Astrologer

*skar mkhan mkhas pa*

སྐར་མཁན་མཁས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Jīvaka.

g.5647 Masterful Hand

*lag dbang*

ལག་དབང།

—

Father of the buddha Ugratejas.

g.5648 Masterful King

*dbang sgyur rgyal po*

དབང་སྐྱུར་རྒྱལ་པོ།

—

Buddha in the presence of whom the buddha Muktaprabha (806 according to  
the third enumeration) first gave rise to the mind of awakening.

g.5649 Masterful Light

*dbang po'i 'od*

དབང་པོའི་འོད།

—

Mother of the buddha Jñānarata.

g.5650 Masterful Mode

*dbang po'i 'gros*

དབང་པོའི་འགྲོས།

—

Mother of the buddha Sūryapriya.

g.5651 Mati

*blo gros*

བློ་གྲོས།

*mati*

The 88th buddha in the first list, 88th in the second list, and 89th in the third list.

g.5652 Maticintin

*blo sems*

ལྷོ་སེམས།

*maticintin*

The 991st buddha in the first list, 990th in the second list, and 982nd in the third list.

g.5653 Matimat

*blo ldan*

ལྷོ་ལྷན།

*matimat*

The 771st buddha in the first list, 770th in the second list, and 760th in the third list.

g.5654 Matimat

*blo ldan*

ལྷོ་ལྷན།

*matimat*

The 992nd buddha in the first list, 991st in the second list, and 983rd in the third list.

g.5655 Māyā

*sgyu 'phrul*

སྐྱུ་འཕྲུལ།

*māyā*

Mother of the buddha Śākyamuni.

g.5656 Mayūra

*rma bya*

རྩེལ།

*mayūra*

The 692nd buddha in the first list, 691st in the second list, and 682nd in the third list.

g.5657 Mayūraruta

*rma bya'i nga ro*

མགུའི་ངོ།

*mayūraruta*

The 831st buddha in the first list, 830th in the second list, and 820th in the third list.

g.5658 Meaning Accomplished

*don byas*

དོན་བྱས།

—

Father of the buddha Sthitārtha.

g.5659 Meaning Beyond Doubt

*rnam par gdon mi za ba'i don*

རྣམ་པར་གདོན་མི་བའི་དོན།

—

Birthplace of the buddha Śāntārtha.

g.5660 Meaningful

*don yod*

དོན་ཡོད།

—

Father of the buddha Ajitagāṇa.

g.5661 Meaningful

*don ldan*

དོན་ལྷན།

—

Attendant of the buddha Guṇakūṭa.

g.5662 Meaningful

*don ldan*

དོན་ལྷན།

—

Son of the buddha Siṃharaśmi.

- g.5663 Meaningful  
*don ldan*  
དོན་ལྡན།  
—  
Attendant of the buddha Surūpa.
- g.5664 Meaningful  
*don yod*  
དོན་ཡོད།  
—  
A prince.
- g.5665 Meaningful Abiding  
*don gnas*  
དོན་གནས།  
—  
Father of the buddha Susthita.
- g.5666 Meaningful Abiding  
*don gnas*  
དོན་གནས།  
—  
Father of the buddha Nāgadatta.
- g.5667 Meaningful Abiding  
*don gnas*  
དོན་གནས།  
—  
Father of the buddha Dharaṇīśvara.
- g.5668 Meaningful Action  
*don spyad*  
དོན་སྤྱད།  
—  
Attendant of the buddha Dṛḍhasaṃdhi.
- g.5669 Meaningful Adherence

*don gnas*

དོན་གནས།

—

Father of the buddha Sthitārthajñānin.

g.5670 Meaningful Diversity

*don yod sna tshogs*

དོན་ཡོད་སྣ་ཚོགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharaṇīśvara.

g.5671 Meaningful Gift

*don sbyin*

དོན་སྤྱིན།

—

Son of the buddha Arthasiddhi.

g.5672 Meaningful Intelligence

*blo gros don yod*

བློ་གྲོས་དོན་ཡོད།

—

Foremost in terms of insight among the followers of the buddha Pradīparāja.

g.5673 Meaningful Joy

*don dga'*

དོན་དགའ།

—

Attendant of the buddha Sarvārthadarśin.

g.5674 Meaningful Joy

*don yod dga'*

དོན་ཡོད་དགའ།

—

Son of the buddha Supakṣa.

g.5675 Meaningful Joy

*don la dga'*

དོན་ལ་དགའ།

—

Mother of the buddha Arthasiddhi.

g.5676 Meaningful Light

*don gyi 'od*

དོན་གྱི་འོད།

—

Mother of the buddha Sthitavegajñāna.

g.5677 Meaningful Light

*don snang*

དོན་སྒྲང།

—

Birthplace of the buddha Guṇārci.

g.5678 Meaningful Mind

*don yod sems*

དོན་ཡོད་སེམས།

—

Attendant of the buddha Jñānakrama.

g.5679 Meaningful Mind

*don sems*

དོན་སེམས།

—

Father of the buddha Amitābha.

g.5680 Meaningful Qualities

*yon tan don*

ཡོན་ཏན་དོན།

—

Father of the buddha Pratibhānarāṣṭra.

g.5681 Meaningful Qualities

*yon tan don*

ཡོན་ཏན་རྟོན།

—

Father of the buddha Sthitavegajñāna.

g.5682 Meaningful Qualities

*yon tan don*

ཡོན་ཏན་རྟོན།

—

Father of the buddha Anantapratibhānaketu.

g.5683 Meaningful Qualities

*yon tan don*

ཡོན་ཏན་རྟོན།

—

Father of the buddha Acala.

g.5684 Meaningful Roar

*don ldan nga ro*

རྟོན་ལྷན་ངོ།

—

Mother of the buddha Siṃharaśmi.

g.5685 Meaningful Sound

*don ldan sgra*

རྟོན་ལྷན་སྒྲ།

—

Birthplace of the buddha Arthabuddhi.

g.5686 Meaningful Speech

*don smra*

རྟོན་སྒྲ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Praśāntadoṣa.

g.5687 Meaningful Speech

*don sgra*



དོན་སྐྱེ།

—

Mother of the buddha Sthitārtha.

g.5688 Meaningful Stage

*don yod go 'phang*

དོན་ཡོད་གོ་འཕང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vidyuddatta.

g.5689 Meaningful Steps

*don yod stegs*

དོན་ཡོད་སྟེགས།

—

Birthplace of the buddha Amogharaśmi.

g.5690 Meaningful Teaching

*yon tan smra*

ཡོན་ཏན་སྐྱེ།

—

Mother of the buddha Pratibhānarāṣṭra.

g.5691 Meaningful Wish

*don 'dod ma*

དོན་འདོད་མ།

—

Mother of the buddha Jñānasāgara.

g.5692 Meaningful Worship

*mchod don*

མཚོད་དོན།

—

Mother of the buddha Devaraśmi.

g.5693 Measure of the View

*lta ba tshod*

ལྷ་བ་ཚོད།

—

Foremost in terms of insight among the followers of the buddha Padmagarbha.

g.5694 Medicinal Flower

*sman gyi me tog*

སྲོན་གྱི་མེ་ཏོག་

—

Son of the buddha Ratna.

g.5695 Medicine

*sman*

སྲོན།

—

Mother of the buddha Candra.

g.5696 Medicine

*sman*

སྲོན།

—

Mother of the buddha Simḥagati.

g.5697 Medicine

*sman*

སྲོན།

—

Father of the buddha Ratnākara.

g.5698 Medicine

*rtsi sman*

རྩི་སྲོན།

—

Mother of the buddha Puṣya.

g.5699 Medicine

*rtsi sman*

ཙི་སྒྲལ།

—

Mother of the buddha Mahendra.

g.5700 Medicine

*rtsi sman*

ཙི་སྒྲལ།

—

Son of the buddha Candra.

g.5701 Medicine

*rtsi sman*

ཙི་སྒྲལ།

—

Attendant of the buddha Lokasundara.

g.5702 Medicine

*rtsi sman*

ཙི་སྒྲལ།

—

Son of the buddha Ratnaprabha.

g.5703 Medicine

*rtsi sman*

ཙི་སྒྲལ།

—

Son of the buddha Bodhidhvaja.

g.5704 Medicine

*rtsi sman*

ཙི་སྒྲལ།

—

Son of the buddha Puṇyapriya.

g.5705 Medicine

*sman*

སྒྲལ།

—

Birthplace of the buddha Guṇārci.

g.5706 Medicine

*sman*

སླན།

—

Birthplace of the buddha Vidyutprabha.

g.5707 Medicine

*sman*

སླན།

—

Birthplace of the buddha Sūryaprabha.

g.5708 Medicine Gift

*sman sbyin*

སླན་སྦྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dhārmika.

g.5709 Meditation Joy

*bsam gtan dga'*

བསམ་གཏན་དགའ།

—

Father of the buddha Gautama.

g.5710 meditative absorption

*ting nge 'dzin*

ཉིང་ངེ་འཛིན།

*samādhi*

A central term in Buddhism, generally denoting states of deep concentration or contemplations that foster wholesome states of mind. In this text (see Introduction [i.19](#) et seq.) it most often refers, more broadly, to a wide range of teachings and practices that constitute the bodhisattva path.

g.5711 meditative attainment

*snyoms par 'jug pa*

སྣོམས་པར་འརྒྱལ་པ།

*samāpatti*

A state of mental equipoise derived from deep concentration.

g.5712 Meditative Movement

*bsam gtan 'gro*

བསམ་གཏན་འགྲོ།

—

Son of the buddha Vajrasaṃhata.

g.5713 meditative seclusion

*nang du yang dag 'jog · nang du yang dag par 'jog pa*

ནང་དུ་ཡང་དག་འཇོག་ · ནང་དུ་ཡང་དག་པར་འཇོག་པ།

*pratisaṃlayana*

This term can mean both physical seclusion and a meditative state of withdrawal. It often refers specifically to the practice of calm abiding (*śamatha*) and special insight (*vipaśyanā*).

g.5714 Meditator

*sgom byed*

སྣོམ་བྱེད།

—

Son of the buddha Guṇavīrya.

g.5715 Meditator

*sgom byed*

སྣོམ་བྱེད།

—

Son of the buddha Prajñāpuṣpa.

g.5716 Megha

*sprin*

སྣྲིན།

*megha*

A brahmin youth.

g.5717 Meghadhvaja

*sprin tog*

སྒྲིན་ཏོག་

*meghadhvaja*

The 965th buddha in the first list, 964th in the second list, and 955th in the third list.

g.5718 Meghasvara

*'brug sgra*

འབྲུག་སྒྲེ།

*meghasvara*

The 75th buddha in the first list, 75th in the second list, and 76th in the third list.

g.5719 Melodious

*snyan ldan*

སྒྲིན་ལྗན།

—

Attendant of the buddha Amitasvara.

g.5720 Melodious Eloquence

*spobs pa'i dbyangs*

སྒྲོབས་པའི་དབྱངས།

—

Short name of the buddha Proclaimer of the Melodious Thundering Roar of the Ornamental Beauty of Eloquence.

g.5721 Melodious Neighing

*rta skad dbyangs*

རྟ་སྐད་དབྱངས།

—

Birthplace of the buddha Amitasvara.

g.5722 Melodious Roar

*nga ro snyan*

ངར་སྒྲིན།

—

Buddha in the presence of whom the buddha Siṃha (6) first gave rise to the mind of awakening.

g.5723 Melodious Roar

*nga ro snyan*

ངོ་སྒྲུབ།

—

Foremost in terms of insight among the followers of the buddha Siṃha.

g.5724 Melodious Teaching

*rnam par sgrogs pa'i dbyangs*

རྣམ་པར་སྒྲོགས་པའི་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃhavikrāmin.

g.5725 Melodious Thunder

*'brug sgra dbyangs*

འབྲུག་སྒྲ་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Janendra.

g.5726 Melodious Thunder

*'brug sgra dbyangs*

འབྲུག་སྒྲ་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Mārakṣayaṃkara.

g.5727 Melodious Voice

*skad dbyangs*

སྐད་དབྱངས།

—

Buddha in the presence of whom the buddha Surūpa (92 according to the third enumeration) first gave rise to the mind of awakening.

g.5728 Melodious Voice

*dbyangs snyan*

དབྱངས་སྒྲུབ།

—

Buddha in the presence of whom the buddha Sucintitārtha (106 according to the third enumeration) first gave rise to the mind of awakening.

g.5729 Melody

*sgra snyan*

སྒྲུབ་སྒྲུབ།

—

Foremost in terms of insight among the followers of the buddha Amitabuddhi.

g.5730 Melody

*dbyangs snyan*

དབྱངས་སྒྲུབ།

—

Father of the buddha Ugraprabha.

g.5731 Melody and Light

*sgra dbyangs 'od*

སྒྲུབ་དབྱངས་འོད།

—

Birthplace of the buddha Brahmaruta.

g.5732 Melody Factors

*dbyangs kyi yan lag*

དབྱངས་ཀྱི་ཡན་ལག།

—

Birthplace of the buddha Mañjughoṣa.

g.5733 Melody Gift

*dbyangs byin*

དབྱངས་བྱིན།

—

Attendant of the buddha Kusumadatta.



g.5734 Melody Gift

*dbyangs byin*

དབྱངས་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Puṇya-  
pradīparāja.

g.5735 Melody Gift

*dbyangs byin*

དབྱངས་བྱིན།

—

Buddha in the presence of whom the buddha Nakṣatrarāja (15) first gave rise  
to the mind of awakening.

g.5736 Melody Gift

*dbyangs byin*

དབྱངས་བྱིན།

—

Attendant of the buddha Vajrasena.

g.5737 Melody Joy

*dbyangs dag dga' ba*

དབྱངས་དག་དགའ་བ།

—

Birthplace of the buddha Ghoṣadatta.

g.5738 Melody Lord

*dbang po dbyangs*

དབང་པོ་དབྱངས།

—

Father of the buddha Aḍinaghoṣa.

g.5739 Melody Lover

*dbyangs sred*

དབྱངས་སྲེད།

—

Son of the buddha Mañjughoṣa.

g.5740 Melody of Abiding by the Training

*dul bar gnas pa'i dbyangs*

དུལ་བར་གནས་པའི་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha  
Mañjuḥṣa.

g.5741 Melody of Acumen

*spobs pa'i dbyangs*

སྤོབས་པའི་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Pratibhāna-  
varṇa.

g.5742 Melody of Acumen

*spobs pa'i dbyangs*

སྤོབས་པའི་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Yajñasvara.

g.5743 Melody of Categories

*rnam grangs dbyangs*

རྣམ་གངས་དབྱངས།

—

Buddha in the presence of whom the buddha Mahāprajñātirtha (736  
according to the third enumeration) first gave rise to the mind of awakening.

g.5744 Melody of Dharma Speech

*chos smra dbyangs*

ཚོས་སྒྲ་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Toṣaṇa.

g.5745 Melody of Excellent Qualities

*yon tan gdangs snyan ma*

ཡོན་ཏན་གདངས་སྒྲུན་མ།

—

Mother of the buddha Yajñasvara.

g.5746 Melody of Excellent Sight

*legs mthong dbyangs*

ལེགས་མཐོང་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Hutārci.

g.5747 Melody of Fame

*grags pa'i dbyangs*

གྲགས་པའི་དབྱངས།

—

Attendant of the buddha Pradyota.

g.5748 Melody of Fame

*grags pa'i dbyangs*

གྲགས་པའི་དབྱངས།

—

Birthplace of the buddha Garjitasvara.

g.5749 Melody of Fine Mind

*nga ro yid bzang*

ངོ་ཡིད་བཟང་།

—

Mother of the buddha Dṛḍhavrata.

g.5750 Melody of Great Mastery

*dbang phyug chen po'i dbyangs*

དབང་ཕྱུག་ཆེན་པོའི་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vimuktilābhin.

g.5751 Melody of Insight

*shes rab dbyangs*

ཤེས་རབ་དབྱངས།

—

Son of the buddha Ketudhvaja.

g.5752 Melody of Joy

*dga' dbyangs*

དགའ་དབྱངས།

—

Attendant of the buddha Aśoka.

g.5753 Melody of Joy

*dga' ba'i dbyangs*

དགའ་བའི་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Sudarśana.

g.5754 Melody of Joy

*dga' ba'i dbyangs*

དགའ་བའི་དབྱངས།

—

Son of the buddha Jñānapriya.

g.5755 Melody of Joy

*dga' ba'i dbyangs*

དགའ་བའི་དབྱངས།

—

Mother of the buddha Gaganasvara.

g.5756 Melody of Joy

*dga' ba'i dbyangs*

དགའ་བའི་དབྱངས།

—

Buddha in the presence of whom the buddha Śubhacīrṇabuddhi (720 according to the third enumeration) first gave rise to the mind of awakening.

g.5757 Melody of Joy

*dga' ba'i dbyangs*

དགའ་བའི་དབྱངས།

—

Son of the buddha Jñānakośa.

g.5758 Melody of Joy

*dga' ba'i dbyangs*

དགའ་བའི་དབྱངས།

—

Birthplace of the buddha Balanandin.

g.5759 Melody of Joy

*dga' ba'i dbyangs*

དགའ་བའི་དབྱངས།

—

Birthplace of the buddha Brahmasvara.

g.5760 Melody of Knowledge

*shes ldan dbyangs*

ཤེས་ལྡན་དབྱངས།

—

Mother of the buddha Amitasvara.

g.5761 Melody of Learning

*mkhas pa'i nga ro*

མཁས་པའི་ངོ།

—

Mother of the buddha Dharmeśvara.

g.5762 Melody of Liberation

*thar pa'i dbyangs*

ཐར་པའི་དབྱངས།

—

Mother of the buddha Ketumat.

g.5763 Melody of Liberation

*thar pa'i dbyangs*

ཐར་པའི་དབྱངས།

—

Mother of the buddha Siṃhadamaṣṭra.

g.5764 Melody of Liberation

*thar pa'i sgra dbyangs*

ཐར་པའི་སྒྲ་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānaruta.

g.5765 Melody of Liberation

*thar pa'i dbyangs*

ཐར་པའི་དབྱངས།

—

Birthplace of the buddha Ratnaruta.

g.5766 Melody of Liberation

*thar pa'i dbyangs*

ཐར་པའི་དབྱངས།

—

Birthplace of the buddha Vighuṣṭatejas.

g.5767 Melody of Powerful Movement

*mthu chen 'gro ba'i nga ro*

མཐུ་ཆེན་འགོ་བའི་ངར་རོ།

—

Foremost in terms of insight among the followers of the buddha Vajradhvaja.

g.5768 Melody of Precious Qualities

*yon tan rin chen dbyangs*

ཡོན་ཏན་རིན་ཆེན་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Sucandra.

g.5769 Melody of the Earth

*sa yi dbyangs*

ས་ཡི་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Ghoṣadatta.

g.5770 Melody of the Mind of Supreme Divinity

*lha mchog sems pa'i dbyangs*

ལྷ་མཚོག་སེམས་པའི་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Gandhābha.

g.5771 Melody of the Splendid Radiance Adorned with the Moon

*zla bas rab tu brgyan pa'i gzi brjid 'od zer dbyang*

ཟླ་བས་རབ་ཏུ་བརྒྱན་པའི་གཟི་བརྗིད་འོད་ཟེར་དབྱངས།

—

Son of the buddha Akṣobhya-varṇa.

g.5772 Melody of the Teaching of the Truth

*bden par smra ba'i dbyangs*

བདེན་པར་སླུ་བའི་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Utpala.

g.5773 Melody of True Speech

*bden smra dbyangs*

བདེན་སླུ་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Toṣaṇa.

g.5774 Melody of Truth

*bden pa'i dbyangs*

བདེན་པའི་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha  
Vimuktilābhin.

g.5775 Melody of Universal Joy

*kun tu dga' ba'i dbyangs*

ཀུན་ཏུ་དག་འ་བའི་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Devaruta.

g.5776 Melody of Victory

*rgyal ba'i dbyangs*

རྒྱལ་བའི་དབྱངས།

—

Son of the buddha Prahāṇakhila.

g.5777 Melody of Virtue

*dge dbyangs*

དགེ་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Durjaya.

g.5778 Melody Vessel

*dbyangs kyi snod*

དབྱངས་ཀྱི་སྣོད།

—

Buddha in the presence of whom the buddha Arciṣmat (581 according to the third enumeration) first gave rise to the mind of awakening.

g.5779 Member of the Family of Supreme Wisdom

*ye shes mchog rigs 'dzin*

ཡེ་ཤེས་མཚོག་རིགས་འཛིན།

—

Son of the buddha Jitaśatru.

g.5780 Mental Connection

*sems dang 'brel*

སེམས་དང་འབྲེལ།

—

Birthplace of the buddha Kusumanetra.

g.5781 Mental Focus



*yid gtod*

ཡིདགཏོད།

—

Buddha in the presence of whom the buddha Suśīta (896 according to the third enumeration) first gave rise to the mind of awakening.

g.5782 Mental Light

*blo snang*

སྒོ་སྤང།

—

Buddha in the presence of whom the buddha Nāgakrama (289 according to the third enumeration) first gave rise to the mind of awakening.

g.5783 Mental Wealth

*'byor pa'i blo*

འབྱོར་པའི་སྒོ།

—

Foremost in terms of insight among the followers of the buddha Asaṅgadhvaja.

g.5784 Merging with Awakening

*byang chub dag la gzhol ba*

བྱང་ཚུབ་དག་ལ་གཞོལ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ketuprabha.

g.5785 Merging with Liberation

*thar par gzhol*

ཐར་པར་གཞོལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Praśāntamala.

g.5786 Merging with Qualities

*yon tan gzhol*

ཡོན་ཏན་གཞོལ།

—

Attendant of the buddha Amohavihārin.

g.5787 Merging with Wisdom

*ye shes gzhol*

ཡེ་ཤེས་གཞོལ།

—

Birthplace of the buddha Prajñāgati.

g.5788 Merit

*bsod nams*

བསོད་ནམས།

—

Attendant of the buddha Kathendra.

g.5789 Merit Accumulated

*bsod nams tshogs*

བསོད་ནམས་ཚོགས།

—

Birthplace of the buddha Śaśivaktra.

g.5790 Merit Adornment

*bsod nams rnam par brgyan*

བསོད་ནམས་རྣམ་པར་བརྒྱན།

—

Birthplace of the buddha Sudhana.

g.5791 Merit Array

*bsod nams bkod*

བསོད་ནམས་བཀོད།

—

Buddha in the presence of whom the buddha Vajradhvaja (110 according to the third enumeration) first gave rise to the mind of awakening.

g.5792 Merit Banner

*bsod nams rgyal mtshan*

བསོད་ནམས་རྒྱལ་མཚན།

—

Father of the buddha Indradhvaja.

g.5793 Merit Circle

*bsod nams 'khor*

བསོད་ནམས་འཁོར།

—

Foremost in terms of miraculous abilities among the followers of the buddha Brahmaruta.

g.5794 Merit Essence

*bsod nams snying po*

བསོད་ནམས་སྡིང་པོ།

—

Buddha in the presence of whom the buddha Bhavāntadarśin (268 according to the third enumeration) first gave rise to the mind of awakening.

g.5795 Merit Flower

*bsod nams me tog*

བསོད་ནམས་མེ་ཏོག།

—

Son of the buddha Prajñāpuṣpa.

g.5796 Merit Fragrance

*bsod nams spos ldan*

བསོད་ནམས་སྲོལ་ལྡན།

—

Birthplace of the buddha Mahādatta.

g.5797 Merit Gift

*bsod nams byin*

བསོད་ནམས་བྱིན།

—

Mother of the buddha Ratna.

g.5798 Merit Gift

*bsod nams byin*

བསོད་ནམས་བྱིན།

—

Mother of the buddha Jñānavara.

g.5799 Merit Hand

*bsod nams lag*

བསོད་ནམས་ལག།

—

Foremost in terms of insight among the followers of the buddha Nanda.

g.5800 Merit Increase

*bsod nams 'phel*

བསོད་ནམས་འཕེལ།

—

Mother of the buddha Ratnacūḍa.

g.5801 Merit Joy

*bsod nams dga'*

བསོད་ནམས་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānākara.

g.5802 Merit Joy

*bsod nams dga'*

བསོད་ནམས་དགའ།

—

Father of the buddha Vigatatamas.

g.5803 Merit Joy

*bsod nams dga'*

བསོད་ནམས་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnagarbha.

g.5804 Merit Joy

*bsod nams dga'*

བསོད་ནམས་དགའ།

—

Foremost in terms of insight among the followers of the buddha  
Vaidyādhīpa.

g.5805 Merit Joy

*bsod nams dga'*

བསོད་ནམས་དགའ།

—

Father of the buddha Adbhutayaśas.

g.5806 Merit Lamp

*bsod nams sgron*

བསོད་ནམས་སྒྲོན།

—

Foremost in terms of insight among the followers of the buddha  
Sthitabuddhi.

g.5807 Merit Lamp

*bsod nams sgron ma*

བསོད་ནམས་སྒྲོན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Svaracodaka.

g.5808 Merit Lamp

*bsod nams sgron*

བསོད་ནམས་སྒྲོན།

—

Buddha in the presence of whom the buddha Tīṣya (27 according to the third  
enumeration) first gave rise to the mind of awakening.

g.5809 Merit Leader

*bsod nams kha lo sgyur*

བསོད་ནམས་ཁ་ལོ་སྐུར།

—

Father of the buddha Varabodhigati.

g.5810 Merit Ornament

*bsod nams brgyan*

བསོད་ནམས་བརྒྱན།

—

Birthplace of the buddha Puṇyatejas.

g.5811 Merit Radiance

*bsod nams 'od zer*

བསོད་ནམས་འོད་ཟེར།

—

Mother of the buddha Puṇyābha.

g.5812 Merit Splendor

*bsod nams gzi brjid*

བསོད་ནམས་གཟི་བརྗིད།

—

Son of the buddha Maṇivyūha.

g.5813 Merit Splendor

*bsod nams gzi brjid*

བསོད་ནམས་གཟི་བརྗིད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anantayaśas.

g.5814 Merit Splendor

*bsod nams gzi brjid*

བསོད་ནམས་གཟི་བརྗིད།

—

Father of the buddha Puṇyābha.

g.5815 Merit Summit

*bsod nams brtsegs*

བསོད་ནམས་བརྗེགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kāśyapa.

g.5816 Merit Support

*bsod nams mu stegs*

བསོད་ནམས་ལུ་སྟེགས།

—

Buddha in the presence of whom the buddha Vikrama (519 according to the third enumeration) first gave rise to the mind of awakening.

g.5817 Merit Wish

*bsod nams 'dod*

བསོད་ནམས་འདོད།

—

Attendant of the buddha Sthāmaprāpta.

g.5818 Merit Wish

*bsod nams 'dod*

བསོད་ནམས་འདོད།

—

Son of the buddha Mahita.

g.5819 Merit Wish

*bsod nams 'dod*

བསོད་ནམས་འདོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Abhyudgata.

g.5820 Merit Wish

*bsod nams 'dod*

བསོད་ནམས་འདོད།

—

Foremost in terms of insight among the followers of the buddha Śreṣṭha.

g.5821 Merit Worthy of Worship

*bsod nams mchod 'os*

བསོད་ནམས་མཚོད་འོས།

—

Attendant of the buddha Guṇaprabha.

g.5822 Meritorious

*bsod nams ldan*

བསོད་ནམས་ལྡན།

—

Mother of the buddha Atyuccagāmin.

g.5823 Meritorious Friend

*bsod nams bshes gnyen*

བསོད་ནམས་བཤེས་གཉེན།

—

Mother of the buddha Siṃhadhvaja.

g.5824 Meritorious Incense

*bsod nams spos*

བསོད་ནམས་སྒྲོ་ས།

—

Birthplace of the buddha Gandhahastin.

g.5825 Meritorious Intelligence

*bsod nams blo gros*

བསོད་ནམས་སྒྲོ་གྲོ་ས།

—

Mother of the buddha Jyotiṣka.

g.5826 Meritorious Intelligence

*bsod nams blo gros*

བསོད་ནམས་སྒྲོ་གྲོ་ས།

—

Mother of the buddha Nirjvara.

g.5827 Meritorious Intelligence

*bsod nams blo gros*

བསོད་ནམས་སྒྲོ་གྲོ་ས།

—



Mother of the buddha Śāntimati.

g.5828 Meritorious Intelligence

*bsod nams blo gros*

བསོདནནམས་བློ་གྲོས།

—

Attendant of the buddha Añjana.

g.5829 Merudhvaja

*ri bo'i rgyal mtshan*

རི་བོའི་རྒྱལ་མཚན།

*merudhvaja*

The 114th buddha in the first list, 114th in the second list, and 115th in the third list.

g.5830 Merudhvaja

*ri bo'i rgyal mtshan*

རི་བོའི་རྒྱལ་མཚན།

*merudhvaja*

The 321st buddha in the first list, 320th in the second list, and 315th in the third list.

g.5831 Merukūṭa

*lhun po brtsegs*

ལྷན་པོ་བརྩེགས།

*merukūṭa*

The 259th buddha in the first list, 258th in the second list, and 258th in the third list.

g.5832 Meruprabha

*lhun po'i 'od*

ལྷན་པོའི་འོད།

*meruprabha*

The 883rd buddha in the first list, 882nd in the second list, and 873rd in the third list.

g.5833 Meruraśmi

*lhun po'i 'od zer*

ལྷན་པོའི་འོད་ཟེང་།

*meruraśmi*

The 336th buddha in the first list, 335th in the second list, and 330th in the third list.

g.5834 Meruyaśas

*lhun po grags*

ལྷན་པོ་གྲགས།

*meruyaśas*

The 287th buddha in the first list, 286th in the second list, and 286th in the third list.

g.5835 Meteor Wish

*skar mda' 'dod*

སྐར་མདའ་འདོད།

—

Attendant of the buddha Supakṣa.

g.5836 Mind Adornment

*blo brgyan ma*

སྒོ་བརྒྱན་མ།

—

Mother of the buddha Maṇḍita.

g.5837 Mind Crest

*blo yi tog*

སྒོ་ཡི་རྟོག

—

Birthplace of the buddha Dharmeśvara.

g.5838 Mind Endowed with Qualities

*yon tan sems*

ཡོན་ཏན་སེམས།

—

Buddha in the presence of whom the buddha Avabhāśadarśin (877 according to the third enumeration) first gave rise to the mind of awakening.

g.5839 Mind Free from Arrogance

*khengs pa med pa'i blo*

ཁེངས་པ་མེད་པའི་བློ།

—

Father of the buddha Madaprahīṇa.

g.5840 Mind Free from Defilements

*nyon mongs med blo*

ཉོན་མོངས་མེད་བློ།

—

Buddha in the presence of whom the buddha Muniprasanna (605 according to the third enumeration) first gave rise to the mind of awakening.

g.5841 Mind Free from Delusion

*'khrul pa med par sems*

འཁྲུལ་པ་མེད་པར་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Padmapārśva.

g.5842 Mind Free from Delusion

*'khrul med sems*

འཁྲུལ་མེད་སེམས།

—

Foremost in terms of insight among the followers of the buddha Satyarāśi.

g.5843 Mind Free from Delusion

*'khrul pa med par sems pa*

འཁྲུལ་པ་མེད་པར་སེམས་པ།

—

Attendant of the buddha Svaracodaka.

g.5844 Mind Free from Delusion

*blo mi 'khrul*

བློ་མི་འཁྲུལ།

—

Buddha in the presence of whom the buddha Vṛṣabha (461 according to the third enumeration) first gave rise to the mind of awakening.

g.5845 Mind Free from Delusion

*'khrul pa med pa'i blo ldan*

འཇུལ་པ་མེད་པའི་བློ་ལྷན།

—

Buddha in the presence of whom the buddha Abhaya (732 according to the third enumeration) first gave rise to the mind of awakening.

g.5846 Mind Free from Delusion

*blo mi 'khrul*

བློ་མི་འཇུལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnagarbha.

g.5847 Mind Free from Delusion

*'khrul med blo*

འཇུལ་མེད་བློ།

—

Attendant of the buddha Indradhvaja.

g.5848 Mind Free from Delusion

*'khrul pa med pa'i sems*

འཇུལ་པ་མེད་པའི་སེམས།

—

Son of the buddha Puṣpa.

g.5849 Mind Free from the Contagions

*rims med blo ldan*

རིམས་མེད་བློ་ལྷན།

—

Buddha in the presence of whom the buddha Pratāpa (745 according to the third enumeration) first gave rise to the mind of awakening.

g.5850 Mind Instilling Faith

*dad par byed pa'i blo*

དད་པར་བྱེད་པའི་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anāvilārtha.

g.5851 Mind Intent on Accomplishing the Symbols of Form

*gzugs kyi brda sgrub par sems pa*

གཟུགས་ཀྱི་བད་སྐྱབ་པར་སེམས་པ།

—

Attendant of the buddha Vararūpa.

g.5852 Mind Intent on Perfecting the Accomplishment of the Symbols of Form

*gzugs kyi brda sgrub pa pha rol tu phyin par sems pa*

གཟུགས་ཀྱི་བད་སྐྱབ་པ་པ་རོལ་ཏུ་ཕྱིན་པར་སེམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vararūpa.

g.5853 Mind Missing Nothing

*lus pa med pa'i blo*

ལུས་པ་མེད་པའི་བློ།

—

Father of the buddha Gaṇimuktirāja.

g.5854 Mind of Accomplishment

*don grub blo*

དོན་གྲུབ་བློ།

—

Buddha in the presence of whom the buddha Siṃhahanu (142) first gave rise to the mind of awakening.

g.5855 Mind of Acumen

*spobs pa'i blo*

སྐྱབས་པའི་བློ།

—

Son of the buddha Anihata.

g.5856 Mind of Acumen

*spobs pa sems*

སྐྱབས་པ་སེམས།

—

Foremost in terms of insight among the followers of the buddha Varuṇa.

g.5857 Mind of Acumen

*spobs pa sems*

སྐྱབས་པ་སེམས།

—

Foremost in terms of insight among the followers of the buddha Dharmapradīpākṣa.

g.5858 Mind of Acumen

*spobs pa'i blo*

སྐྱབས་པའི་བློ།

—

Foremost in terms of insight among the followers of the buddha Varabuddhi.

g.5859 Mind of Awakening

*byang chub sems*

བྱང་ལྡན་སེམས།

—

Son of the buddha Mahāpriya.

g.5860 Mind of Blooming Flowers of a Hundred Thousand Virtues

*dge ba brgya stong gi me tog kun tu rgyas pa*

དགེ་བ་བརྒྱ་སྟོང་གི་མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པ།

—

A bodhisattva present in the circle around Śākyamuni.

g.5861 Mind of Certainty

*nges pa'i blo*

ངེས་པའི་བློ།

—

Buddha in the presence of whom the buddha Vijitāvin (86 according to the third enumeration) first gave rise to the mind of awakening.

g.5862 Mind of Dauntless Courage

*snying stobs zhum pa med pa'i blo*

སློང་སྟོབས་ལུམ་པ་མེད་པའི་བློ།

—

Son of the buddha Puṇyabala.

g.5863 Mind of Detachment

*chags med blo*

ཆགས་མེད་བློ།

—

Mother of the buddha Manojñavākya.

g.5864 Mind of Detachment

*chags med sems*

ཆགས་མེད་སེམས།

—

Attendant of the buddha Vimuktacūḍa.

g.5865 Mind of Divine Faith

*lha dad sems*

ལྷ་དད་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhavatrṣṇāmalaprahīṇa.

g.5866 Mind of Excellent Accumulation

*legs pa bsags pa'i blo*

ལེགས་པ་བསགས་པའི་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Varabuddhi.

g.5867 Mind of Excellent Adherence

*legs par gnas pa'i sems*

ལེགས་པར་གནས་པའི་སེམས།

—

Foremost in terms of insight among the followers of the buddha Mahādatta.

g.5868 Mind of Excellent Adherence

*dgongs pa legs gnas*

དགོངས་པ་ལེགས་གནས།

—

Buddha in the presence of whom the buddha Bhavatr̥ṣṇāmalaprahīṇa (822 according to the third enumeration) first gave rise to the mind of awakening.

g.5869 Mind of Excellent Qualities

*yon tan sems*

ཡོན་ཏན་སེམས།

—

Son of the buddha Vikrāntagāmin.

g.5870 Mind of Excellent Thought

*legs bsams sems*

ལེགས་བསམས་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Maṇḍita.

g.5871 Mind of Excellent Thought

*legs par bsam pa sems*

ལེགས་པར་བསམ་པ་སེམས།

—

Birthplace of the buddha Śreṣṭharūpa.

g.5872 Mind of Expertise

*mkhas blo ma*

མཁས་བློ་མ།

—

Mother of the buddha Praśāntagati.

g.5873 Mind of Famed Intelligence

*blo gros grags pa sems*

བློ་གྲོས་གྲགས་པ་སེམས།

—



Foremost in terms of miraculous abilities among the followers of the buddha  
Abhedya buddhi.

g.5874 Mind of Great Compassion

*snying rje cher sems*

སྙིང་རྗེ་ཆེར་སེམས།

—

Father of the buddha Brahmagāmin.

g.5875 Mind of Inexhaustible Symbols and Language

*brda skad zad mi shes pa'i blo can*

བད་སྐད་ཟད་མི་ཤེས་པའི་བློ་ཅན།

—

Attendant of the buddha Raśmijāla.

g.5876 Mind of Infinite Love

*byams pa mtha' yas blo*

བྱམས་པ་མཐའ་ཡས་བློ།

—

Attendant of the buddha Māraḥṣayaṃkara.

g.5877 Mind of Insight and Aspiration

*shes rab smon lam sems*

ཤེས་རབ་སློན་ལམ་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Jagatpūjita.

g.5878 Mind of Joy

*dga' ba'i sems*

དགའ་བའི་སེམས།

—

Son of the buddha Vajrasena.

g.5879 Mind of Liberation

*thar pa sems*

ཐར་པ་སེམས།

—

Foremost in terms of insight among the followers of the buddha Puruṣadatta.

g.5880 Mind of Liberation

*thar pa'i sems*

ཐར་པའི་སེམས།

—

Attendant of the buddha Mahita.

g.5881 Mind of Liberation

*thar pa'i sems*

ཐར་པའི་སེམས།

—

Son of the buddha Jñānakrama.

g.5882 Mind of Lion-Like Yogic Discipline

*seng ge'i brtul zhugs blo*

སེང་གའི་བརྟུལ་ལྷགས་ལྷོ།

—

Father of the buddha Śīlaprabha.

g.5883 Mind of Love

*byams pa'i blo*

བྱམས་པའི་ལྷོ།

—

Buddha in the presence of whom the buddha Rāhuguhya (356 according to the third enumeration) first gave rise to the mind of awakening.

g.5884 Mind of Luminous Qualities and Fragrance

*yon tan spos 'od blo*

ཡོན་ཏན་སྣོ་འོད་ལྷོ།

—

Attendant of the buddha Gandhatejas.

g.5885 Mind of Melodious Song

*glu dbyangs sems pa*

གླུ་དབྱངས་སེམས་པ།

—

Attendant of the buddha Jñānakośa.

g.5886 Mind of Nectar

*bdud rtsi'i sems*

བདུད་རྩི་ལྷོ་སེམས།

—

Mother of the buddha Śuddhaprabha.

g.5887 Mind of Power

*mthu rtsal sems*

མཐུ་རྩལ་སེམས།

—

Attendant of the buddha Rāhu.

g.5888 Mind of Power

*mthu rtsal sems*

མཐུ་རྩལ་སེམས།

—

Foremost in terms of insight among the followers of the buddha Mahāraśmi.

g.5889 Mind of Qualities

*yon tan yid*

ཡོན་ཏན་ཡིད།

—

Foremost in terms of insight among the followers of the buddha Ugradatta.

g.5890 Mind of Qualities

*yon tan sems*

ཡོན་ཏན་སེམས།

—

Son of the buddha Kuśalaprabha.

g.5891 Mind of Qualities

*yon tan blo*

ཡོན་ཏན་བློ།

—

Buddha in the presence of whom the buddha Lokacandra (387 according to the third enumeration) first gave rise to the mind of awakening.

g.5892 Mind of Reason

*yid 'thad*

ཡིད་འཐད།

—

Attendant of the buddha Viśiṣṭasvarāṅga.

g.5893 Mind of Renunciation

*nges byung blo*

ངེས་བྱུང་བློ།

—

Buddha in the presence of whom the buddha Vigatamala (193 according to the third enumeration) first gave rise to the mind of awakening.

g.5894 Mind of Seeing

*mthong ba sems*

མཐོང་བ་སེམས།

—

Foremost in terms of insight among the followers of the buddha Vajrasena.

g.5895 Mind of Shining Qualities

*yon tan snang ba'i sems*

ཡོན་ཏན་སྣང་བའི་སེམས།

—

Attendant of the buddha Siddhi.

g.5896 Mind of Stainless Luminosity

*'od gsal dri med sems*

འོད་གསལ་ལྗི་མེད་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vidvat.

g.5897 Mind of the Array of Melodies

*dbyangs snyan bkod pa'i sems*

དབྱེངས་སྒྲོན་བཀོད་པའི་སེམས།

—

Son of the buddha Uttīrṇapaṅka.

g.5898 Mind of the Capable

*dbang po'i yid*

དབང་པོའི་ཡིད།

—

Foremost in terms of insight among the followers of the buddha Prajñākūṭa.

g.5899 Mind of the Emerging Crest of Stainless Light

*dri med 'od 'phro tog 'byung blo*

དྲི་མེད་འོད་འཕྲོ་ཏོག་འབྱུང་བློ།

—

Son of the buddha Sūrya.

g.5900 Mind of the Equality of the Three Times

*dus gsum mnyam nyid blo*

དུས་གསུམ་མཉམ་ཉིད་བློ།

—

Mother of the buddha Smṛtiprabha.

g.5901 Mind of the Infinite

*dpag tu med par sems*

དཔག་ཏུ་མེད་པར་སེམས།

—

Foremost in terms of insight among the followers of the buddha Gaṇimukha.

g.5902 Mind of the King of Mountains

*ri dbang blo*

རི་དབང་བློ།

—

Buddha in the presence of whom the buddha Sugandha (957 according to the third enumeration) first gave rise to the mind of awakening.

g.5903 Mind of the Teacher of the Luminous Peak

*ston pa gsal bar brtsegs pa'i sems*

སྟོན་པ་གསལ་བར་བརྟེན་པའི་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vijita.

g.5904 Mind of True Meaning

*yang dag don sems*

ཡང་དག་དོན་སེམས།

—

Father of the buddha Śuddhaprabha.

g.5905 Mind of Truth

*bden pa'i blo*

བདེན་པའི་བློ།

—

Foremost in terms of insight among the followers of the buddha Nandeśvara.

g.5906 Mind of Universal Retention

*kun tu 'dzin pa'i blo*

ཀུན་ཏུ་འཛིན་པའི་བློ།

—

Foremost in terms of insight among the followers of the buddha Baladatta.

g.5907 Mind of Yogic Discipline

*brtul zhugs sems*

བརྟུལ་ཞུགས་སེམས།

—

Father of the buddha Subuddhi.

g.5908 Mind Power

*blo mthu*

བློ་མཐུ།

—

Attendant of the buddha Susthita.

g.5909 Mind Power

*blo mthu*

བློ་མཐུ།

—

Attendant of the buddha Nāgadatta.

g.5910 Mind That Accomplishes the Immutable Stage

*g.yo ba med pa'i go 'phang rnam par gnon pa'i sems*

གཡོ་བ་མེད་པའི་གོ་འཕང་རྣམ་པར་གནོན་པའི་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Samāhitātman.

g.5911 Mind That Accomplishes the Unfathomable Array

*bkod pa dpag tu med pa sgrub par sems pa*

བཀོད་པ་དཔག་ཏུ་མེད་པ་སྦྱབ་པར་སེམས་པ།

—

Foremost in terms of insight among the followers of the buddha Tejorāja.

g.5912 Mind Trained and Purified through Insight

*shes rab kyis rnam par bsgoms shing sbyangs pa'i sems*

ཤེས་རབ་ཀྱིས་རྣམ་པར་བསྐྱོམས་ཤིང་སྦྱངས་པའི་སེམས།

—

Attendant of the buddha Prajñādatta.

g.5913 Mind with the Intelligence of the Royal Master of Fragrances

*spos kyi dbang phyug rgyal po'i blo can sems*

སྤྲོས་ཀྱི་དབང་ཕྱག་རྒྱལ་པོའི་བློ་ཅན་སེམས།

—

Son of the buddha Gandhatejas.

g.5914 Mind without Delusion

*'khrul pa med par sems*

འཇུལ་པ་མེད་པར་སེམས།

—

Son of the buddha Janendra.

g.5915 Mind without Discord

*mi 'thun pa med pa'i sems*

མི་འབྲུན་པ་མེད་པའི་སེམས།

—

Father of the buddha Anilavegagāmin.

g.5916 Mind Without Doubt

*gdon mi za ba'i blo*

གདོན་མི་ཟ་བའི་བློ།

—

Foremost in terms of insight among the followers of the buddha Amitayaśas.

g.5917 Mindful

*dran ldan*

སྒྲ་ལྷན།

—

Attendant of the buddha Asamabuddhi.

g.5918 Mindful

*dran ldan*

སྒྲ་ལྷན།

—

Father of the buddha Matimat.

g.5919 Mindful

*dran ldan*

སྒྲ་ལྷན།

—

Father of the buddha Somacchattra.

g.5920 Mindful

*dran ldan*

སྒྲ་ལྷན།

—

Attendant of the buddha Śrotriya.

g.5921 Mindfulness Companion

*dran grogs*

སྒྲ་གྲོགས།

—



Foremost in terms of insight among the followers of the buddha Anihata.

g.5922 Miracle

*rnam 'phrul*

རྣམ་འཕྲུལ།

—

Son of the buddha Sucintitārtha.

g.5923 Miracle

*rnam 'phrul*

རྣམ་འཕྲུལ།

—

Son of the buddha Vigatabhaya.

g.5924 Miracle

*rdzu 'phrul*

རྩུ་འཕྲུལ།

—

Son of the buddha Nāgaruta.

g.5925 Miraculous Acumen

*rdzu 'phrul spobs*

རྩུ་འཕྲུལ་སྲོལ་ས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ketumat.

g.5926 Miraculous Display

*rnam par 'phrul*

རྣམ་པར་འཕྲུལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Satya.

g.5927 Miraculous Display

*rnam par 'phrul*

རྣམ་པར་འཕྲུལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Laḍitavikrama.

g.5928 Miraculous Display of Clarity

*rdzu 'phrul gsal*

རྩུ་འཕྲུལ་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Prasannabuddhi.

g.5929 Miraculous Display of Insight

*shes rab rnam par 'phrul pa*

ཤེས་རབ་རྣམ་པར་འཕྲུལ་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Pratibhānavarṇa.

g.5930 Miraculous Display of Liberation

*thar pa rnam 'phrul pa*

ཐར་པ་རྣམ་འཕྲུལ་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Askhalitabuddhi.

g.5931 Miraculous Display of Splendor

*gzi brjid rdzu 'phrul*

གཟི་བརྗིད་རྩུ་འཕྲུལ།

—

Buddha in the presence of whom the buddha Sārathi (70 according to the  
third enumeration) first gave rise to the mind of awakening.

g.5932 Miraculous Display of Wisdom

*ye shes rnam par 'phrul pa*

ཡེ་ཤེས་རྣམ་པར་འཕྲུལ་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Sujñāna.

g.5933 Miraculous Display of Wisdom

*ye shes rnam par 'phrul pa*

ཡེ་ཤེས་རྣམ་པར་འཕྲུལ་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Rṣiṅdra.

g.5934 Miraculous God

*rdzu 'phrul lha*

རྩུ་འཕྲུལ་ལྷ།

—

Father of the buddha Maticintin.

g.5935 Miraculous Illumination

*rdzu 'phrul snang bar byed*

རྩུ་འཕྲུལ་སྒྲུང་བར་བྱེད།

—

Birthplace of the buddha Gaganasvara.

g.5936 Miraculous Intelligence

*rnam par 'phrul pa'i blo*

རྣམ་པར་འཕྲུལ་པའི་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇavisṛta.

g.5937 Miraculous Light

*rdzu 'phrul 'od*

རྩུ་འཕྲུལ་འོད།

—

Mother of the buddha Rāhugupta.

g.5938 Miraculous Light

*rdzu 'phrul 'od*

རྩུ་འཕྲུལ་འོད།

—

Buddha in the presence of whom the buddha Brahmasvara (322 according to the third enumeration) first gave rise to the mind of awakening.

g.5939 Miraculous Mind

*rnam par 'phrul pa'i sems*

རྣམ་པར་འཕྲུལ་པའི་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Aśoka.

g.5940 Miraculous Mode

*rdzu 'phrul 'gros*

རྩུ་འཕྲུལ་འགྲོས།

—

Mother of the buddha Guṇarāśi.

g.5941 Miraculous Qualities

*yon tan 'phrul*

ཡོན་ཏན་འཕྲུལ།

—

Father of the buddha Rāhugupta.

g.5942 Miraculous Splendor

*rdzu 'phrul gzi brjid*

རྩུ་འཕྲུལ་གཟི་བརྗིད།

—

Birthplace of the buddha Acyuta.

g.5943 Miraculous Wisdom Display

*ye shes rnam par 'phrul pa*

ཡེ་ཤེས་རྣམ་པར་འཕྲུལ་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Brahmasvara.

g.5944 Mode of Great Serenity

*rab tu zhi ba'i 'gros*

རབ་ཏུ་ཞི་བའི་འགྲོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Asaṅgakīrti.

g.5945 Mode of Liberation

*thar pa'i 'gros*

ཐར་པའི་འགྲོ་ས།

—

Mother of the buddha Anantagūṇatejorāśi.

g.5946 Mode of Liberation

*thar pa'i 'gros*

ཐར་པའི་འགྲོ་ས།

—

Foremost in terms of insight among the followers of the buddha Ūṇa.

g.5947 Mode of Lucid Strength

*mdangs stobs 'gros*

མདངས་སྟོབས་འགྲོ་ས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Ojodhārin.

g.5948 Mode of Merit

*bsod nams 'gros*

བསོད་ནམས་འགྲོ་ས།

—

Mother of the buddha Kṣatriya.

g.5949 Mode of Merit

*bsod nams 'gros*

བསོད་ནམས་འགྲོ་ས།

—

Foremost in terms of insight among the followers of the buddha Puṇyamati.

g.5950 Mode of Seeing the Eye of the Leader

*khyu mchog mig mthong 'gros*

ལྷ་མཚོག་མིག་མཐོང་འགྲོས།

—

Mother of the buddha Sukrama.

g.5951 Mode of the Worthy Ones

*dgra bcom 'gros*

དགྲ་བཅོམ་འགྲོས།

—

Foremost in terms of insight among the followers of the buddha Prasanna.

g.5952 Mode of Tremendous Stability

*shin tu brtan pa'i 'gros*

ཤིན་ཏུ་བརྟན་པའི་འགྲོས།

—

Foremost in terms of insight among the followers of the buddha Subuddhi.

g.5953 Mode of Wisdom

*ye shes 'gros*

ཡེ་ཤེས་འགྲོས།

—

Foremost in terms of insight among the followers of the buddha Uccaratna.

g.5954 Mokṣadhvaja

*thar pa'i rgyal mtshan*

ཐར་པའི་རྒྱལ་མཚན།

*mokṣadhvaja*

The 803rd buddha in the first list, 802nd in the second list, and 792nd in the third list.

g.5955 Mokṣatejas

*thar pa'i gzi brjid*

ཐར་པའི་གཟི་བརྗིད།

*mokṣatejas*

The 424th buddha in the first list, 423rd in the second list, and 417th in the third list.

g.5956 Mokṣatejas

*thar pa'i gzi brjid · thar pa'i gzi byin*

ཐར་པའི་གཟི་བརྟེན། · ཐར་པའི་གཟི་བྱིན།

*mokṣatejas*

The 634th buddha in the first list, 633rd in the second list, and 626th in the third list.

g.5957 Mokṣavrata

*thar pa'i brtul zhugs*

ཐར་པའི་བརྟུལ་ལྷག་པ།

*mokṣavrata*

The 863rd buddha in the first list, 862nd in the second list, and 852nd in the third list.

g.5958 Moon

*zla ba*

ལྷ་བ།

—

Attendant of the buddha Nirbhaya.

g.5959 Moon

*zla ba*

ལྷ་བ།

—

Attendant of the buddha Vilocana.

g.5960 Moon

*zla ba*

ལྷ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnākara.

g.5961 Moon

*zla ba*

ལྷ་བ།

—

Father of the buddha Candrārka.

g.5962 Moon

*zla ba*

ལྷ་བ།

—

Son of the buddha Śrīgarbha.

g.5963 Moon

*zla ba*

ལྷ་བ།

—

Attendant of the buddha Sudarśana.

g.5964 Moon

*zla ba*

ལྷ་བ།

—

Son of the buddha Vasudeva.

g.5965 Moon

*zla ba*

ལྷ་བ།

—

Father of the buddha Candrārka.

g.5966 Moon

*zla ba*

ལྷ་བ།

—

Son of the buddha Amitāyus.

g.5967 Moon

*zla ba*

ལྷ་བ།

—

Attendant of the buddha Ratnaskandha.

g.5968 Moon



*zla ba*

ལྷ་བ།

—

Attendant of the buddha Siṃhacandra.

g.5969 Moon

*zla ba*

ལྷ་བ།

—

Attendant of the buddha Suvayas.

g.5970 Moon

*zla ba*

ལྷ་བ།

—

Father of the buddha Lokacandra.

g.5971 Moon

*zla ba*

ལྷ་བ།

—

Attendant of the buddha Citraraśmi.

g.5972 Moon

*zla ba*

ལྷ་བ།

—

Attendant of the buddha Jaya.

g.5973 Moon

*zla*

ལྷ།

—

Son of the buddha Maṇuṣyacandra.

g.5974 Moon

*zla ba*

ལྷ་བ།

—

Attendant of the buddha Guṇatejoraśmi.

g.5975 Moon

*zla ba*

ལྷ་བ།

—

Attendant of the buddha Jñānaratna.

g.5976 Moon

*zla ba*

ལྷ་བ།

—

Attendant of the buddha Ratibala.

g.5977 Moon

*zla ba*

ལྷ་བ།

—

Son of the buddha Vasuśreṣṭha.

g.5978 Moon Absorption

*zla ba'i ting nge 'dzin*

ལྷ་བའི་ཉིང་ངེ་འཛིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Devaruta.

g.5979 Moon and Sun

*zla nyi*

ལྷ་ཉི།

—

Son of the buddha Lokasundara.

g.5980 Moon and Sun

*zla nyi*

ལྷ་ཉི།

—

Attendant of the buddha Bhavapuṣpa.

g.5981 Moon Banner

*zla ba'i rgyal mtshan*

ལྷ་བའི་རྒྱལ་མཚན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kusumaraśmi.

g.5982 Moon Bearer

*zla ba can*

ལྷ་བ་ཅན།

—

Birthplace of the buddha Muktiskandha.

g.5983 Moon Bearer

*zla ba can*

ལྷ་བ་ཅན།

—

Birthplace of the buddha Ratnākara.

g.5984 Moon Bearing

*zla ldan*

ལྷ་ལྡན།

—

Birthplace of the buddha Guṇadhvaja.

g.5985 Moon Body

*zla lus*

ལྷ་ལུས།

—

Father of the buddha Dṛḍhavikrama.

g.5986 Moon Canopy

*zla gdugs*

ལྷ་གདུགས།

—

Son of the buddha Mahāmeru.

g.5987 Moon Canopy

*zla gdugs*

ལྷ་གདུགས།

—

Foremost in terms of insight among the followers of the buddha Jñānapriya.

g.5988 Moon Conduct

*zla spyod*

ལྷ་སྤྱད།

—

Foremost in terms of insight among the followers of the buddha Sārathi.

g.5989 Moon Countenance

*zla ba'i bzhin*

ལྷ་བའི་བཞིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nārāyaṇa.

g.5990 Moon Countenance

*zla ba'i zhal*

ལྷ་བའི་ཞལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Rāhudeva.

g.5991 Moon Countenance

*zla bzhin*

ལྷ་བཞིན།

—

Attendant of the buddha Anantatejas.

g.5992 Moon Crest

*zla ba'i tog*

ལྷ་བའི་ཉོག་

—

Foremost in terms of insight among the followers of the buddha Dṛḍha.

g.5993 Moon Crest

*zla ba'i tog*

ལྷ་བའི་ཉོག་

—

Foremost in terms of miraculous abilities among the followers of the buddha Samṛddha.

g.5994 Moon Crest

*zla ba'i tog*

ལྷ་བའི་ཉོག་

—

Father of the buddha Candra.

g.5995 Moon Crest

*zla ba'i tog*

ལྷ་བའི་ཉོག་

—

Father of the buddha Candraprabha.

g.5996 Moon Crest

*zla ba'i tog*

ལྷ་བའི་ཉོག་

—

Mother of the buddha Pūjya.

g.5997 Moon Crest

*zla ba'i tog*

ལྷ་བའི་ཉོག་

—

Father of the buddha Ojobala.

g.5998 Moon Crest

*zla ba'i tog*

ཟླ་བའི་ཏོག

—

Buddha in the presence of whom the buddha Siṃhagātra (208 according to the third enumeration first gave rise to the mind of awakening.

g.5999 Moon Crest

*zla ba'i tog*

ཟླ་བའི་ཏོག

—

Buddha in the presence of whom the buddha Yaśodatta (586 according to the third enumeration) first gave rise to the mind of awakening.

g.6000 Moon Crest

*zla ba'i tog*

ཟླ་བའི་ཏོག

—

Birthplace of the buddha Śrīgupta.

g.6001 Moon Crest Banner

*zla ba'i tog gi rgyal mtshan*

ཟླ་བའི་ཏོག་གི་རྒྱལ་མཚན།

—

Foremost in terms of insight among the followers of the buddha Sūrata.

g.6002 Moon Essence

*zla ba'i snying po*

ཟླ་བའི་སྙིང་པོ།

—

Foremost in terms of insight among the followers of the buddha Meghasvara.

g.6003 Moon Essence

*zla ba'i snying po*

ཟླ་བའི་སྙིང་པོ།

—

Buddha in the presence of whom the buddha Gaṇendra (725 according to the third enumeration) first gave rise to the mind of awakening.

g.6004 Moon Face

*zla ba'i zhal*

ལྷ་བའི་ཞལ།

—

Buddha in the presence of whom the buddha Candra (23 according to the third enumeration) first gave rise to the mind of awakening.

g.6005 Moon Face

*zla ba'i zhal*

ལྷ་བའི་ཞལ།

—

Buddha in the presence of whom the buddha Baladeva (167 according to the third enumeration) first gave rise to the mind of awakening.

g.6006 Moon Face

*zla ba'i zhal*

ལྷ་བའི་ཞལ།

—

Buddha in the presence of whom the buddha Guṇagaṇa (384 according to the third enumeration) first gave rise to the mind of awakening.

g.6007 Moon Flower

*me tog zla ba*

མེ་ཏོག་ལྷ་བ།

—

Attendant of the buddha Prabhaṃkara.

g.6008 Moon Flower

*zla ba'i me tog*

ལྷ་བའི་མེ་ཏོག་

—

Mother of the buddha Candraprabha.

g.6009 Moon Foot

*zla rkang*

ལྷ་ཀོང་།

—

Son of the buddha Pradyota.

g.6010 Moon Gift

*zlas byin*

ལྷ་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dṛḍhakrama.

g.6011 Moon Gift

*zla bas byin*

ལྷ་བས་བྱིན།

—

Son of the buddha Vigatatamas.

g.6012 Moon Gift

*zlas byin*

ལྷ་བྱིན།

—

Son of the buddha Amṛtadhārin.

g.6013 Moon Gift

*zlas byin*

ལྷ་བྱིན།

—

Son of the buddha Candrārka.

g.6014 Moon Gift

*zlas byin*

ལྷ་བྱིན།

—

Son of the buddha Siddhārtha.

g.6015 Moon Gift

*zlas byin*



ལྷས་བྱིན།

—

Son of the buddha Nakṣatrarāja.

g.6016 Moon Gift

*zlas byin*

ལྷས་བྱིན།

—

Son of the buddha Dharmapradīpākṣa.

g.6017 Moon Gift

*zlas byin*

ལྷས་བྱིན།

—

Attendant of the buddha Vegajaha.

g.6018 Moon Gift

*zlas byin*

ལྷས་བྱིན།

—

Buddha in the presence of whom the buddha Anupama (274 according to the third enumeration) first gave rise to the mind of awakening.

g.6019 Moon Gift Melody

*zlas byin dbyangs*

ལྷས་བྱིན་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Dharmamati.

g.6020 Moon Glory

*zla ba'i dpal*

ལྷ་བའི་དཔལ།

—

Buddha in the presence of whom the buddha Velāmaprabha (860 according to the third enumeration) first gave rise to the mind of awakening.

g.6021 Moon God

*zla ba lha*

ལྷ་བ་ལྷ།

—

Buddha in the presence of whom the buddha Guṇaskandha (211 according to the third enumeration) first gave rise to the mind of awakening.

g.6022 Moon Joy

*zla dga'*

ལྷ་དགའ།

—

Attendant of the buddha Vaidya.

g.6023 Moon Joy

*zla ba dga'*

ལྷ་བ་དགའ།

—

Foremost in terms of insight among the followers of the buddha Vigatatamas.

g.6024 Moon Lamp

*zla sgron*

ལྷ་སྒོན།

—

Buddha in the presence of whom the buddha Yaśomati (108 according to the third enumeration) first gave rise to the mind of awakening.

g.6025 Moon Lamp

*zla ba'i sgron*

ལྷ་བའི་སྒོན།

—

Buddha in the presence of whom the buddha Pūritāṅga (570 according to the third enumeration) first gave rise to the mind of awakening.

g.6026 Moon Master

*zla ba'i bla ma*

ལྷ་བའི་བླ་མ།

—

Son of the buddha Nirbhaya.

g.6027 Moon Melody

*zla ba'i dbyangs*

ཟླ་བའི་དབྱངས།

—

Buddha in the presence of whom the buddha Dharmadatta (683 according to the third enumeration) first gave rise to the mind of awakening.

g.6028 Moon Mind

*zla ba'i blo*

ཟླ་བའི་བློ།

—

Foremost in terms of insight among the followers of the buddha Arthadarśin.

g.6029 Moon Mountain

*zla ri*

ཟླ་རི།

—

Father of the buddha Aśoka.

g.6030 Moon Mountain

*zla ba'i ri*

ཟླ་བའི་རི།

—

Father of the buddha Lokaprabha.

g.6031 Moon of Beauty

*zla mdzes*

ཟླ་མཛེས།

—

Son of the buddha Ratnapriya.

g.6032 Moon of Divine Worship

*lhas mchod zla ba*

ལྷ་ས་མཚོ་དྲླ་བ།

—

Son of the buddha Kuśalaprādīpa.

g.6033 Moon of Excellent Flowers

*zla ba me tog bzang po*

ལྷ་བ་མེ་ཏོག་བཟང་པོ།

—

Birthplace of the buddha Kusumaraśmi.

g.6034 Moon of Excellent Flowers

*zla ba me tog bzang po*

ལྷ་བ་མེ་ཏོག་བཟང་པོ།

—

Birthplace of the buddha Ratnagarbha.

g.6035 Moon of Existence

*srid pa'i zla ba*

སྲིད་པའི་ལྷ་བ།

—

Father of the buddha Lokottīra.

g.6036 Moon of Fearlessness

*'jigs pa med pa'i zla*

འཇིགས་པ་མེད་པའི་ལྷ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇasañcaya.

g.6037 Moon of Glory

*zla ba dpal*

ལྷ་བ་དཔལ།

—

A prince, who later became the buddha Jewel Crown Ornament.

g.6038 Moon of Highest Glory

*zla dpal bla ma*

ལྷ་དཔལ་བླ་མ།

—

Attendant of the buddha Bahudevaghuṣṭa.

g.6039 Moon of Humanity

*mi'i zla ba*

མིའི་ཟླ་བ།

—

Attendant of the buddha Vimalakīrti.

g.6040 Moon of Humanity

*mi'i zla ba*

མིའི་ཟླ་བ།

—

Father of the buddha Ratnagarbha.

g.6041 Moon of Humanity

*mi yi zla ba*

མི་ཡི་ཟླ་བ།

—

Buddha in the presence of whom the buddha Krakucchanda (1) first gave rise to the mind of awakening.

g.6042 Moon of Humanity

*mi yi zla ba*

མི་ཡི་ཟླ་བ།

—

Buddha in the presence of whom the buddha Guṇottama (542 according to the third enumeration) first gave rise to the mind of awakening.

g.6043 Moon of Humanity

*mi yi zla ba*

མི་ཡི་ཟླ་བ།

—

Buddha in the presence of whom the buddha Vimuktaketu (616 according to the third enumeration) first gave rise to the mind of awakening.

g.6044 Moon of Humanity

*mi'i zla ba*

མིའི་ཟླ་བ།

—

Father of the buddha Adīna.

g.6045 Moon of Humanity

*mi'i zla ba*

མིའི་ཟླ་བ།

—

Foremost in terms of insight among the followers of the buddha Śrī.

g.6046 Moon of Intelligence

*blo gros zla ba*

བློ་གྲོས་ཟླ་བ།

—

Father of the buddha Ratnaprabhāsa.

g.6047 Moon of Joy

*dga' ba'i zla ba*

དགའ་བའི་ཟླ་བ།

—

Father of the buddha Somaraśmi.

g.6048 Moon of Joy

*dga' ba'i zla ba*

དགའ་བའི་ཟླ་བ།

—

Father of the buddha Bhānumat.

g.6049 Moon of Knowledge

*shes pa'i zla ba*

ཤེས་པའི་ཟླ་བ།

—

Foremost in terms of insight among the followers of the buddha  
Jñānavikrama.

g.6050 Moon of Merit

*bsod nams zla ba*

བསོད་ནམས་ཟླ་བ།

—

Mother of the buddha Puṇyabala.

g.6051 Moon of Power

*mthu rtsal zla ba*

མཐུ་རྩ་ལ་བ།

—

Foremost in terms of insight among the followers of the buddha Yaśas.

g.6052 Moon of Qualities

*yon tan zla ba*

ཡོན་ཏན་ལ་བ།

—

Mother of the buddha Jñānaśrī.

g.6053 Moon of Sages

*drang srong zla ba*

དང་སྲོང་ལ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Arthamati.

g.6054 Moon of Supreme Glory

*zla mchog dpal*

ལྷ་མཚོག་དཔལ།

—

Buddha in the presence of whom the buddha Sulocana (638 according to the third enumeration) first gave rise to the mind of awakening.

g.6055 Moon of the Gods

*lha'i zla ba*

ལྷ་འི་ལ་བ།

—

Foremost in terms of insight among the followers of the buddha Meruprabha.

g.6056 Moon of the Gods

*lha'i zla ba*

ལྷ་མི་སྐྱ་བ།

—

Attendant of the buddha Puṇyabala.

g.6057 Moon of the Land

*yul 'khor zla ba*

ཡུལ་འཁོར་སྐྱ་བ།

—

Father of the buddha Arthadarśin.

g.6058 Moon of the World

*'jig rten zla ba*

འཇིག་རྟེན་སྐྱ་བ།

—

Mother of the buddha Balatejojñāna.

g.6059 Moon Orbit

*zla ba'i 'gros*

སྐྱ་བའི་འགོ་ས།

—

Mother of the buddha Utpala.

g.6060 Moon Parasol

*zla gdugs*

སྐྱ་གདུགས།

—

Son of the buddha Mahāprabha.

g.6061 Moon Parasol

*zla gdugs*

སྐྱ་གདུགས།

—

Foremost in terms of insight among the followers of the buddha Velāma.

g.6062 Moon Parasol

*zla gdugs*

སྐྱ་གདུགས།



—

Father of the buddha Dharmacchattrā.

g.6063 Moon Parasol

*zla gdugs*

ལྷ་གདུགས།

—

Attendant of the buddha Ratnadhara.

g.6064 Moon Parasol

*zla ba'i gdugs*

ལྷ་བའི་གདུགས།

—

Buddha in the presence of whom the buddha Sāgara (380 according to the third enumeration) first gave rise to the mind of awakening.

g.6065 Moon Parasol

*zla ba'i gdugs*

ལྷ་བའི་གདུགས།

—

Buddha in the presence of whom the buddha Uttama (572 according to the third enumeration) first gave rise to the mind of awakening.

g.6066 Moon Petals

*zla ba'i 'dab ldan*

ལྷ་བའི་འདབ་ལྗན།

—

Mother of the buddha Bhavāntadarśin.

g.6067 Moon Possessor

*zla ldan ma*

ལྷ་ལྷན་མ།

—

Mother of the buddha Suprabha.

g.6068 Moon Possessor

*zla ldan ma*

ལྷ་ལྷོ་མ།

—

Mother of the buddha Nirbhaya.

g.6069 Moon Possessor

*zla ldan*

ལྷ་ལྷོ།

—

Mother of the buddha Siṃhadatta.

g.6070 Moon Possessor

*zla ldan*

ལྷ་ལྷོ།

—

Mother of the buddha Sthitārthajñānin.

g.6071 Moon Possessor

*zla ldan*

ལྷ་ལྷོ།

—

Son of the buddha Hutārci.

g.6072 Moon Possessor

*zla ldan*

ལྷ་ལྷོ།

—

Son of the buddha Vegajaha.

g.6073 Moon Possessor

*zla ldan ma*

ལྷ་ལྷོ་མ།

—

Mother of the buddha Asita.

g.6074 Moon Power

*zla ba'i stobs*

ལྷ་བའི་སྟོབས།

—

Father of the buddha Śrīgarbha.

g.6075 Moon Ruler

*zla ba'i dbang po*

ལྷ་བའི་དབང་པོ།

—

Father of the buddha Vāsava.

g.6076 Moon Ruler

*zla dbang*

ལྷ་དབང་།

—

Attendant of the buddha Jñānasāgara.

g.6077 Moon Ruler

*zla ba'i dbang po*

ལྷ་བའི་དབང་པོ།

—

Father of the buddha Pūjya.

g.6078 Moon Sight

*zla mthong*

ལྷ་མཐོང་།

—

Father of the buddha Viśvadeva.

g.6079 Moon Splendor

*zla ba'i gzi brjid*

ལྷ་བའི་གཟི་བརྗིད།

—

Father of the buddha Mahāmeru.

g.6080 Moon Splendor

*zla ba'i dpal*

ལྷ་བའི་དཔལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Vīryadatta.

g.6081 Moon Splendor

*zla ba'i gzi brjid*

ལྷ་བའི་གཟི་བརྗིད།

—

Buddha in the presence of whom the buddha Sujñāna (749 according to the  
third enumeration) first gave rise to the mind of awakening.

g.6082 Moon Strength

*zla ba'i stobs*

ལྷ་བའི་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Pūrṇamati.

g.6083 Moon Vision

*zla ba gzigs*

ལྷ་བ་གཟིགས།

—

Buddha in the presence of whom the buddha Tacchaya (231 according to the  
third enumeration) first gave rise to the mind of awakening.

g.6084 Moon-Like Supreme Accomplisher

*zla bzhin don yod mchog*

ལྷ་བཞིན་དོན་ཡོད་མཚོགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Kṣatriya.

g.6085 Moonlight

*zla 'od*

ལྷ་འོད།

—

Mother of the buddha Sūrata.

g.6086 Moonlight

*zla 'od*

ཟླ་འོད།

—

Son of the buddha Rāhu.

g.6087 Moonlight

*zla 'od*

ཟླ་འོད།

—

Mother of the buddha Amitābha.

g.6088 Moonlight

*zla ba'i 'od*

ཟླ་བའི་འོད།

—

Foremost in terms of insight among the followers of the buddha  
Brahmadatta.

g.6089 Moonlight

*zla 'od*

ཟླ་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Kusumadeva.

g.6090 Moonlight

*zla 'od*

ཟླ་འོད།

—

Mother of the buddha Gandheśvara.

g.6091 Moonlight

*zla 'od*

ཟླ་འོད།

—

Mother of the buddha Baladeva.

g.6092 Moonlight

*zla ba'i 'od*

ཟླ་བའི་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānābhibhū.

g.6093 Moonlight

*zla 'od*

ཟླ་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sūryaprabha.

g.6094 Moonlight

*zla snang*

ཟླ་སྒང།

—

Son of the buddha Candraprabha.

g.6095 Moonlight

*zla bzhin*

ཟླ་བཞིན།

—

Mother of the buddha Candra.

g.6096 Moonlight

*zla 'od*

ཟླ་འོད།

—

Father of the buddha Suceṣṭa.

g.6097 Moonlight

*zla ba'i 'od*

ཟླ་བའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Utpala.

g.6098 Moonlight

*zla 'od*

ཟླ་འོད།

—

Mother of the buddha Prasanna

g.6099 Moonlight

*zla ba'i 'od*

ཟླ་བའི་འོད།

—

Attendant of the buddha Vasuśreṣṭha.

g.6100 Moonlight

*zla 'od*

ཟླ་འོད།

—

Buddha in the presence of whom the buddha Lokaprabha (138) first gave rise to the mind of awakening.

g.6101 Moonlight

*zla ba'i 'od*

ཟླ་བའི་འོད།

—

Buddha in the presence of whom the buddha Saṃjaya (310 according to the third enumeration) first gave rise to the mind of awakening.

g.6102 Moonlight

*zla ba'i 'od*

ཟླ་བའི་འོད།

—

Buddha in the presence of whom the buddha Vyūharāja (488 according to the third enumeration) first gave rise to the mind of awakening.

g.6103 Moonlight

*zla 'od*

ཟླ་འོད།

—

Buddha in the presence of whom the buddha Dhārmika (657 according to the third enumeration) first gave rise to the mind of awakening.

g.6104 Moonlight

*zla ba'i 'od*

ཟླ་བའི་འོད།

—

Buddha in the presence of whom the buddha Udadhi (890 according to the third enumeration) first gave rise to the mind of awakening.

g.6105 Moonlight

*zla ba'i 'od*

ཟླ་བའི་འོད།

—

Buddha in the presence of whom the buddha Bodhidhvaja (894 according to the third enumeration) first gave rise to the mind of awakening.

g.6106 Moonlight

*zla ba'i 'od*

ཟླ་བའི་འོད།

—

Buddha in the presence of whom the buddha Utpala (931 according to the third enumeration) first gave rise to the mind of awakening.

g.6107 Moonlight

*zla ba'i 'od*

ཟླ་བའི་འོད།

—

Buddha in the presence of whom the buddha Lokapriya (952 according to the third enumeration) first gave rise to the mind of awakening.

g.6108 Moonlight

*zla snang*

ཟླ་སྟངས།

—

Buddha in the presence of whom the buddha Aśokarāṣṭra (981 according to the third enumeration) first gave rise to the mind of awakening.



g.6109 Moonlight

*zla ba'i 'od*

ཟླ་བའི་འོད།

—

Buddha in the presence of whom the buddha Bhadrāpāla (63 according to the third enumeration) first gave rise to the mind of awakening.

g.6110 Moonlight

*zla ba snang ba*

ཟླ་བ་སྟང་བ།

—

Birthplace of the buddha Ratnapriya.

g.6111 Moonlight

*zla ba'i 'od*

ཟླ་བའི་འོད།

—

Birthplace of the buddha Nakṣatrarāja.

g.6112 Moonlight

*zla ba'i 'od*

ཟླ་བའི་འོད།

—

Birthplace of the buddha Sucandra.

g.6113 Moonlike Speech

*zla ba lta bur gsung*

ཟླ་བ་ལྷ་བུར་གསུང།

—

Buddha in the presence of whom the buddha Maruttejas (445 according to the third enumeration) first gave rise to the mind of awakening.

g.6114 Most Clear

*rab gsal*

རབ་གསལ།

—

Father of the buddha Pradyotarāja.

g.6115 Most Supreme

*rab mchog*

རབ་མཚོག

—

Mother of the buddha Sārathi.

g.6116 Mountain

*ri bo*

རི་བོ།

—

Foremost in terms of insight among the followers of the buddha Śāśin.

g.6117 Mountain

*lhun po*

ལུན་པོ།

—

Attendant of the buddha Sūryaprabha.

g.6118 Mountain

*lhun po*

ལུན་པོ།

—

Attendant of the buddha Surabhigandha.

g.6119 Mountain

*lhun po*

ལུན་པོ།

—

Attendant of the buddha Manujacandra.

g.6120 Mountain

*lhun po*

ལུན་པོ།

—

Attendant of the buddha Nāgaprabhāsa.

g.6121 Mountain Banner

*ri bo'i rgyal mtshan*

རི་བོའི་རྒྱལ་མཚན།

—

Son of the buddha Oṣadhi.

g.6122 Mountain Crest

*tog gi phung po*

ཏོག་གི་ཕུང་པོ།

—

Attendant of the buddha Creator.

g.6123 Mountain Free from Suffering

*mya ngan med pa'i ri bo*

མྱ་ངན་མེད་པའི་རི་བོ།

—

Foremost in terms of insight among the followers of the buddha Siṃhaketu.

g.6124 Mountain Gift

*lhun po sbyin*

ལུན་པོ་སྤྱིན།

—

Son of the buddha Ūṃa.

g.6125 Mountain Light

*ri bo'i 'od*

རི་བོའི་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnaketu.

g.6126 Mountain Mass

*ri bo'i phung po*

རི་བོའི་ཕུང་པོ།

—

Buddha in the presence of whom the buddha Sthitagandha (658 according to the third enumeration) first gave rise to the mind of awakening.

g.6127 Mountain of Joy

*ri dga'*

རི་དགའ།

—

Father of the buddha Siṃhagati.

g.6128 Mountain of Light

*lhun 'od*

ལྷན་འོད།

—

Buddha in the presence of whom the buddha Śāntagati (701 according to the third enumeration) first gave rise to the mind of awakening.

g.6129 Mountain of Light

*lhun po'i 'od*

ལྷན་པོའི་འོད།

—

Buddha in the presence of whom the buddha Praśasta (845 according to the third enumeration) first gave rise to the mind of awakening.

g.6130 Mountain of Light

*'od kyī phung po chen po*

འོད་ཀྱི་ཕུང་པོ་ཆེན་པོ།

—

Father of the buddha Pradīparāja.

g.6131 Mountain of Light

*'od kyī phung po chen po*

འོད་ཀྱི་ཕུང་པོ་ཆེན་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānakūṭa.

g.6132 Mountain of Thorough Ascertainment

*shin tu rnam par nges pa'i ri bo*

ཤིན་ཏུ་རྣམ་པར་ངེས་པའི་རི་བོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Prajñādatta.

g.6133 Mountain of Wisdom

*ye shes ri bo*

ཡེ་ཤེས་རི་བོ།

—

Foremost in terms of insight among the followers of the buddha Jñānaruci.

g.6134 Mountain Peak

*lhun po brtsegs*

ལྷུན་པོ་བརྟེན་གས།

—

Foremost in terms of insight among the followers of the buddha  
Śuddhaprabha.

g.6135 Mountain Shaker

*ri bo sgul*

རི་བོ་སྐྱལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Tīrthakara.

g.6136 Mountain Shaker

*lhun po sgul*

ལྷུན་པོ་སྐྱལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Mahātapas.

g.6137 Movement

*'gro ba*

འགོ་བ།

—

Birthplace of the buddha Mahābāhu.

g.6138 Movement of Bright Qualities

*yon tan mdangs 'gro*

ཡོན་ཏན་མདངས་འགོ།

—

Birthplace of the buddha Ojastejas.

g.6139 Movement of Highest Renown

*grags bla bzhud pa*

གྲགས་ལྷ་བཞུད་པ།

—

Buddha in the presence of whom the buddha Guṇagaṇa (383 according to the third enumeration) first gave rise to the mind of awakening.

g.6140 Movement of Infinite Fame

*grags pa'i mtha' yas 'gro*

གྲགས་པའི་མཐའ་ཡས་འགོ།

—

Father of the buddha Kuśalapradīpa.

g.6141 Movement of the Sage's Intelligence

*drang srong blo gros 'gro*

དང་སྲོང་བློ་གྲོས་འགོ།

—

Attendant of the buddha Velāmaprabha.

g.6142 Moving in Existence

*srid par 'gro*

སྲིད་པར་འགོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Satyabhāṇin.

g.6143 Moving Legs

*rkang 'gro*

རྐང་འགོ།

—

Foremost in terms of insight among the followers of the buddha Suvayas.

g.6144 Moving like the Wind

*rlung ltar 'gro*

ལྷུང་ལྷུང་འགྲོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahābāhu.

g.6145 Moving like the Wind

*rlung ltar 'gro*

ལྷུང་ལྷུང་འགྲོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhavāntadarśin.

g.6146 Moving like the Wind

*rlung ltar 'gro*

ལྷུང་ལྷུང་འགྲོ།

—

Foremost in terms of insight among the followers of the buddha Prasanna.

g.6147 Moving upon the Ground

*sa la 'gro*

ས་ལ་འགྲོ།

—

Foremost in terms of insight among the followers of the buddha Amṛtaprasanna.

g.6148 Moving with Joy

*dga' 'gro ma*

དགའ་འགྲོ་མ།

—

Mother of the buddha Jīvaka.

g.6149 Moving with Joy

*dga' bas 'gro*

དགའ་བས་འགྲོ།

—

Birthplace of the buddha Śanaīrgāmin.

g.6150 Moving with Power

*mthu rtsal gyis rab tu 'gro ba*

མཐུ་རུ་སེལ་གྱིས་རབ་རྟུ་འགྲོ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Parthiva.

g.6151 Moving with Recollection

*dran pas 'gro*

དྲན་པས་འགྲོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇagarbha.

g.6152 Moving with Strength

*stobs kyis 'gro*

སྟོབས་གྱིས་འགྲོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sumanas.

g.6153 Moving with the Gait of a Lion

*seng ge'i stabs kyis 'gro ba*

སེང་གེ་འི་སྟོབས་གྱིས་འགྲོ་བ།

—

A bodhisattva present in the circle around Śākyamuni.

g.6154 Moving with the Gait of a Lion

*seng ge'i stabs ltar 'gro*

སེང་གེ་འི་སྟོབས་ལྷུང་འགྲོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Abhutaśas.

g.6155 Mucilinda

*btang bzung*

བཏང་བརྟུང་།



*mucilinda*

A nāga king.

g.6156 Muktaprabha

*'od 'gyed pa*

འོད་འགྱེད་པ།

*muktaprabha*

The 817th buddha in the first list, 816th in the second list, and 806th in the third list.

g.6157 Muktiskandha

*grol ba'i phung po*

གྲོལ་བའི་ཕུང་པོ།

*muktiskandha*

The 19th buddha in the first list, 19th in the second list, and 20th in the third list.

g.6158 Muni

*thub pa*

ཐུབ་པ།

*muni*

The 8th buddha in the first list, 8th in the second list, and 8th in the third list.

g.6159 Muniprasanna

*thub gsal*

ཐུབ་གསལ།

*muniprasanna*

The 612th buddha in the first list, 611th in the second list, and 605th in the third list.

g.6160 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.6161 Nāga

*klu*

ལྷ།

—

Son of the buddha Nāganandin.

g.6162 Nāga

*klu*

ལྷ།

—

Attendant of the buddha Amitayaśas.

g.6163 Nāga Display

*rnam 'phrul klu*

རྣམ་འཕྲུལ་ལྷ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Viniścitamati.

g.6164 Nāga Flower

*klu'i me tog*

ལྷའི་མེ་ཏོག།

—

Foremost in terms of insight among the followers of the buddha Vajrasena.

g.6165 Nāga Gift

*klus byin*

ལྷས་བྱིན།

—

Mother of the buddha Amitabuddhi.

g.6166 Nāga Gift

*klus byin*

ལྷ་བྱིན།

—

Father of the buddha Jagattoṣaṇa.

g.6167 Nāga Gift

*klu yis byin pa*

ལྷ་ཡིས་བྱིན་པ།

—

Buddha in the presence of whom the buddha Āryastuta (874 according to the third enumeration) first gave rise to the mind of awakening.

g.6168 Nāga Glory

*klu dpal*

ལྷ་དཔལ།

—

Mother of the buddha Varuṇa.

g.6169 Nāga Hand

*klu lag ma*

ལྷ་ལག་མ།

—

Mother of the buddha Puṇyabāhu.

g.6170 Nāga Incense

*klu spos*

ལྷ་སྒྲོས།

—

Son of the buddha Toṣaṇa.

g.6171 Nāga Light

*klu 'od ma*

ལྷ་འོད་མ།

—

Mother of the buddha Marutskandha.

g.6172 Nāga Light

*klu 'od ma*

ལྷ་འོད་མ།

—

Mother of the buddha Guṇottama.

g.6173 Nāga Light

*klu 'od ma*

ལྷ་འོད་མ།

—

Mother of the buddha Vigatabhaya.

g.6174 Nāga Light

*klu 'od*

ལྷ་འོད།

—

Birthplace of the buddha Arciskandha.

g.6175 Nāga Melody

*klu yi dbyangs*

ལྷ་ཡི་དབྱངས།

—

Mother of the buddha Nāgaruta.

g.6176 Nāga Melody

*klu dbyangs*

ལྷ་དབྱངས།

—

Birthplace of the buddha Varuṇa.

g.6177 Nāga Strength

*klu stobs*

ལྷ་སྟོབས།

—

Father of the buddha Siṃhabala.

g.6178 Nāgabhuja

*klu yi lag*

སྐྱ་ཡི་ལག

*nāgabhuja*

The 170th buddha in the first list, 169th in the second list, and 169th in the third list.

g.6179 Nāgadatta

*klu sbyin*

སྐྱ་སྒྱིན།

*nāgadatta*

The 58th buddha in the first list, 58th in the second list, and 59th in the third list.

g.6180 Nāgadatta

*klus byin*

སྐྱ་སྒྱིན།

*nāgadatta*

The 557th buddha in the first list, 557th in the second list, and 550th in the third list.

g.6181 Nāgakrama

*glang po'i 'gros*

སྐྱ་ངོ་པོའི་འགྲོ་ས།

*nāgakrama*

The 290th buddha in the first list, 289th in the second list, and 289th in the third list.

g.6182 Nāganandin

*klu dga'*

སྐྱ་དགའ།

*nāganandin*

The 165th buddha in the first list, 164th in the second list, and 164th in the third list.

g.6183 Nāgaprabhāsa

*klu yi 'od*

སྐྱ་ཡི་འོད།

*nāgaprabhāsa*

The 163rd buddha in the first list, 162nd in the second list, and 162nd in the third list.

g.6184 Nāgaruta

*klu dbyangs*

ལྷ་དབྱེས།

*nāgaruta*

The 958th buddha in the first list, 957th in the second list, and 948th in the third list.

g.6185 Nairañjanā

*nai ran dza nA*

ནི་རན་ཇ་ན།

*nairañjanā*

A river that passes Bodhgaya.

g.6186 Nakṣatrarāja

*rgyu skar rgyal po*

རྒྱ་སྐར་རྒྱལ་པོ།

*nakṣatrarāja*

The 15th buddha in the first list, 15th in the second list, and 15th in the third list.

g.6187 Nakṣatrarāja

*rgyu skar rgyal po*

རྒྱ་སྐར་རྒྱལ་པོ།

*nakṣatrarāja*

The 535th buddha in the first list, 535th in the second list, and 528th in the third list.

g.6188 Nala

*'dam bu*

འདམ་བུ།

*nala*

The 265th buddha in the first list, 264th in the second list, and 264th in the third list.

g.6189 Nanda

*dga' ba*

དགའ་བ།

*nanda*

An attendant who appears in the Jātakas.

g.6190 Nanda

*dga' bo*

དགའ་བོ།

*nanda*

A disciple of Śākyamuni.

g.6191 Nanda

*dga' bo*

དགའ་བོ།

*nanda*

The 63rd buddha in the first list, 63rd in the second list, and 64th in the third list.

g.6192 Nandeśvara

*dga' ba'i dbang phyug*

དགའ་བའི་དབང་ཕྱུག

*nandeśvara*

The 296th buddha in the first list, 295th in the second list, and 295th in the third list.

g.6193 Nārāyaṇa

*sred med kyi bu*

སྲེད་མེད་ཀྱི་བུ།

*nārāyaṇa*

In the ancient Indian tradition he is the son of the first man. He is later seen as a powerful avatar of Viṣṇu and also as the progenitor of Brahmā. In Buddhist texts, he figures in various ways including (as he does in most of this text) as a bodhisattva, while still one of the most powerful gods of the realm of form.

g.6194 Nārāyaṇa

*sred med bu*

སྲིད་མེད་བྱ།

*nārāyaṇa*

The 98th buddha in the first list, 98th in the second list, and 99th in the third list.

g.6195 Nārāyaṇa

*sred med bu*

སྲིད་མེད་བྱ།

*nārāyaṇa*

The 250th buddha in the first list, 249th in the second list, and 249th in the third list.

g.6196 Nārāyaṇa

*sred med bu*

སྲིད་མེད་བྱ།

—

Buddha in the presence of whom the buddha Amitāyus (282 according to the third enumeration) first gave rise to the mind of awakening.

g.6197 Nārāyaṇa

*sred med bu*

སྲིད་མེད་བྱ།

—

Buddha in the presence of whom the buddha Aparājitadhvaja (131 according to the third enumeration) first gave rise to the mind of awakening.

g.6198 Nātha

*mgon po*

མགོན་པོ།

*nātha*

The 582nd buddha in the first list, not listed in the second list, and 576th in the third list.

g.6199 Nectar

*bdud rtsi*

བདུད་རྩི།

—



Son of the buddha Priyaprasanna.

g.6200 Nectar Armor

*bdud rtsi'i go cha*

བདུད་རྩི་འགོ་ཚ།

—

Buddha in the presence of whom the buddha Śaśin (691 according to the third enumeration) first gave rise to the mind of awakening.

g.6201 Nectar Array

*bdud rtsi'i bkod pa*

བདུད་རྩི་བཀོད་པ།

—

Father of the buddha Sārodgata.

g.6202 Nectar Array

*gzi brjid bkod pa*

གཟི་བརྗིད་བཀོད་པ།

—

Son of the buddha Avabhāsadarśin.

g.6203 Nectar Banner

*bdud rtsi'i rgyal mtshan*

བདུད་རྩི་རྒྱལ་མཚན།

—

Foremost in terms of insight among the followers of the buddha Dharmadhvaja.

g.6204 Nectar Conqueror

*bdud rtsi rnam gnon*

བདུད་རྩི་རྣམ་གཞོན།

—

Buddha in the presence of whom the buddha Siddhi (681 according to the third enumeration) first gave rise to the mind of awakening.

g.6205 Nectar Essence

*bdud rtsi'i snying po*

བདུད་རྩི་སྙིང་པོ།

—

Foremost in terms of insight among the followers of the buddha Jyotiṣmat.

g.6206 Nectar Eye

*bdud rtsi'i mig*

བདུད་རྩི་མིག

—

Foremost in terms of insight among the followers of the buddha Subuddhinetra.

g.6207 Nectar Eye

*bdud rtsi'i mig*

བདུད་རྩི་མིག

—

Son of the buddha Ratnaprabhāsa.

g.6208 Nectar Fame

*bdud rtsi grags*

བདུད་རྩི་གྲགས།

—

Mother of the buddha Amṛtaprasanna.

g.6209 Nectar Fame

*bdud rtsi grags*

བདུད་རྩི་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṣpadatta.

g.6210 Nectar Flower

*bdud rtsi'i me tog*

བདུད་རྩི་མེ་ཏོག

—

Mother of the buddha Prajñāpuṣpa.

g.6211 Nectar Flower

*bdud rtsi'i me tog*

བདུད་རྩི་མེ་ཉླ་ག

—

Mother of the buddha Udgata.

g.6212 Nectar Flower

*bdud rtsi'i me tog*

བདུད་རྩི་མེ་ཉླ་ག

—

Attendant of the buddha Gautama.

g.6213 Nectar Flower

*bdud rtsi'i me tog*

བདུད་རྩི་མེ་ཉླ་ག

—

Buddha in the presence of whom the buddha Mañjughoṣa (707 according to the third enumeration) first gave rise to the mind of awakening.

g.6214 Nectar Flower

*bdud rtsi'i me tog*

བདུད་རྩི་མེ་ཉླ་ག

—

Birthplace of the buddha Bodhyaṅgapuṣpa.

g.6215 Nectar Form

*bdud rtsi'i gzugs*

བདུད་རྩི་མེ་གཟུགས།

—

Buddha in the presence of whom the buddha Sucandra (842 according to the third enumeration) first gave rise to the mind of awakening.

g.6216 Nectar Form

*bdud rtsi'i gzugs*

བདུད་རྩི་མེ་གཟུགས།

—

Buddha in the presence of whom the buddha Varabodhigati (864 according to the third enumeration) first gave rise to the mind of awakening.

g.6217 Nectar Fragrance

*bdud rtsi'i spos*

བདུད་རྩི་འཕྲོ་སྤྲོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnadhara.

g.6218 Nectar Fragrance

*bdud rtsi'i spos*

བདུད་རྩི་འཕྲོ་སྤྲོས།

—

Birthplace of the buddha Puṇyapradīparāja.

g.6219 Nectar Fragrance

*bdud rtsi'i spos*

བདུད་རྩི་འཕྲོ་སྤྲོས།

—

Birthplace of the buddha Gandhābha.

g.6220 Nectar Garden

*bdud rtsi'i skyed mos tshal*

བདུད་རྩི་འཕྲོ་སྤྲོས་ཚལ།

—

Foremost in terms of insight among the followers of the buddha Priyābha.

g.6221 Nectar Giver

*bdud rtsi byed*

བདུད་རྩི་བྱེད།

—

Mother of the buddha Madhuvaktra.

g.6222 Nectar Intelligence

*bdud rtsi'i blo gros*

བདུད་རྩི་འཕྲོ་སྤྲོས།

—

Foremost in terms of insight among the followers of the buddha Yaśaḥkīrti.

g.6223 Nectar Intent

*bdud rtsi sems pa*

བདུད་རྩི་སེམས་པ།

—

Buddha in the presence of whom the buddha Sukhita (989 according to the third enumeration) first gave rise to the mind of awakening.

g.6224 Nectar Joy

*bdud rtsi dga'*

བདུད་རྩི་དགའ།

—

Mother of the buddha Simhahasta.

g.6225 Nectar Joy

*bdud rtsi dga'*

བདུད་རྩི་དགའ།

—

Father of the buddha Mahāraśmi.

g.6226 Nectar Joy

*bdud rtsi dga'*

བདུད་རྩི་དགའ།

—

Foremost in terms of insight among the followers of the buddha Janendrarāja.

g.6227 Nectar Joy

*bdud rtsi dga'*

བདུད་རྩི་དགའ།

—

Foremost in terms of insight among the followers of the buddha Matimat.

g.6228 Nectar Joy

*bdud rtsi dga'*

བདུད་རྩི་དགའ།

—

A buddha of the past.

g.6229 Nectar Joy

*bdud rtsi dga' ba*

བདུད་རྩི་དགའ་བ།

—

Mother of the buddha Vimalarāja.

g.6230 Nectar Lamp

*bdud rtsi'i sgron ma*

བདུད་རྩི་འོ་སྒྲོན་མ།

—

Attendant of the buddha Upakāragati.

g.6231 Nectar Lamp

*bdud rtsi'i sgron ma*

བདུད་རྩི་འོ་སྒྲོན་མ།

—

Buddha in the presence of whom the buddha Puṇyabāhu (610 according to the third enumeration) first gave rise to the mind of awakening.

g.6232 Nectar Lamp

*bdud rtsi'i sgron ma*

བདུད་རྩི་འོ་སྒྲོན་མ།

—

Attendant of the buddha Jyeṣṭhavādin.

g.6233 Nectar Light

*bdud rtsi'i 'od*

བདུད་རྩི་འོ་ད།

—

Mother of the buddha Puṇyapriya.

g.6234 Nectar Light

*bdud rtsi'i 'od*

བདུད་རྩི་འོ་ད།

—

Foremost in terms of insight among the followers of the buddha Dharmeśvara.

g.6235 Nectar Light

*bdud rtsi'i 'od*

བདུད་རྩི་འོད།

—

Foremost in terms of insight among the followers of the buddha Bhāgīratha.

g.6236 Nectar Light

*bdud rtsi'i 'od*

བདུད་རྩི་འོད།

—

Mother of the buddha Priyaprasanna.

g.6237 Nectar Light

*bdud rtsi'i 'od*

བདུད་རྩི་འོད།

—

Buddha in the presence of whom the buddha Dharmeśvara (393 according to the third enumeration) first gave rise to the mind of awakening.

g.6238 Nectar Light

*bdud rtsi'i 'od*

བདུད་རྩི་འོད།

—

Buddha in the presence of whom the buddha Rāhucandra (903 according to the third enumeration) first gave rise to the mind of awakening.

g.6239 Nectar Maker

*bdud rtsi mdzod*

བདུད་རྩི་མཛོད།

—

Buddha in the presence of whom the buddha Ratna (51 according to the third enumeration) first gave rise to the mind of awakening.

g.6240 Nectar Melody

*bdud rtsi'i dbyangs*

བདུད་རྩི་འོད་གྲངས།

—

Foremost in terms of insight among the followers of the buddha  
Ratnapradatta.

g.6241 Nectar Melody

*bdud rtsi'i dbyangs can*

བདུད་རྩི་འི་དབྱངས་ཅན།

—

Buddha in the presence of whom the buddha Rāhusūryagarbha (790  
according to the third enumeration) first gave rise to the mind of awakening.

g.6242 Nectar Melody

*bdud rtsi'i dbyangs*

བདུད་རྩི་འི་དབྱངས།

—

Birthplace of the buddha Dundubhimeghasvara.

g.6243 Nectar Mind

*bdud rtsi'i blo*

བདུད་རྩི་འི་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Tacchaya.

g.6244 Nectar Mind

*bdud rtsi'i sems*

བདུད་རྩི་འི་སེམས།

—

Attendant of the buddha Kusumaprabha.

g.6245 Nectar Moon

*bdud rtsi zla ba*

བདུད་རྩི་ལྗང་བ།

—

Foremost in terms of insight among the followers of the buddha  
Candraprabha.

g.6246 Nectar of Intelligence

*blo gros bdud rtsi*



མྱོ་ལྷོས་བདུད་རྩི།

—

Foremost in terms of insight among the followers of the buddha Arthabuddhi.

g.6247 Nectar of Mindful Conduct

*sems spyod bdud rtsi*

སེམས་སྦྱོད་བདུད་རྩི།

—

Buddha in the presence of whom the buddha Askhalitabuddhi (913 according to the third enumeration) first gave rise to the mind of awakening.

g.6248 Nectar of Qualities

*yon tan bdud rtsi*

ཡོན་ཏན་བདུད་རྩི།

—

Buddha in the presence of whom the buddha Sugaṇin (453 according to the third enumeration) first gave rise to the mind of awakening.

g.6249 Nectar Proclaimer

*bdud rtsi sgrogs*

བདུད་རྩི་སྒྲོགས།

—

Attendant of the buddha Subāhu.

g.6250 Nectar Radiance

*bdud rtsi'i 'od zer*

བདུད་རྩི་འོད་ཟེར།

—

Buddha in the presence of whom the buddha Jaya (593 according to the third enumeration) first gave rise to the mind of awakening.

g.6251 Nectar Renown

*bdud rtsi'i grags pa*

བདུད་རྩི་རྒྱགས་པ།

—

Buddha in the presence of whom the buddha Maṇuṣyacandra (696 according to the third enumeration) first gave rise to the mind of awakening.

g.6252 Nectar Roar

*bdud rtsi'i nga ro*

བདུད་རྩི་འཇོ།

—

Foremost in terms of insight among the followers of the buddha Amṛtaprabha.

g.6253 Nectar Roar

*bdud rtsi'i nga ro*

བདུད་རྩི་འཇོ།

—

Buddha in the presence of whom the buddha Dhārmika (68 according to the third enumeration) first gave rise to the mind of awakening.

g.6254 Nectar Roar

*bdud rtsi'i nga ro*

བདུད་རྩི་འཇོ།

—

Mother of the buddha Sūtīrtha.

g.6255 Nectar Roar

*bdud rtsi'i nga ro*

བདུད་རྩི་འཇོ།

—

Foremost in terms of insight among the followers of the buddha Ghoṣasvara.

g.6256 Nectar Splendor

*bdud rtsi'i gzi brjid*

བདུད་རྩི་འཇོ་བཟླ་བརྒྱན།

—

Birthplace of the buddha Kuśalapradīpa.

g.6257 Nectar Strength

*bdud rtsi stobs*

བདུད་རྩི་རྩོ་བས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pramodyakīrti.

g.6258 Nectar Strength

*bdud rtsi'i stabs*

བདུད་རྩི་ལྷ་བས།

—

Buddha in the presence of whom the buddha Vīryadatta (62 according to the third enumeration) first gave rise to the mind of awakening.

g.6259 Netra

*dri med spyan*

དྷི་མེད་སྤྱུག།

*netra*

The 477th buddha in the first list, 476th in the second list, and 470th in the third list.

g.6260 Nets of Light

*dra ba can gyi 'od*

དྲ་བ་ཅན་གྱི་འོད།

—

Mother of the buddha Pratimaṇḍitalocana.

g.6261 Nikhiladarśin

*kun ni gzig*s

ཀུན་ནི་ག་ཟེགས།

*nikhiladarśin*

The 200th buddha in the first list, 199th in the second list, and 199th in the third list.

g.6262 Nirbhaya

*mi bsnyeng*s

མི་བསྐྱེངས།

*nirbhaya*

The 49th buddha in the first list, 49th in the second list, and 50th in the third list.

g.6263 Nirjvara

*rims med*

རིམས་མེད།

*nirjvara*

The 241st buddha in the first list, 240th in the second list, and 240th in the third list.

g.6264 Niyatabuddhi

*nges pa'i blo*

ངེས་པའི་བློ།

*niyatabuddhi*

The 177th buddha in the first list, 176th in the second list, and 176th in the third list.

g.6265 No Contact

*phrad med*

ཕྱད་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Lokottīrṇa.

g.6266 No Fear of Attack

*rgol bas 'jigs pa med pa*

རྫོལ་བས་འཇིགས་པ་མེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śāntagati.

g.6267 No Fear of Nāgas

*klu yis 'jigs pa med pa*

གླུ་ཡིས་འཇིགས་པ་མེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Marutpūjita.

g.6268 No Fear of the World

*'jig rten dag gis mi 'jigs*

འཇིག་རྟེན་དག་གིས་མི་འཇིག་ས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mañjuḥṣa.

g.6269 No Merit Deficiency

*bsod nams mi dman pa*

བསོད་ནམས་མི་དམན་པ།

—

Attendant of the buddha Adbhutayaśas.

g.6270 No Thought of I

*ngar mi sems pa*

ངར་མི་སེམས་པ།

—

Buddha in the presence of whom the buddha Puṣpaprabha (904 according to the third enumeration) first gave rise to the mind of awakening.

g.6271 Noble

*'phags pa*

འཕགས་པ།

—

Son of the buddha Pratibhānagaṇa.

g.6272 Noble

*'phags pa*

འཕགས་པ།

—

Attendant of the buddha Dharmadhvaja.

g.6273 Noble Diligence

*'phags par gzhol*

འཕགས་པར་གཞོལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnābhacandra.

g.6274 Noble Discipline

*'phags 'dul*

འཕགས་འདུལ།

—

Attendant of the buddha Mokṣatejas.

g.6275 Noble Distribution

*bgo ba des pa*

བགོ་བ་དེས་པ།

—

Someone who sacrificed his limbs.

g.6276 Noble Equality

*'phags mnyam*

འཕགས་མཉམ།

—

Mother of the buddha Ṛṣīndra.

g.6277 Noble Eye

*'phags spyan*

འཕགས་སྤྱན།

—

Buddha in the presence of whom the buddha Sūryaprabha (435 according to the third enumeration) first gave rise to the mind of awakening.

g.6278 Noble Mother Cow

*'phags be'u ma*

འཕགས་བེའུ་མ།

—

Mother of the buddha Arhatkīrti.

g.6279 Nonabiding Mind

*gnas pa med pa'i blo*

གནས་པ་མེད་པའི་བློ།

—

Foremost in terms of insight among the followers of the buddha Śrīgupta.

g.6280 Nonabiding Mind

*mi gnas sems*

མི་གནས་སེམས།

—

Mother of the buddha Dhyānarata.

g.6281 Nonabiding Mind

*mi gnas sems*

མི་གནས་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnagarbha.

g.6282 Nonabiding Mind

*mi gnas pa'i blo*

མི་གནས་པའི་བློ།

—

Foremost in terms of insight among the followers of the buddha Arthamati.

g.6283 Nonoccurrence

*'byung med*

འབྱུང་མེད།

—

Son of the buddha Pratibhānakūṭa.

g.6284 Not Dwelling in the World

*'jig rten mi gnas pa*

འཇིག་རྟེན་མི་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Candra.

g.6285 Not Inferior

*mi dman pa*

མི་དམན་པ།

—

Father of the buddha Siṃhahasta.

g.6286 Not Inferior

*dman pa min*

དམན་པ་མིན།

—

Mother of the buddha Ugrasena.

g.6287 Not Inferior

*dman med*

དམན་མེད།

—

Attendant of the buddha Toṣitatejas.

g.6288 Not Traveling by Foot

*rkang mi 'khyol*

རྐང་མི་འཁྱོལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Oghajaha.

g.6289 Nothing Higher

*mtho ba med pa*

མཐོ་བ་མེད་པ།

—

Birthplace of the buddha Siddhi.

g.6290 Nothing Lacking

*ma spangs pa*

མ་སྤངས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Samṛddha.

g.6291 Objective of the Noble

*'phags pa'i don*

འཕགས་པའི་དོན།

—

Mother of the buddha Bhāgīratha.



g.6292 Objectives Accomplished

*don grub*

དོན་གྲུབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gaṇin.

g.6293 Observance of Tremendous Discipline

*shin tu dul bar gnas pa*

ཤིན་ཏུ་དུལ་བར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Suceṣṭa.

g.6294 Observant

*sdom pa*

སློམ་པ།

—

Attendant of the buddha Cīrṇaprabha.

g.6295 Observing the World

*'gro ba lta*

འགོ་བ་ལྟ།

—

Attendant of the buddha Dṛḍhasaṅgha.

g.6296 Ocean

*rgya mtsho*

རྒྱ་མཚོ།

—

Attendant of the buddha Ratnagarbha.

g.6297 Ocean

*rgya mtsho*

རྒྱ་མཚོ།

—

Father of the buddha Śaśivaktra.

g.6298 Ocean

*rgya mtsho*

ཀྲུ་མཚོ།

—

Father of the buddha Saṃjaya.

g.6299 Ocean

*rgya mtsho*

ཀྲུ་མཚོ།

—

Son of the buddha Sāgara.

g.6300 Ocean

*rgya mtsho*

ཀྲུ་མཚོ།

—

Father of the buddha Lokapriya.

g.6301 Ocean

*rgya mtsho*

ཀྲུ་མཚོ།

—

Son of the buddha Janendrarāja.

g.6302 Ocean

*rgya mtsho*

ཀྲུ་མཚོ།

—

Buddha in the presence of whom the buddha Sahitaraśmi (358 according to the third enumeration) first gave rise to the mind of awakening.

g.6303 Ocean

*rgya mtsho*

ཀྲུ་མཚོ།

—

Attendant of the buddha Maitreya.

g.6304 Ocean

*mtsho chen po*

མཚོ་ཆེན་པོ།

—

Attendant of the buddha Sārthavāha.

g.6305 Ocean

*rgya mtsho*

རྒྱ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha Vaidya.

g.6306 Ocean

*rgya mtsho*

རྒྱ་མཚོ།

—

Father of the buddha Anunnata.

g.6307 Ocean

*rgya mtsho*

རྒྱ་མཚོ།

—

Attendant of the buddha Vajra.

g.6308 Ocean

*rgya mtsho*

རྒྱ་མཚོ།

—

Birthplace of the buddha Vipulabuddhi.

g.6309 Ocean Crest

*rgya mtsho'i tog*

རྒྱ་མཚོ་རི་རྒྱུག།

—

Foremost in terms of miraculous abilities among the followers of the buddha Hutārci.

g.6310 Ocean Gift

*rgya mtshos byin*

ཀླུ་མཚོ་སྤྱིན།

—

Mother of the buddha Sarvārthadarśin.

g.6311 Ocean Intelligence

*rgya mtsho'i blo gros*

ཀླུ་མཚོ་རྩོ་གོས།

—

Mother of the buddha Janendrarāja.

g.6312 Ocean Mind

*rgya mtsho*

ཀླུ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha Janendrakalpa.

g.6313 Ocean Mind

*rgya mtsho'i blo*

ཀླུ་མཚོ་རྩོ།

—

Father of the buddha Ratnaketu.

g.6314 Ocean Mind

*rgya mtsho'i blo*

ཀླུ་མཚོ་རྩོ།

—

Buddha in the presence of whom the buddha Vibhrājacchattra (157 according to the third enumeration) first gave rise to the mind of awakening.

g.6315 Ocean Mind

*rgya mtsho'i blo*

ཀླུ་མཚོ་རྩོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Samudradatta.

g.6316 Ocean Mind

*rgya mtsho'i blo*

ལྷ་མཚོ་འོ་བོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Laḍitavyūha.

g.6317 Ocean Mountain

*rgya mtsho brtsegs*

ལྷ་མཚོ་བརྟེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sadgaṇin.

g.6318 Ocean of All Qualities

*yon tan kun gyi rgya mtsho*

ཡོན་ཏན་ཀུན་གྱི་ལྷ་མཚོ།

—

Birthplace of the buddha Guṇaprabha.

g.6319 Ocean of Fame

*grags pa'i rgya mtsho*

གྲགས་པའི་ལྷ་མཚོ།

—

Attendant of the buddha Anupamarāṣṭra.

g.6320 Ocean of Intelligence

*blo gros rgya mtsho*

བློ་གྲོས་ལྷ་མཚོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhadrāpāla.

g.6321 Ocean of Intelligence

*blo gros rgya mtsho*

ལྷོ་གྲོས་རྒྱ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha Pratibhāna-rāṣṭra.

g.6322 Ocean of Intelligence

*blo gros rgya mtsho*

ལྷོ་གྲོས་རྒྱ་མཚོ།

—

Mother of the buddha Meghadhvaja.

g.6323 Ocean of Intelligence

*blo gros rgya mtsho*

ལྷོ་གྲོས་རྒྱ་མཚོ།

—

Birthplace of the buddha Gaṇiprabhāsa.

g.6324 Ocean of Joy

*dga' ba rgya mtsho*

དགའ་བ་རྒྱ་མཚོ།

—

Mother of the buddha Jñānākara.

g.6325 Ocean of Learning

*thos pa rgya mtsho*

ཐོས་པ་རྒྱ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha Merudhvaja.

g.6326 Ocean of Light

*snang ba'i rgya mtsho*

སྣང་བའི་རྒྱ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha Pradīparāja.

g.6327 Ocean of Peace

*zhi ba'i rgya mtsho*

ཞི་བའི་གྲུ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha Puṣya.

g.6328 Ocean of Qualities

*yon tan rgya mtsho*

ཡོན་ཏན་གྲུ་མཚོ།

—

Attendant of the buddha Padma.

g.6329 Ocean of Qualities

*yon tan rgya mtsho*

ཡོན་ཏན་གྲུ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha  
Brahmasvara.

g.6330 Ocean of Qualities

*yon tan rgya mtsho*

ཡོན་ཏན་གྲུ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha Sujāta.

g.6331 Ocean of Qualities

*yon tan rgya mtsho*

ཡོན་ཏན་གྲུ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha  
Dānaprabha.

g.6332 Ocean of Qualities

*yon tan rgya mtsho*

ཡོན་ཏན་གྲུ་མཚོ།

—

Mother of the buddha Sāgara.

g.6333 Ocean of Qualities

*yon tan rgya mtsho*

ཡོན་ཏན་གྱི་མཚོ།

—

Mother of the buddha Saṃjaya.

g.6334 Ocean of Qualities

*yon tan rgya mtsho*

ཡོན་ཏན་གྱི་མཚོ།

—

Mother of the buddha Vegadhārin.

g.6335 Ocean of Qualities

*yon tan rgya mtsho*

ཡོན་ཏན་གྱི་མཚོ།

—

Foremost in terms of insight among the followers of the buddha Sarvavara-  
guṇaprabha.

g.6336 Ocean of Qualities

*yon tan rgya mtsho*

ཡོན་ཏན་གྱི་མཚོ།

—

Son of the buddha Guṇatejoraśmi.

g.6337 Ocean of Qualities

*yon tan rgya mtsho*

ཡོན་ཏན་གྱི་མཚོ།

—

Foremost in terms of insight among the followers of the buddha Brahmarāja.

g.6338 Ocean of Wisdom

*ye shes rgya mtsho*

ཡེ་ཤེས་གྱི་མཚོ།

—

Foremost in terms of insight among the followers of the buddha  
Prāṇītajñāna.



g.6339 Ocean Sound

*rgya mtsho'i sgra*

ཀྲུ་མཚོའི་སྒྲ།

—

Mother of the buddha Akṣaya.

g.6340 Ocean Treasury

*rgya mtsho'i mdzod*

ཀྲུ་མཚོའི་མཛོད།

—

Attendant of the buddha Sārathi.

g.6341 Ocean Treasury

*rgya mtsho'i mdzod*

ཀྲུ་མཚོའི་མཛོད།

—

Foremost in terms of insight among the followers of the buddha  
Sucintitārtha.

g.6342 Offered by Nāgas

*dbyangs kyi mchog ma*

དབྱངས་ཀྱི་མཚོག་མ།

—

Birthplace of the buddha Nāgaruta.

g.6343 Offering of Excellent Land

*yul bzang mchod pa*

ཡུལ་བཟང་མཚོད་པ།

—

Birthplace of the buddha Praśāntagāmin.

g.6344 Offering of Qualities

*yon tan mchod*

ཡོན་ཏན་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Puṇyabāhu.

g.6345 Oghajaha

*chu bo spong*

ལུ་བོ་སྤོང་།

*oghajaha*

The 628th buddha in the first list, 627th in the second list, and 620th in the third list.

g.6346 Ojaṅgama

*mdangs 'gro*

མདངས་འགོ།

*ojaṅgama*

The 466th buddha in the first list, 465th in the second list, and 459th in the third list.

g.6347 Ojastejas

*gzi mdangs*

གཟི་མདངས།

*ojastejas*

The 661st buddha in the first list, 660th in the second list, and 652nd in the third list.

g.6348 Ojobala

*mdangs stobs*

མདངས་སྟོབས།

*ojobala*

The 851st buddha in the first list, 850th in the second list, and 840th in the third list.

g.6349 Ojodhārin

*mdangs mnga'*

མདངས་མངའ།

*ojodhārin*

The 916th buddha in the first list, 915th in the second list, and 906th in the third list.

g.6350 One Hundred Strengths

*mthu rtsal brgya pa*

མཐུ་ཚུལ་བརྒྱ་པ།

—

Foremost in terms of insight among the followers of the buddha Puṇyatejas.

g.6351 one thousand buddhas of the Good Eon

*bskal pa bzang po pa'i sangs rgyas stong*

བསྐླལ་པ་བཟང་པོ་པའི་སངས་རྒྱས་སྟོང་།

—

The one thousand and four buddhas that will appear in the current Good Eon.

g.6352 One-Pointed Light

*rtse gcig 'od*

རྩེ་གཅིག་འོད།

—

Buddha in the presence of whom the buddha Praśāntagāmin (483 according to the third enumeration) first gave rise to the mind of awakening.

g.6353 Orange Light

*dmar ser 'od*

དམར་སེར་འོད།

—

Buddha in the presence of whom the buddha Śūra (218 according to the third enumeration) first gave rise to the mind of awakening.

g.6354 Ornament

*rgyan*

རྒྱན།

—

Attendant of the buddha Sucīrṇabuddhi.

g.6355 Oṣadhi

*rtsi sman*

རྩི་སྐྱེ།

*oṣadhi*

The 16th buddha in the first list, 16th in the second list, and 16th in the third list.

g.6356 Oṣadhi

*rtsi sman*

ཙི་སྐལ།

*oṣadhi*

The 623rd buddha in the first list, 622nd in the second list, and 615th in the third list.

g.6357 Overpowering Splendor

*gzi brjid thul*

གཟི་བརྗིད་ཐུལ།

—

Attendant of the buddha Arciskandha.

g.6358 Overpowering Wisdom

*ye shes zil gyis gnon pa*

ཡེ་ཤེས་ཟིལ་གྱིས་གཞོན་པ།

—

Foremost in terms of insight among the followers of the buddha Harivaktra.

g.6359 Pacification of Flaws

*skyon zhi*

སྐྱོན་ཞི།

—

Buddha in the presence of whom the buddha Guṇārci (222 according to the third enumeration) first gave rise to the mind of awakening.

g.6360 Pacified and Tamed

*rab tu zhi dul*

རབ་ཏུ་ཞི་དུལ།

—

Birthplace of the buddha Praśāntagātra.

g.6361 Pacifier of Enemies

*dgra zhir gyur pa*

དངུལ་ཞིར་གྱུར་པ།

—

Buddha in the presence of whom the buddha Dharmavikrāmin (633 according to the third enumeration) first gave rise to the mind of awakening.

g.6362 Pacifier of the Māras

*bdud zhi byed pa*

བདུད་ཞི་བྱེད་པ།

—

Foremost in terms of insight among the followers of the buddha Praśānta.

g.6363 Pacifying Roar

*rab tu zhi ba'i nga ro*

རབ་ཏུ་ཞི་བའི་ངོ་རོ།

—

Foremost in terms of insight among the followers of the buddha Viśiṣṭa-svarāṅga.

g.6364 Padma

*pad ma*

པད་མ།

*padma*

The 97th buddha in the first list, 97th in the second list, and 98th in the third list.

g.6365 Padma

*pad ma*

པད་མ།

*padma*

The 261st buddha in the first list, 260th in the second list, and 260th in the third list.

g.6366 Padma

*pad ma*

པད་མ།

*padma*

The 818th buddha in the first list, 817th in the second list, and 807th in the third list.

g.6367 Padmagarbha

*pad ma'i snying po*

པད་མའི་སྤྱིང་པོ།

*padmagarbha*

The 520th buddha in the first list, 520th in the second list, and 513th in the third list.

g.6368 Padmagarbha

*pad snying*

པད་སྤྱིང།

*padmagarbha*

The 675th buddha in the first list, 674th in the second list, and 666th in the third list.

g.6369 Padmahastin

*phyag na pad bsnams*

ཕྱག་ན་པད་བསྐྱམས།

*padmahastin*

The 837th buddha in the first list, 836th in the second list, and 826th in the third list.

g.6370 Padmakośa

*pad ma'i mdzod*

པད་མའི་མཛོད།

*padmakośa*

The 732nd buddha in the first list, 731st in the second list, and 721st in the third list.

g.6371 Padmākṣa

*pad spyan*

པད་སྤྱན།

*padmākṣa*

The 51st buddha in the first list, 51st in the second list, and 52nd in the third list.

g.6372 Padmapārśva

*pad ngos*

པད་ངོས།

*padmapārśva*

The 279th buddha in the first list, 278th in the second list, and 278th in the third list.

g.6373 Padmaraśmi

*pad ma'i 'od zer*

པད་མའི་འོད་ཟེར།

*padmaraśmi*

The 513th buddha in the first list, 513th in the second list, and 506th in the third list.

g.6374 Padmaskandha

*pad phung · pad ma'i phung po*

པད་ཕུང། · པད་མའི་ཕུང་པོ།

*padmaskandha*

The 566th buddha in the first list, 566th in the second list, and 559th in the third list.

g.6375 Padmaśrī

*pad dpal*

པད་དཔལ།

*padmaśrī*

The 498th buddha in the first list, 497th in the second list, and 491st in the third list.

g.6376 Pain Extracting Flower

*me tog mya ngan 'tshang*

མེ་ཏོག་མྱ་ངན་འཚོང།

—

Attendant of the buddha Anilavegagāmin.

g.6377 Pain Gift

*mya ngan byin*

མྱ་ངན་བྱིན།

—

Father of the buddha Balatejoñāna.

g.6378 Palace

*gzhal med khang*

གཞལ་མེད་ཁང་།

—

Father of the buddha Mahāsthāman.

g.6379 Palace Ascender

*khang bzangs 'dzeg*

ཁང་བཟངས་འཛོག་།

—

A prince; a previous life of the buddha Śāntagati (701 according to the third enumeraiton).

g.6380 Palace of Light Rays

*'od zer gzhal med khang*

འོད་ཟེར་གཞལ་མེད་ཁང་།

—

Attendant of the buddha Puṣya.

g.6381 Palace of Victory

*rnam rgyal khang bzangs*

རྣམ་རྒྱལ་ཁང་བཟངས།

—

The palace of Śakra.

g.6382 Palgyi Yang

*dpal gyi dbyangs*

དཔལ་གྱི་དབྱངས།

—

Tibetan translator of *The Good Eon*.

g.6383 Paltsek

*dpal brtsegs*

དཔལ་བརྩེགས།

—

*Definition from the 84000 Glossary of Terms:*



Paltsek (eighth to early ninth century), from the village of Kawa north of Lhasa, was one of Tibet's preeminent translators. He was one of the first seven Tibetans to be ordained by Śāntarakṣita and is counted as one of Guru Rinpoché's twenty-five close disciples. In a famous verse by Ngok Lotsawa Loden Sherab, Kawa Paltsek is named along with Chokro Lui Gyaltzen and Zhang (or Nanam) Yeshé Dé as part of a group of translators whose skills were surpassed only by Vairotsana.

He translated works from a wide variety of genres, including sūtra, śāstra, vinaya, and tantra, and was an author himself. Paltsek was also one of the most important editors of the early period, one of nine translators installed by Tri Songdetsen (r. 755–797/800) to supervise the translation of the Tripiṭaka and help catalog translated works for the first two of three imperial catalogs, the Denkarma (*Idan kar ma*) and the Samyé Chimpuma (*bsam yas mchims phu ma*). In the colophons of his works, he is often known as Paltsek Rakṣita (*rak+Shi ta*).

*In this text:*

Tibetan editor of *The Good Eon*.

g.6384 parinirvāṇa

*yongs su mya ngan las 'das pa*

ཡོངས་སུ་སྤྱི་རྣམས་འདས་པ།

*parinirvāṇa*

Nirvāṇa, the state beyond sorrow, denotes the ultimate attainment of buddhahood, the permanent cessation of all suffering and the afflicted mental states, which cause and perpetuate suffering, along with all misapprehension with regard to the nature of emptiness. In this regard it is the antithesis of cyclic existence. Three types of nirvāṇa are identified: (1) the residual nirvāṇa where the person is still dependent on conditioned psycho-physical aggregates, (2) the nonresidual nirvāṇa where the aggregates have also been consumed within emptiness, and (3) the nonabiding nirvāṇa transcending the extremes of phenomenal existence and quiescence. Parinirvāṇa or final nirvāṇa implies the nonresidual attainment.

g.6385 Partaking of Awakening

*byang chub spyad pa*

བྱང་ལྡན་སྤྱད་པ།

—

Birthplace of the buddha Priyābha.

g.6386 Pārthiva

*sa bdag*

ས་བདག

*pārthiva*

The 607th buddha in the first list, 606th in the second list, and 600th in the third list.

g.6387 Parvatendra

*ri dbang*

རི་དབང་།

*parvatendra*

The 714th buddha in the first list, 713th in the second list, and 703rd in the third list.

g.6388 Path of the World

*'jig rten lam*

འཇིག་རྟེན་ལམ།

—

Son of the buddha Dṛḍhasvara.

g.6389 Patience

*bzod pa*

བཟོད་པ།

—

Attendant of the buddha Vighuṣṭatejas.

g.6390 Patience with Partial Views

*phyogs lta bzod*

ཕྱོགས་ལྷ་བཟོད།

—

Son of the buddha Amoghagāmin.

g.6391 Peace

*zhi ba*

ཞི་བ།

—

Attendant of the buddha Vikrīḍitāvin.

g.6392 Peace

*zhi ba*

ཞི་བ།

—

Attendant of the buddha Sūryaprabha.

g.6393 Peace

*zhi ba*

ཞི་བ།

—

Attendant of the buddha Puṣya.

g.6394 Peace

*zhi ba*

ཞི་བ།

—

Son of the buddha Sutīrtha.

g.6395 Peace

*zhi ba*

ཞི་བ།

—

Attendant of the buddha Dharmabala.

g.6396 Peaceful

*zhi ldan*

ཞི་ལྡན།

—

Son of the buddha Candra.

g.6397 Peaceful Intelligence

*blo gros zhi ba*

བློ་གྲོས་ཞི་བ།

—

Son of the buddha Anupama.

g.6398 Peaceful Mind

*yid zhi*

ཡིད་ཞི།

—

Attendant of the buddha Gaṇin.

g.6399 Peacock Call

*rma bya'i nga ro*

རྨ་བྱའི་ང་རོ།

—

Buddha in the presence of whom the buddha Suvayas (299 according to the third enumeration) first gave rise to the mind of awakening.

g.6400 Peak of Courage of Nonattachment

*chags med spobs pa brtsegs*

ཆགས་མེད་སྐྱོབས་པ་བརྟེན།

—

Attendant of the buddha Devarāja.

g.6401 Peak of Qualities

*yon tan brtsegs*

ཡོན་ཏན་བརྟེན།

—

Foremost in terms of insight among the followers of the buddha Śuddhasāgara.

g.6402 Peak of Recollection

*dran pa'i gtsug*

དྲན་པའི་གཏུག།

—

Birthplace of the buddha Suvarṇacūḍa.

g.6403 Perceiver of the Agreeable and the Disagreeable

*'thun pa dang mi 'thun pa mthong bar gyur pa*

འཇུག་པ་དང་མི་འཇུག་པ་མཐོང་བར་གྱུར་པ།

—

A bodhisattva present in the circle around Śākyamuni.

g.6404 Perception of Attested Signs

*yid 'thad mtshan mthong*

ཡིད་འབྲན་མཚན་མཐོང་།

—

Mother of the buddha Mokṣavrata.

g.6405 Perception of Power

*mtshu rtsal mthong*

མཐུ་རུ་ལ་མཐོང་།

—

Attendant of the buddha Vimoharāja.

g.6406 Perfect Flowers

*me tog rdzogs*

མེ་ཏོག་རྫོགས།

—

Birthplace of the buddha Vairocana.

g.6407 Perfect Force and Stable Perception

*shed rdzogs 'du shes brtan*

ཤེད་རྫོགས་འདུ་ཤེས་བརྟན།

—

Attendant of the buddha Guṇasāgara.

g.6408 Perfect Insight

*shes rab rdzogs pa*

ཤེས་རབ་རྫོགས་པ།

—

Buddha in the presence of whom the buddha Deśāmūḍha (778 according to the third enumeration) first gave rise to the mind of awakening.

g.6409 Perfect Insight

*shes rab rdzogs pa*

ཤེས་རབ་རྫོགས་པ།

—

A scholar attending to the buddha Nectar Joy.

g.6410 Perfect Mind

*rdzogs sems*

རྫོགས་སེམས།

—

Mother of the buddha Ratnaketu.

g.6411 Perfect Moonlight

*zla 'od pha rol phyin*

ཟླ་འོད་པ་རོལ་ཕྱིན།

—

Foremost in terms of insight among the followers of the buddha Pratibhānakūṭa.

g.6412 Perfect Peace

*shin tu zhi*

ཤིན་ཏུ་ཞི།

—

Father of the buddha Praśānta.

g.6413 Perfect Presence of Jewels

*rin chen mchog tu gnas*

རིན་ཆེན་མཚོག་ཏུ་གནས།

—

Birthplace of the buddha Priyaṅgama.

g.6414 Perfect Qualities

*yon tan rdzogs*

ཡོན་ཏན་རྫོགས།

—

Foremost in terms of insight among the followers of the buddha Ugrasena.

g.6415 Perfect Renown for Subduing Adversaries with Stable Diligence

*brtson 'grus brtan pos pha rol gnon par grags pa ma smad pa*

བརྩོན་འགྲུས་བརྟན་པོས་པ་རོལ་གཞོན་པར་གྲགས་པ་མ་སྐད་པ།

—

Foremost in terms of insight among the followers of the buddha Sūrya.

g.6416 Perfect Splendor

*gzi brjid rdzogs ldan*

གཟི་བརྗིད་རྫོགས་ལྷན།

—

Mother of the buddha Vyūharāja.

g.6417 Perfect Splendor

*gzi brjid rdzogs*

གཟི་བརྗིད་རྫོགས།

—

Birthplace of the buddha Mānajaha.

g.6418 Perfect Wisdom

*blo rdzogs*

བློ་རྫོགས།

—

Attendant of the buddha Krakucchanda.

g.6419 Perfect Wisdom

*blo rdzogs*

བློ་རྫོགས།

—

Attendant of the buddha Guṇamālin.

g.6420 Perfect Wisdom

*blo rdzogs*

བློ་རྫོགས།

—

Attendant of the buddha Siṃhagātra.

g.6421 Perfect Wisdom

*blo rdzogs*

བློ་རྫོགས།

—

Son of the buddha Vidyuddatta.

g.6422 Perfect Yogic Discipline and Famed Divine Worship

*brtul zhugs rdzogs pa lha mchod grags*

བརྟུལ་ལྷན་གསུང་ལྷ་མཚོ་དབྱེགས།

—

Attendant of the buddha Asaṅgadhvaja.

g.6423 Perfected Virtue

*dge rgyas*

དགེ་རྒྱས།

*śubhakarṣna*

The third level of the third concentration.

g.6424 Perfecter of All Qualities

*yon tan thams cad rdzogs pa po*

ཡོན་ཏན་ཐམས་ཅད་རྫོགས་པ་པོ།

—

Buddha in the presence of whom the buddha Vāsava (591 according to the third enumeration) first gave rise to the mind of awakening.

g.6425 Perfection

*gya nom*

གྱ་ནོམ།

—

Attendant of the buddha Suceṣṭa.

g.6426 Perfection

*rdzogs ldan*

རྫོགས་ལྷན།

—

Birthplace of the buddha Anuddhata.

g.6427 Perfection of Insight

*shes rab mthar phyin*

ཤེས་རབ་མཐར་ཕྱིན།

—

Foremost in terms of insight among the followers of the buddha Sudarśana.

g.6428 Perfection of Mastery



*dbang phyin*

དབང་ཕྱིན།

—

Son of the buddha Vaśavartirāja.

g.6429 Perfectly Auspicious

*shin tu bkra shis*

ཤིན་ཏུ་བཀྲ་ཤིས།

—

Son of the buddha Kanakaparvata.

g.6430 Perfectly Auspicious

*shin tu bkra shis*

ཤིན་ཏུ་བཀྲ་ཤིས།

—

Mother of the buddha Vigatatamas.

g.6431 Perfectly Blissful

*shin tu bde ba*

ཤིན་ཏུ་བདེ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Balasena.

g.6432 Perfectly Endowed

*shin tu 'byor pa*

ཤིན་ཏུ་འབྲོར་པ།

—

Attendant of the buddha Ṛṣideva.

g.6433 Perfectly Luminous Jewels

*rin chen kun tu 'od*

རིན་ཆེན་ཀུན་ཏུ་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Yaśas.

g.6434 Perfectly Pure Abiding

*rnam par dag par gnas*

རྣམ་པར་དག་པར་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amṛtaprasanna.

g.6435 Perfectly Pure Beauty

*yongs su dag pa yid du 'ong ba*

ཡོངས་སུ་དག་པ་ཡིད་དུ་འོང་བ།

—

Birthplace of the buddha Pratibhānakīrti.

g.6436 Perfectly Pure Discipline

*tshul khrims yongs su dag pa*

ཚུལ་ཁྲིམས་ཡོངས་སུ་དག་པ།

—

Foremost in terms of insight among the followers of the buddha Praśāntagātra.

g.6437 Perfectly Pure Jewel

*rin chen yongs dag*

རིན་ཆེན་ཡོངས་དག

—

Son of the buddha Suvarṇottama.

g.6438 Perfectly Serene

*rab tu zhi ldan*

རབ་དུ་ཞི་ལྷན།

—

Mother of the buddha Vigatamala.

g.6439 Perfectly Trained

*shin tu dul ba*

ཤིན་དུ་དུལ་བ།

—

Foremost in terms of insight among the followers of the buddha Asaṅgakīrti.

g.6440 Pervasive Lord of Wisdom

*ye shes khyab bdag*

ཡེ་ཤེས་ལྷན་བདག

—

Foremost in terms of insight among the followers of the buddha Bhadrāpāla.

g.6441 Piled Jewels

*rin chen brtsegs pa*

རིན་ཆེན་བརྗེགས་པ།

—

Birthplace of the buddha Cūḍa.

g.6442 Piled Virtues

*dge ba brtsegs*

དགེ་བ་བརྗེགས།

—

Attendant of the buddha Sumedhas.

g.6443 piśāca

*sha za*

ཤ་ཟ།

*piśāca*

*Definition from the 84000 Glossary of Terms:*

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below rākṣasas, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from  $\sqrt{piś}$ , to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.6444 Place of Winds

*rlung gnas*

རླུང་གནས།

—

Father of the buddha Dhyānarata.

g.6445 Playful

*rtse dga'*

ཕྱེ་དགའ།

—

Birthplace of the buddha Nala.

g.6446 Playful Light

*rnam par rol par snang ba*

རྣམ་པར་རོལ་པར་སྣང་བ།

—

Buddha in the presence of whom the buddha Pradīpa (32 according to the third enumeration) first gave rise to the mind of awakening.

g.6447 Playful Lion

*seng ges rnam par rtse*

སེང་གེས་རྣམ་པར་ཕྱེ།

—

Son of the buddha Gaṇiprabhāsa.

g.6448 Pleasing Melody

*yid 'ong nga ro*

ཡིད་འོང་ང་རོ།

—

Attendant of the buddha Dṛḍhavrata.

g.6449 Possessing the Colors of the Splendid Sun That Remains  
Unaffected in the Face of Billions of Māras

*bdud bye ba brgya phrag snyed kyis zil gyis mi non pa'i nyi ma'i gzi brjid kyi kha dog  
can*

བདུད་བྱེ་བ་བརྒྱ་ཕྱག་སྟེད་ཀྱིས་ཟེལ་གྱིས་མི་ཚོན་པའི་ཉེ་མའི་གཟི་བརྗིད་ཀྱི་ཁ་དོག་ཅན།

—

Foremost in terms of insight among the followers of the buddha Sulocana.

g.6450 Possessing the Form of Excellent Qualities

*yon tan gzugs ldan pa*

ཡོན་ཏན་གཟུགས་ལྡན་པ།

—

Foremost in terms of insight among the followers of the buddha Śreṣṭharūpa.

g.6451 Possessing the Light of Intelligence

*blo yi 'od ldan*

སློལ་ཡི་འོད་ལྡན།

—

Buddha in the presence of whom the buddha Dharmamati (406 according to the third enumeration) first gave rise to the mind of awakening.

g.6452 Possessing the Superior Splendor of the Aggregate of Wisdom

*ye shes phung po gzi brjid 'phags ldan*

ཡེ་ཤེས་ཕུང་པོ་གཟི་བརྗིད་འཕགས་ལྡན།

—

Mother of the buddha Sulocana.

g.6453 Possessing Wealth and Splendor

*nor can gzi ldan*

ནོར་ཅན་གཟི་ལྡན།

—

Birthplace of the buddha Vimala.

g.6454 Possessor of Action

*spyod pa can*

སྟོན་པ་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Cīṛṇabuddhi.

g.6455 Possessor of Auspiciousness

*bkra shis 'dzin*

བཀྲ་ཤིས་འཛོན།

—

Attendant of the buddha Jñānākara.

g.6456 Possessor of Beauty

*mdzes ldan*

སངས་ལྷན།

—

Son of the buddha Suvrata.

g.6457 Possessor of Beauty

*mdzes ldan*

སངས་ལྷན།

—

Father of the buddha Laḍitanetra.

g.6458 Possessor of Brightness

*mdangs ldan ma*

སདངས་ལྷན་མ།

—

Mother of the buddha Vaidyarāja.

g.6459 Possessor of Divine Fame

*lha grags 'dzin*

ལྷ་གྲགས་འཛིན།

—

Mother of the buddha Prasanna.

g.6460 Possessor of Divine Fame

*snyan par grags pa thob pa*

སྙན་པར་གྲགས་པ་ཐོབ་པ།

—

Foremost in terms of insight among the followers of the buddha Prasanna.

g.6461 Possessor of Excellent Knowledge

*legs shes ldan*

ལེགས་ཤེས་ལྷན།

—

Father of the buddha Jñānaruci.

g.6462 Possessor of Fierce Splendor

*gzi brjid drag shul can*

གཟི་བརྗིད་རྒག་ཤུལ་ཅན།

—

Foremost in terms of insight among the followers of the buddha  
Dṛḍhasaṅgha.

g.6463 Possessor of Form

*gzugs ldan ma*

གཟུགས་ལྡན་མ།

—

Mother of the buddha Śreṣṭharūpa.

g.6464 Possessor of Gold

*gser ldan ma*

གསེར་ལྡན་མ།

—

Mother of the buddha Atiyaśas.

g.6465 Possessor of Great Splendor

*gzi brjid chen mo can*

གཟི་བརྗིད་ཆེན་མོ་ཅན།

—

Mother of the buddha Sukhābha.

g.6466 Possessor of Indomitable Mind Who Terrifies the Māras

*bdud rnam par skrag par byed pa gzhan gyis mi thub pa'i blo can*

བདུད་རྣམ་པར་སྐྱབ་པར་བྱེད་པ་གཞན་གྱིས་མི་ཐུབ་པའི་བློ་ཅན།

—

Attendant of the buddha Tiṣya.

g.6467 Possessor of Jewels

*rin chen ldan*

རིན་ཆེན་ལྡན།

—

Mother of the buddha Janendrakalpa.

g.6468 Possessor of Jewels

*rin chen ldan*

རིན་ཆེན་ལྡན།

—

Mother of the buddha Anupamarāṣṭra.

g.6469 Possessor of Jewels

*rin chen ldan*

རིན་ཆེན་ལྡན།

—

Mother of the buddha Sumati.

g.6470 Possessor of Jewels

*rin chen ldan ma*

རིན་ཆེན་ལྡན་མ།

—

Mother of the buddha Puṇyahastin.

g.6471 Possessor of Joy

*dga' ba can*

དགའ་བ་ཅན།

—

Mother of the buddha Atyuccagāmin.

g.6472 Possessor of Joy

*dga' ldan ma*

དགའ་ལྡན་མ།

—

Mother of the buddha Mahātapas.

g.6473 Possessor of Knowledge

*shes ldan*

ཤེས་ལྡན།

—

Attendant of the buddha Pratibhānavarṇa.

g.6474 Possessor of Learned Intelligence

*mkhas pa'i blo gros can*

མཁས་པའི་བློ་གྲོས་ཅན།

—



Birthplace of the buddha Madaprahīṇa.

g.6475 Possessor of Lightning

*glog dang ldan*

གློག་དང་ལྷན།

—

Attendant of the buddha Pratibhānakūṭa.

g.6476 Possessor of Melody

*dbyangs ldan ma*

དབྱངས་ལྷན་མ།

—

Mother of the buddha Samadhyāyin.

g.6477 Possessor of Miraculous Power

*rdzu 'phrul can*

རྩུ་འཕྲུལ་ཅན།

—

Attendant of the buddha Surāṣṭra.

g.6478 Possessor of Miraculous Power

*rdzu 'phrul can*

རྩུ་འཕྲུལ་ཅན།

—

Son of the buddha Puṇyapradīpa.

g.6479 Possessor of Miraculous Power

*rdzu 'phrul can*

རྩུ་འཕྲུལ་ཅན།

—

Son of the buddha Guṇagarbha.

g.6480 Possessor of Moonlight

*zla ba'i 'od ldan*

ཟླ་བའི་འོད་ལྷན།

—

Buddha in the presence of whom the buddha Sumanāpuṣpaprabha (456 according to the third enumeration) first gave rise to the mind of awakening.

g.6481 Possessor of Moonlight

*zla ba'i 'od ldan*

ཟླ་བའི་འོད་ལྡན།

—

Buddha in the presence of whom the buddha Suvrata (507 according to the third enumeration) first gave rise to the mind of awakening.

g.6482 Possessor of Qualities

*yon tan can*

ཡོན་ཏན་ཅན།

—

Son of the buddha Atulapratibhānarāja.

g.6483 Possessor of Radiant Splendor

*gzi brjid 'od ldan ma*

གཟི་བརྗིད་འོད་ལྡན་མ།

—

Mother of the buddha Sumedhas.

g.6484 Possessor of Rāhu's Splendor

*sgra gcan gzi brjid can*

སླ་གཅན་གཟི་བརྗིད་ཅན།

—

Foremost in terms of insight among the followers of the buddha Pūrṇacandra.

g.6485 Possessor of Religious Conduct

*spyod lam ldan ma*

སྟོད་ལམ་ལྡན་མ།

—

Mother of the buddha Yaśoratna.

g.6486 Possessor of Splendor

*gzi brjid bdog pa*

གཟི་བརྗིད་བདོག་པ།

—

Mother of the buddha Śrotriya.

g.6487 Possessor of Steadfast Mind

*blo brtan 'dzin*

སྣོ་བརྟན་འཛིན།

—

Mother of the buddha Sudarśana.

g.6488 Possessor of the Brahmā Melody

*tshangs pa'i dbyangs can*

ཚངས་པའི་དབྱངས་ཅན།

—

Buddha in the presence of whom the buddha Dṛḍhasaṅgha (402 according to the third enumeration) first gave rise to the mind of awakening.

g.6489 Possessor of the Gathered Array

*bkod pa'i tshogs can*

བཀོད་པའི་ཚོགས་ཅན།

—

Buddha in the presence of whom the buddha Pradīparāja (508 according to the third enumeration) first gave rise to the mind of awakening.

g.6490 Possessor of the Gathering

*tshogs can*

ཚོགས་ཅན།

—

Buddha in the presence of whom the buddha Sudatta (241 according to the third enumeration) first gave rise to the mind of awakening.

g.6491 Possessor of the Gathering of Unconquerable Overpowering Energy

*rab kyi rtsal gyis rnam par gnon pa thub pa med pa'i tshogs can*

རབ་ཀྱི་རྩལ་གྱིས་རྣམ་པར་གཞོན་པ་ཐུབ་པ་མེད་པའི་ཚོགས་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Tiṣya.

g.6492 Possessor of the Great Carriage

*bzhon pa che ldan*

བཞོན་པ་ཆེ་ལྷན།

—

Buddha in the presence of whom the buddha Balasena (53 according to the third enumeration) first gave rise to the mind of awakening.

g.6493 Possessor of the Meteor of Insight

*shes rab skar mda' can*

ཤེས་རབ་སྐར་མདའ་ཅན།

—

Birthplace of the buddha Prajñādatta.

g.6494 Possessor of the Mind of Complete Detachment

*chags pa med pa'i mtha' dang ldan pa'i blo can*

ཆགས་པ་མེད་པའི་མཐའ་དང་ལྷན་པའི་སྐྱོ་ཅན།

—

A bodhisattva present in the circle around Śākyamuni.

g.6495 Possessor of the Mind of Infinite Practice and the Speech That Is Adorned with Flashes of Lightning

*bsgrub pa mtha' yas pa'i blo can glog gis rab tu brgyan pa'i sgra dbyangs*

བསྐྱུང་པ་མཐའ་ཡས་པའི་སྐྱོ་ཅན་གློག་གིས་རབ་ཏུ་བརྒྱན་པའི་སྐྱོ་དབྱེངས།

—

A bodhisattva present in the circle around Śākyamuni.

g.6496 Possessor of the Mind of the Home of the Nāga Lord

*klu'i bdag po khyim blo can*

ལྷུ་འི་བདག་པོ་ཁྱིམ་སྐྱོ་ཅན།

—

Attendant of the buddha Sthitagandha.

g.6497 Possessor of the Mind That Accomplishes Authentic Practices throughout Innumerable Eons

*bskal pa grangs med pa nas yang dag par bsgrubs pa'i blo can*

བསྐྱུང་པ་གངས་མེད་པ་ནས་ཡང་དག་པར་བསྐྱུངས་པའི་སྐྱོ་ཅན།

—

Foremost in terms of insight among the followers of the buddha Sukrama.

g.6498 Possessor of the Mind That Emerges from the Limit of Detachment

*chags pa med pa'i mtha' las nges par 'byung ba'i blo can*

ཆགས་པ་མེད་པའི་མཐའ་ལས་ངེས་པར་འབྱུང་བའི་སློ་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ojastejas.

g.6499 Possessor of the Mind That Is the Vessel of Precious Liberation

*thar pa rin po che'i snod blo can*

ཐར་པ་རིན་པོ་ཆེའི་སྦྱོང་སློ་ཅན།

—

Attendant of the buddha Samāhitātman.

g.6500 Possessor of the Mind That Partakes of Infinite Qualities

*yon tan mtha' yas spyad pa'i blo can*

ཡོན་ཏན་མཐའ་ཡས་སྦྱད་པའི་སློ་ཅན།

—

Foremost in terms of insight among the followers of the buddha Jyeṣṭhavādin.

g.6501 Possessor of the Mind That Subdues Others with Diligence

*brtson 'grus kyi stobs kyi pha rol gnon pa'i blo can*

བརྩོན་འགྲུས་ཀྱི་སྦྱོབས་ཀྱིས་པ་རོལ་གཞོན་པའི་སློ་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Raśmijāla.

g.6502 Possessor of the Moon

*zla ba can*

ལྷེ་བ་ཅན།

—

Birthplace of the buddha Lokacandra.

g.6503 Possessor of the Roar

*nga ro yod pa*

ངོ་ཡོད་པ།

—

Foremost in terms of insight among the followers of the buddha Gaṇiprabha.

g.6504 Possessor of the Roar

*nga ro can*

ངོ་རྩན།

—

Attendant of the buddha Ratnaketu.

g.6505 Possessor of the Supreme

*mchog ldan*

མཚོག་ལྷན།

—

Son of the buddha Satyacara.

g.6506 Possessor of the Supreme Power of Wisdom

*ye shes stobs mchog ldan*

ཡེ་ཤེས་སྟོབས་མཚོག་ལྷན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sumedhas.

g.6507 Possessor of Threefold Knowledge

*rig gsum ldan*

རིག་གསུམ་ལྷན།

—

Attendant of the buddha Yaśoratna.

g.6508 Possessor of Truth

*bden ldan*

བདེན་ལྷན།

—

Son of the buddha Saṃjaya.

g.6509 Possessor of Truth

*bden ldan*

བདེན་ལྡན།

—

Mother of the buddha Cīrṇabuddhi.

g.6510 Possessor of Truth

*bden ldan*

བདེན་ལྡན།

—

Son of the buddha Ghoṣadatta.

g.6511 Possessor of Universal Melody

*kun du dbyangs can*

ཀུན་དུ་དབྱངས་ཅན།

—

Buddha in the presence of whom the buddha Ratnapradatta (769 according to the third enumeration) first gave rise to the mind of awakening.

g.6512 Possessor of Universal Power

*kun tu mthu rtsal can*

ཀུན་དུ་མཐུ་རྩལ་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ojaṅgama.

g.6513 Possessor of Universal View

*kun tu lta ba can*

ཀུན་དུ་ལྟ་བ་ཅན།

—

Son of the buddha Siṃharaśmi.

g.6514 Power

*mthu rtsal*

མཐུ་རྩལ།

—

Father of the buddha Tīrthakara.

g.6515 Power

*mtlu rtsal*

མཇུ་ཚུལ།

—

Attendant of the buddha Ratnaprabha.

g.6516 Power

*mtlu rtsal*

མཇུ་ཚུལ།

—

Attendant of the buddha Vigatabhaya.

g.6517 Power

*mtlu rtsal*

མཇུ་ཚུལ།

—

Attendant of the buddha Jagadīśvara.

g.6518 Power

*mtlu rtsal*

མཇུ་ཚུལ།

—

Son of the buddha Ṛṣiprasanna.

g.6519 Power

*mtlu rtsal*

མཇུ་ཚུལ།

—

Father of the buddha Prasanna.

g.6520 Power

*mtlu rtsal*

མཇུ་ཚུལ།

—

Son of the buddha Roca.

g.6521 Power and Splendor

*mtlu rtsal gzi brjid*



མཐུ་ཚུལ་གཞི་བརྗོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śāntatejas.

g.6522 Power Gift

*mthu rtsal stobs byin*

མཐུ་ཚུལ་སྟོབས་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Kṣatriya.

g.6523 Power Gift

*mthus byin*

མཐུས་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Muni.

g.6524 Power of Awakening

*byang chub mthu rtsal*

བྱང་ཚུབ་མཐུ་ཚུལ།

—

Buddha in the presence of whom the buddha Uttamadeva (599 according to the third enumeration) first gave rise to the mind of awakening.

g.6525 Power of Knowledge

*rig pa'i mthu rtsal*

རིག་པའི་མཐུ་ཚུལ།

—

Son of the buddha Kāśyapa.

g.6526 Power of Merit

*bsod nams stobs*

བསོད་ནམས་སྟོབས།

—

Son of the buddha Maitreya.

g.6527 Power of Merit

*bsod nams stobs*

བསོད་ནམས་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Oṣadhi.

g.6528 Power of Merit

*bsod nams stobs*

བསོད་ནམས་སྟོབས།

—

Son of the buddha Nāgadatta.

g.6529 Power of Merit

*bsod nams stobs*

བསོད་ནམས་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sucintitārtha.

g.6530 Power of Nārāyaṇa

*sred med bu yi mthu rtsal*

སྲིད་མེད་བུ་ཡི་མཐུ་རྩལ།

—

Buddha in the presence of whom the buddha Akṣobhya (484 according to the third enumeration) first gave rise to the mind of awakening.

g.6531 Power of Precious Qualities

*yon tan rin po che'i mthu rtsal*

ཡོན་ཏན་རིན་པོ་ཆེའི་མཐུ་རྩལ།

—

Foremost in terms of insight among the followers of the buddha Jagatpūjita.

g.6532 Power of the Dharma

*chos kyi mthu rtsal*

ཆོས་ཀྱི་མཐུ་རྩལ།

—

Son of the buddha Śrīgupta.

g.6533 Power of the Moon's Splendor

*zla ba'i gzi brjid mthu*

ལྷ་བའི་གཟི་བརྗིད་མཐུ།

—

Father of the buddha Asaṅgadhvaja.

g.6534 Power of the Truth

*bden pa'i mthu rtsal*

བདེན་པའི་མཐུ་ཕྱི།

—

Buddha in the presence of whom the buddha Brahmaketu (497 according to the third enumeration) first gave rise to the mind of awakening.

g.6535 Power of the Truth

*bden pa'i mthu rtsal*

བདེན་པའི་མཐུ་ཕྱི།

—

Buddha in the presence of whom the buddha Suraśmi (722 according to the third enumeration) first gave rise to the mind of awakening.

g.6536 Power of the Water God

*chu lha'i mthu rtsal*

ལྷ་ལྟའི་མཐུ་ཕྱི།

—

Buddha in the presence of whom the buddha Suvarṇacūḍa (602 according to the third enumeration) first gave rise to the mind of awakening.

g.6537 Power of Truth

*bden pa'i mthu rtsal*

བདེན་པའི་མཐུ་ཕྱི།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmakūṭa.

g.6538 Powerful

*stobs can*

སྟོབས་ཅན།

—

Attendant of the buddha Atyuccagāmin.

g.6539 Powerful

*mtshu ldan*

མཚུ་ལྷན།

—

Father of the buddha Jñānābhibhū.

g.6540 Powerful

*mtshu ldan*

མཚུ་ལྷན།

—

Father of the buddha Rāhuguhya.

g.6541 Powerful

*mtshu ldan*

མཚུ་ལྷན།

—

Foremost in terms of insight among the followers of the buddha Satyaruta.

g.6542 Powerful

*dbang ldan*

དབང་ལྷན།

—

Son of the buddha Janendrakalpa.

g.6543 Powerful

*mtshu rtsal can*

མཚུ་རྩལ་ཅན།

—

Father of the buddha Vikrāntagamin.

g.6544 Powerful

*mtshu rtsal can*

མཚུ་རྩལ་ཅན།

—

Son of the buddha Vikrāntagamin.

g.6545 Powerful

*mithu ldan*

མཇུ་ལྷན།

—

Attendant of the buddha Puṇyarāsi.

g.6546 Powerful

*stobs ldan*

སྟོབས་ལྷན།

—

Attendant of the buddha Vegadhārin.

g.6547 Powerful

*mithu ldan*

མཇུ་ལྷན།

—

Father of the buddha Śrotriya.

g.6548 Powerful

*mithu ldan*

མཇུ་ལྷན།

—

Father of the buddha Amṛtaprabha.

g.6549 Powerful

*mithu ldan*

མཇུ་ལྷན།

—

Father of the buddha Sukhābha.

g.6550 Powerful

*mithu rtsal*

མཇུ་རྩ་ས།

—

Attendant of the buddha Adoṣa.

g.6551 Powerful

*nus ldan*

ནུས་ལྷན།

—

Attendant of the buddha Jñānaruci.

g.6552 Powerful

*nthu ldan*

མཚུ་ལྷན།

—

Father of the buddha Abhaya.

g.6553 Powerful

*nthu ldan*

མཚུ་ལྷན།

—

Father of the buddha Brahmaruta.

g.6554 Powerful

*nthu rtsal*

མཚུ་རྩ་ལ།

—

Attendant of the buddha Puṇyapradīpa.

g.6555 Powerful

*nthu chen*

མཚུ་ཆེན།

—

Buddha in the presence of whom the buddha Maitreya (5) first gave rise to the mind of awakening.

g.6556 Powerful

*nthu rtsal can*

མཚུ་རྩ་ལ་ཅན།

—

Buddha in the presence of whom the buddha Jayanandin (342 according to the third enumeration) first gave rise to the mind of awakening.

g.6557 Powerful

*mthu ldan*

མཐུ་ལྷན།

—

Father of the buddha Brahmagāmin.

g.6558 Powerful Abiding

*mthu rtsal gnas*

མཐུ་རྩལ་གནས།

—

Son of the buddha Candana.

g.6559 Powerful Accomplishment

*don grub mthu rtsal*

དོན་གྲུབ་མཐུ་རྩལ།

—

Buddha in the presence of whom the buddha Arthamati (237 according to the third enumeration) first gave rise to the mind of awakening.

g.6560 Powerful Accomplishment

*don grub mthu rtsal*

དོན་གྲུབ་མཐུ་རྩལ།

—

Buddha in the presence of whom the buddha Vidyuddatta (335 according to the third enumeration) first gave rise to the mind of awakening.

g.6561 Powerful Action

*mthu rtsal spyod*

མཐུ་རྩལ་སྟོན།

—

Father of the buddha Susvara.

g.6562 Powerful Action

*mthu rtsal legs par spyod*

མཐུ་རྩལ་ལེགས་པར་སྟོན།

—

Attendant of the buddha Puṣpa.

g.6563 Powerful Adherence

*shugs brtan 'dzin*

ལྷགས་བརྟན་འཛིན།

—

Foremost in terms of insight among the followers of the buddha  
Sundarapārśva.

g.6564 Powerful Conduct

*mtshu rtsal spyod*

མཚུ་རྩལ་སྟོད།

—

Foremost in terms of insight among the followers of the buddha Avraṇa.

g.6565 Powerful Conqueror

*rgyal dbang*

རྒྱལ་དབང།

—

Attendant of the buddha Amṛtadhārin.

g.6566 Powerful Elephant

*glang po'i mtshu rtsal*

གླང་པོའི་མཚུ་རྩལ།

—

Father of the buddha Praśāntagātra.

g.6567 Powerful Experience

*nyams rtsal chen po*

ཉམས་རྩལ་ཆེན་པོ།

—

Attendant of the buddha Vikrāntagamin.

g.6568 Powerful Hero

*mtshu rtsal dpa' bo*

མཚུ་རྩལ་དཔའ་བོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Acyuta.



g.6569 Powerful Hero

*mthu rtsal dpa' bo*

མཇུ་རྩལ་དཔའ་བོ།

—

Foremost in terms of insight among the followers of the buddha Pārthiva.

g.6570 Powerful Hero

*mthu rtsal dpa' bo*

མཇུ་རྩལ་དཔའ་བོ།

—

Foremost in terms of insight among the followers of the buddha Sūkṣmabuddhi.

g.6571 Powerful Intelligence

*mthu rtsal blo gros*

མཇུ་རྩལ་སྒོ་བྲོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śaśiketu.

g.6572 Powerful Intelligence

*mthu rtsal blo gros*

མཇུ་རྩལ་སྒོ་བྲོས།

—

Mother of the buddha Jñānaśūra.

g.6573 Powerful Intelligence

*mthu rtsal blo gros*

མཇུ་རྩལ་སྒོ་བྲོས།

—

Birthplace of the buddha Sāra.

g.6574 Powerful Lady of Wisdom

*ye shes dbang phyug ma*

ཡེ་ཤེས་དབང་ཕྱུག་མ།

—

Mother of the buddha Sujñāna.

g.6575 Powerful Load

*khur stobs can*

ལུར་སྟོབས་ཅན།

—

Father of the buddha Creator.

g.6576 Powerful Lord

*stobs dbang*

སྟོབས་དབང།

—

Father of the buddha Daśavaśa.

g.6577 Powerful Merit

*bsod nams mthu rtsal*

བསོད་ནམས་མཐུ་རྩལ།

—

Buddha in the presence of whom the buddha Guṇagupta (411 according to the third enumeration) first gave rise to the mind of awakening.

g.6578 Powerful Mode

*mthu rtsal 'gros*

མཐུ་རྩལ་འགྲོས།

—

Son of the buddha Śuddhasāgara.

g.6579 Powerful Moon

*zla stobs can*

ཟླ་སྟོབས་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śrīdeva.

g.6580 Powerful Movement

*stobs kyis 'gra*

སྟོབས་ཀྱིས་འགྲ།

—

Foremost in terms of insight among the followers of the buddha Ajitaṅga.

g.6581 Powerful Movement of Bliss

*bde stobs 'gro*

བདེ་སྐྱོབ་ས་འགྲོ།

—

Attendant of the buddha Nanda.

g.6582 Powerful Peace

*stobs ldan zhi*

སྐྱབས་ལྡན་ཞི།

—

Father of the buddha Satyacara.

g.6583 Powerful Position

*phyogs kyi mthu rtsal*

ཕྱོགས་ཀྱི་མཐུ་རྩལ།

—

Son of the buddha Ratnagarbha.

g.6584 Powerful Qualities

*yon tan mthu rtsal*

ཡོན་ཏན་མཐུ་རྩལ།

—

Foremost in terms of insight among the followers of the buddha Satyacara.

g.6585 Powerful Qualities

*yon tan mthu rtsal can*

ཡོན་ཏན་མཐུ་རྩལ་ཅན།

—

Foremost in terms of insight among the followers of the buddha Toṣitatejas.

g.6586 Powerful Qualities

*yon tan mthu rtsal*

ཡོན་ཏན་མཐུ་རྩལ།

—

Foremost in terms of insight among the followers of the buddha Abhaya.

g.6587 Powerful Qualities

*yon tan mthu rtsal*

ཡོན་ཏན་མཐུ་ཚུལ།

—

Foremost in terms of insight among the followers of the buddha Deśāmūḍha.

g.6588 Powerful Qualities

*yon tan mthu rtsal*

ཡོན་ཏན་མཐུ་ཚུལ།

—

Buddha in the presence of whom the buddha Jñānavara (421 according to the third enumeration) first gave rise to the mind of awakening.

g.6589 Powerful Qualities

*yon tan mthu rtsal*

ཡོན་ཏན་མཐུ་ཚུལ།

—

Buddha in the presence of whom the buddha Dīptatejas (876 according to the third enumeration) first gave rise to the mind of awakening.

g.6590 Powerful Ruler

*mthu rtsal dbang po*

མཐུ་ཚུལ་དབང་པོ།

—

Foremost in terms of insight among the followers of the buddha Manojñavākya.

g.6591 Powerful Sage

*drang srong mthu rtsal can*

དང་སྲོང་མཐུ་ཚུལ་ཅན།

—

Foremost in terms of insight among the followers of the buddha Dharmakośa.

g.6592 Powerful Strength

*mthu rtsal stobs*

མཐུ་ཚུལ་སྟོབས།

—

Father of the buddha Rāhu.

g.6593 Powerful Strength

*mtshu rtsal stobs*

མགུ་རྩལ་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Meghasvara.

g.6594 Powerful Strength

*mtshu rtsal stobs*

མགུ་རྩལ་སྟོབས།

—

Son of the buddha Nārāyaṇa.

g.6595 Powerful Strength

*mtshu rtsal stobs*

མགུ་རྩལ་སྟོབས།

—

Attendant of the buddha Damajyeṣṭha.

g.6596 Powerful Strength

*mtshu rtsal stobs*

མགུ་རྩལ་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Gautama.

g.6597 Powerful Strength

*mtshu rtsal stobs*

མགུ་རྩལ་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Amita.

g.6598 Powerful Strength

*mtshu rtsal stobs*

མགུ་རྩལ་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Sucandra.

g.6599 Powerful Strength

*mthu rtsal stobs*

མཐུ་རྩལ་སྟོབས།

—

Buddha in the presence of whom the buddha Vighuṣṭatejas (917 according to the third enumeration) first gave rise to the mind of awakening.

g.6600 Powerful Strength

*mthu rtsal stobs*

མཐུ་རྩལ་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Vegadhārin.

g.6601 Powerful Strength of Qualities

*yon tan mthu rtsal stobs*

ཡོན་ཏན་མཐུ་རྩལ་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Candrodgata.

g.6602 powers

*stobs*

སྟོབས།

*bala*

Refers to the five powers or the ten powers.

g.6603 Prabhābala

*'od shugs*

འོད་གུགས།

*prabhābala*

A buddha who is not listed in the first or second list but is 800th in the third list.

g.6604 Prabhākara

*'od byed*

འོད་བྱེད།

*prabhākara*

The 206th buddha in the first list, 205th in the second list, and 205th in the third list.

g.6605 Prabhākośa

*'od mdzod*

འོད་མཛོད།

*prabhākośa*

The 625th buddha in the first list, 624th in the second list, and 617th in the third list.

g.6606 Prabhamaṅkara

*'od mdzad*

འོད་མཛོད།

*prabhamaṅkara*

The 45th buddha in the first list, 45th in the second list, and 46th in the third list.

g.6607 Prabhāsthitalkalpa

*'od gnas mtshungs pa*

འོད་གནས་མཚུངས་པ།

*prabhāsthitalkalpa*

The 422nd buddha in the first list, 421st in the second list, and 415th in the third list.

g.6608 Prabhūta

*mthu ldan*

མཐུ་ལྷན།

*prabhūta*

The 32nd buddha in the first list, 32nd in the second list, and 33rd in the third list.

g.6609 Prabhūta

*phal chen*

ཕལ་ཆེན།

*prabhūta*

The 235th buddha in the first list, 234th in the second list, and 234th in the third list.

g.6610 Practice of the Good Objective

*legs don spyod*

ལེགས་དོན་སྦྱོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Dṛḍhavīrya.

g.6611 Practice of the Good Objective

*don legs spyod*

དོན་ལེགས་སྦྱོང་།

—

Foremost in terms of insight among the followers of the buddha  
Mahāpradīpa.

g.6612 Pradānakīrti

*rab sbyin grags*

རབ་སྦྱིན་གྲགས།

*pradānakīrti*

The 656th buddha in the first list, 655th in the second list, and 647th in the  
third list.

g.6613 Pradīpa

*mar me*

མར་མེ།

*pradīpa*

The 31st buddha in the first list, 31st in the second list, and 32nd in the third  
list.

g.6614 Pradīpa

*sgron ma*

སྦྱོན་མ།

*pradīpa*

The 222nd buddha in the first list, 221st in the second list, and 221st in the  
third list.

g.6615 Pradīpa

*sgron ma*



ལྷོན་མ།

*pradīpa*

The 973rd buddha in the first list, 972nd in the second list, and 963rd in the third list.

g.6616 Pradīparāja

*sgron rgyal*

ལྷོན་རྒྱལ།

*pradīparāja*

The 515th buddha in the first list, 515th in the second list, and 508th in the third list.

g.6617 Pradīparāja

*sgron rgyal*

ལྷོན་རྒྱལ།

*pradīparāja*

The 604th buddha in the first list, 603rd in the second list, and 597th in the third list.

g.6618 Pradyota

*rab gsal*

རབ་གསལ།

*pradyota*

The 7th buddha in the first list, 7th in the second list, and 7th in the third list.

g.6619 Pradyota

*rab gsal*

རབ་གསལ།

*pradyota*

The 27th buddha in the first list, 27th in the second list, and 28th in the third list.

g.6620 Pradyotarāja

*rab gsal rgyal po*

རབ་གསལ་རྒྱལ་པོ།

*pradyotarāja*

The 294th buddha in the first list, 293rd in the second list, and 293rd in the third list.

g.6621 Prahāṇakhila

*tha ba spangs*

ཐ་བ་སྤངས།

*prahāṇakhila*

The 240th buddha in the first list, 239th in the second list, and 239th in the third list.

g.6622 Praise of the World

*'jig rten mngon bstod pa*

འཇིག་རྟེན་མངོན་བསྟོད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Yaśodatta.

g.6623 Praised by Meditators

*bsam gtan pa yis bsngags pa*

བསམ་གཏན་པ་ཡིས་བསྟུགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Adoṣa.

g.6624 Praised by Noble Beings

*'phags pas bsngags*

འཕགས་པས་བསྟུགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ghoṣasvara.

g.6625 Praised by Numerous Sages

*drang srong mang pos bstod pa*

དྲང་སྟོང་མང་པོས་བསྟོད་པ།

—

Foremost in terms of insight among the followers of the buddha Ratnatejas.

g.6626 Praised by the Learned

*mkhas pas bsngags*

མཁས་པས་བསྐྱེད་པ།

—

Buddha in the presence of whom the buddha Puṇyatejas (518 according to the third enumeration) first gave rise to the mind of awakening.

g.6627 Praised by the Noble

*'phags pas bsngags*

འཕགས་པས་བསྐྱེད་པ།

—

Birthplace of the buddha Ṛṣiprasanna.

g.6628 Praised by the World

*'jig rten pa yis bsngags pa*

འཇིག་རྟེན་པ་ཡིས་བསྐྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ugraprabha.

g.6629 Praised by the World

*'jig rten pas bsngags pa*

འཇིག་རྟེན་པས་བསྐྱེད་པ།

—

Father of the buddha Śaśin.

g.6630 Praised by the World

*'jig rten bsngags*

འཇིག་རྟེན་བསྐྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Candra.

g.6631 Praised by the World

*'jig rten gyis bsngags pa*

འཇིག་རྟེན་གྱིས་བསྐྱེད་པ།

—

Attendant of the buddha Vajra.

g.6632 Praised by the Worthy

*dgra bcom dga gis bstod pa*

དགའ་བཙམ་དག་གིས་བསྟོད་པ།

—

Foremost in terms of insight among the followers of the buddha Saṃjaya.

g.6633 Praised by the Worthy

*dgra bcom pa yis bstod pa*

དགའ་བཙམ་པ་ཡིས་བསྟོད་པ།

—

Foremost in terms of insight among the followers of the buddha  
Ṛṣiprasanna.

g.6634 Praised in the World

*'jig rten bsngags*

འཇིག་རྟེན་བསྟགས།

—

Birthplace of the buddha Laḍitāgragāmin.

g.6635 Prajñādatta

*shes rab byin*

ཤེས་རབ་བྱིན།

*prajñādatta*

The 581st buddha in the first list, 581st in the second list, and 574th in the  
third list.

g.6636 Prajñādatta

*shes rab byin*

ཤེས་རབ་བྱིན།

*prajñādatta*

The 659th buddha in the first list, 658th in the second list, and 650th in the  
third list.

g.6637 Prajñāgati

*shes rab 'gros*

ཤེས་རབ་འགྲོས།

*prajñāgati*

The 966th buddha in the first list, 965th in the second list, and 956th in the third list.

g.6638 Prajñākūṭa

*shes rab brtsegs*

ཤེས་རབ་བརྗེགས།

*prajñākūṭa*

The 86th buddha in the first list, 86th in the second list, and 87th in the third list.

g.6639 Prajñākūṭa

*shes rab brtsegs pa*

ཤེས་རབ་བརྗེགས་པ།

*prajñākūṭa*

The 545th buddha in the first list, 545th in the second list, and 538th in the third list.

g.6640 Prajñānavihāsasvara

*shes rab rnam 'god nga ro*

ཤེས་རབ་རྣམ་འགོད་ངོ་།

*prajñānavihāsasvara*

The 768th buddha in the first list, 767th in the second list, and 757th in the third list.

g.6641 Prajñāpuṣpa

*shes rab me tog*

ཤེས་རབ་མེ་ཏོག།

*prajñāpuṣpa*

The 678th buddha in the first list, 677th in the second list, and 669th in the third list.

g.6642 Prajñāpuṣpa

*shes rab me tog*

ཤེས་རབ་མེ་ཏོག།

*prajñāpuṣpa*

The 997th buddha in the first list, 996th in the second list, and 987th in the third list.

g.6643 Prajñārāṣṭra

*yul 'khor shes rab*

ཡུལ་འཁོར་ཤེས་རབ།

*prajñārāṣṭra*

The 578th buddha in the first list, 578th in the second list, and 571st in the third list.

g.6644 Pramodyakīrti

*mchog dga' grags pa*

མཚོག་དགའ་གྲགས་པ།

*pramodyakīrti*

The 132nd buddha in the first list, 132nd in the second list, and 132nd in the third list.

g.6645 Prāmodyarāja

*mchog tu dga' ba'i rgyal po*

མཚོག་ཏུ་དགའ་བའི་རྒྱལ་པོ།

*prāmodyarāja*

Bodhisattva who requests the teaching of *The Good Eon*.

g.6646 Prāmodyarāja

*mchog dga' rgyal po*

མཚོག་དགའ་རྒྱལ་པོ།

*prāmodyarāja*

The 68th buddha in the first list, 68th in the second list, and 69th in the third list.

g.6647 Prāṇītajñāna

*ye shes gya nom*

ཡེ་ཤེས་གྲུ་ནོམ།

*prāṇītajñāna*

The 620th buddha in the first list, 619th in the second list, and 612th in the third list.

g.6648 Prasanna

*gsal ba*

གསལ་བ།

*prasanna*

The 763rd buddha in the first list, 762nd in the second list, and 752nd in the third list.

g.6649 Prasanna

*gsal*

གསལ།

*prasanna*

The 949th buddha in the first list, 948th in the second list, and 939th in the third list.

g.6650 Prasanna

*rab gsal*

རབ་གསལ།

*prasanna*

The 956th buddha in the first list, 955th in the second list, and 946th in the third list.

g.6651 Prasannabuddhi

*blo gsal*

བློ་གསལ།

*prasannabuddhi*

The 479th buddha in the first list, 478th in the second list, and 472nd in the third list.

g.6652 Praśānta

*rab zhi*

རབ་ཞི།

*praśānta*

The 715th buddha in the first list, 714th in the second list, and 704th in the third list.

g.6653 Praśānta

*rab zhi*

རབ་ཞི།

*praśānta*

The 861st buddha in the first list, 860th in the second list, and 850th in the third list.

g.6654 Praśāntadoṣa

*skyon rab zhi*

སྐྱོན་རབ་ཞི།

*praśāntadoṣa*

The 144th buddha in the first list, 144th in the second list, and 144th in the third list.

g.6655 Praśāntagāmin

*rab zhir gshegs pa*

རབ་ཞིར་གཤེགས་པ།

*praśāntagāmin*

The 490th buddha in the first list, 489th in the second list, and 483rd in the third list.

g.6656 Praśāntagāmin

*rab tu zhi ba'i stabs*

རབ་རུ་ཞི་བའི་སྟབས།

*praśāntagāmin*

The 881st buddha in the first list, 880th in the second list, and 871st in the third list.

g.6657 Praśāntagati

*rab tu zhi stabs*

རབ་རུ་ཞི་སྟབས།

*praśāntagati*

The 365th buddha in the first list, 364th in the second list, and 359th in the third list.

g.6658 Praśāntagātra

*rab zhi'i sku*

རབ་ཞིའི་སྐུ།

*praśāntagātra*

The 636th buddha in the first list, 635th in the second list, and 628th in the third list.

g.6659 Praśāntamala

*dri ma rab zhi*



འི་མ་རབ་ཞི།

*praśāntamala*

The 788th buddha in the first list, 787th in the second list, and 777th in the third list.

g.6660 Praśasta

*legs ston*

ལེགས་སྟོན།

*praśasta*

The 856th buddha in the first list, 855th in the second list, and 845th in the third list.

g.6661 Pratāpa

*mthu stobs*

མཐུ་སྟོབས།

*pratāpa*

The 756th buddha in the first list, 755th in the second list, and 745th in the third list.

g.6662 Pratibhānacakṣus

*spobs pa'i spyan*

སྟོབས་པའི་སྤྱན།

*pratibhānacakṣus*

The 739th buddha in the first list, 738th in the second list, and not listed in the third list.

g.6663 Pratibhānagaṇa

*spobs pa'i tshogs*

སྟོབས་པའི་རྩོགས།

*pratibhānagaṇa*

The 772nd buddha in the first list, 771st in the second list, and 761st in the third list.

g.6664 Pratibhānakīrti

*spobs pa grags pa*

སྟོབས་པ་གྲགས་པ།

*pratibhānakīrti*

The 281st buddha in the first list, 280th in the second list, and 280th in the third list.

g.6665 Pratibhānakūṭa

*spobs pa dag ni brtsegs pa*

སྤྱོད་ས་པ་དག་ནི་བརྟེན་ས་པ།

*pratibhānakūṭa*

The 108th buddha in the first list, 108th in the second list, and 109th in the third list.

g.6666 Pratibhānarāṣṭra

*yul 'khor spobs pa*

ཡུལ་འཁོར་སྤྱོད་ས་པ།

*pratibhānarāṣṭra*

The 780th buddha in the first list, 779th in the second list, and 768th in the third list.

g.6667 Pratibhānavarṇa

*spobs pa'i mchog*

སྤྱོད་ས་པའི་མཚོག་

*pratibhānavarṇa*

The 734th buddha in the first list, 733rd in the second list, and 723rd in the third list.

g.6668 Pratimaṇḍita

*rab tu brgyan*

རབ་ཏུ་བརྟུན།

*pratimaṇḍita*

The 148th buddha in the first list, 148th in the second list, and 148th in the third list.

g.6669 Pratimaṇḍitalocana

*mig brgyan*

མིག་བརྟུན།

*pratimaṇḍitalocana*

The 171st buddha in the first list, 170th in the second list, and 170th in the third list.

g.6670 Precious and Holy Elements That Are Objects of Worship

*yan lag dam pa rin po che mchod gnas*

ཡན་ལག་དམ་པ་རིན་པོ་ཆེ་མཚོད་གནས།

—

Birthplace of the buddha Vararūpa.

g.6671 Precious Divine Essence

*rin chen lha'i snying po*

རིན་ཆེན་ལྷ་འི་སྤྱིང་པོ།

—

Mother of the buddha Devarāja.

g.6672 Precious Elephant

*glang po rin po che*

གླང་པོ་རིན་པོ་ཆེ།

—

Birthplace of the buddha Puṇyahastin.

g.6673 Precious Fame

*nor grags*

ནོར་གྲགས།

—

Foremost in terms of insight among the followers of the buddha  
Sūryaprabha.

g.6674 Precious Flower

*rin chen me tog*

རིན་ཆེན་མེ་ཏོག།

—

Birthplace of the buddha Prajñāpuṣpa.

g.6675 Precious Giving

*rin chen gtong*

རིན་ཆེན་གཏོང།

—

Father of the buddha Amohavihārin.

g.6676 Precious God

*rin chen lha*

རིན་ཆེན་ལྷ།

—

Son of the buddha Kusumadatta.

g.6677 Precious Hand

*rin chen lag*

རིན་ཆེན་ལག།

—

Foremost in terms of insight among the followers of the buddha Śāntimati.

g.6678 precious householder

*khyim bdag rin po che*

ཁྱིམ་བདག་རིན་པོ་ཆེ།

*gṛhapatiratna*

One among the seven treasures of a universal emperor.

g.6679 Precious Intelligence

*rin chen blo gros ma*

རིན་ཆེན་བློ་གྲོས་མ།

—

Mother of the buddha Sūryaprabha.

g.6680 Precious Joy

*rin chen dga' ba*

རིན་ཆེན་དགའ་བ།

—

Mother of the buddha Vibodhana.

g.6681 Precious Joy

*rin chen dga' ba*

རིན་ཆེན་དགའ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vimala.

g.6682 Precious King of Stars

*rin chen skar rgyal*

རིན་ཆེན་སྐར་རྒྱལ།

—

Father of the buddha Bhadrāpāla.

g.6683 Precious Melody

*rin chen dbyangs*

རིན་ཆེན་དབྱངས།

—

Attendant of the buddha Āśādatta.

g.6684 Precious Mind

*rin chen sems*

རིན་ཆེན་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mati.

g.6685 Precious Moon

*rin chen zla ba*

རིན་ཆེན་ཟླ་བ།

—

Father of the buddha Arajas.

g.6686 Precious Power

*mtshu rtsal rin po che*

མཐུ་རྩལ་རིན་པོ་ཆེ།

—

Son of the buddha Jñānakūṭa.

g.6687 Precious Qualities

*yon tan rin po che*

ཡོན་ཏན་རིན་པོ་ཆེ།

—

Son of the buddha Prabhāṃkara.

g.6688 Precious Qualities of Superknowledge

*mngon par shes pa yon tan rin po che*

མངོན་པར་ཤེས་པ་ཡོན་ཏན་རིན་པོ་ཆེ།

—

Foremost in terms of insight among the followers of the buddha Devasūrya.

g.6689 Precious Splendor

*gzi brjid rin po che*

གཟི་བརྗིད་རིན་པོ་ཆེ།

—

Father of the buddha Suvarṇacūḍa.

g.6690 Precious Splendor

*gzi brjid rin chen*

གཟི་བརྗིད་རིན་ཆེན།

—

Mother of the buddha Simhapārśva.

g.6691 Precious Worship

*rin chen mchod*

རིན་ཆེན་མཚོད།

—

Son of the buddha Guṇagupta.

g.6692 pride

*nga rgyal*

ངར་རྒྱལ།

*māna*

The *Abhidharmakośa* (Toh 4089, 5.10) lists seven types of pride: (1) pride (Tib. *nga rgyal*; Skt. *māna*), (2) exaggerating pride (Tib. *lhag pa'i nga rgyal*; Skt. *adhimāna*), (3) outrageous pride (Tib. *nga rgyal las kyang nga rgyal*; Skt. *mānātīmāna*), (4) egoistic pride (Tib. *nga'o snyam pa'i nga rgyal*; Skt. *asmimāna*), (5) arrogating pride (Tib. *mngon pa'i nga rgyal*; Skt. *abhimāna*), (6) pride of feeling inferior (Tib. *cung zad snyam pa'i nga rgyal*; Skt. *ūnamāna*), and (7) unfounded pride (Tib. *log pa'i nga rgyal*; Skt. *mithyāmāna*).

g.6693 Prince

*rgyal sras*

རྒྱལ་སྲས།

—

Son of the buddha Dharmakośa.

g.6694 Prince

*rgyal bu*

རྒྱལ་བུ།

—

Son of the buddha Suvarṇacūḍa.

g.6695 Priyābha

*dga' ba'i 'od*

དགའ་བའི་འོད།

*priyābha*

The 903rd buddha in the first list, 902nd in the second list, and 893rd in the third list.

g.6696 Priyacakṣurvakra

*spyān sdug zhal*

སྤྱད་སྤུག་ཞལ།

*priyacakṣurvakra*

The 759th buddha in the first list, 758th in the second list, and 748th in the third list.

g.6697 Priyacandra

*zla ba dgyes pa*

ཟླ་བ་དགེས་པ།

*priyacandra*

The 782nd buddha in the first list, 781st in the second list, and 770th in the third list.

g.6698 Priyaketu

*dga' tog*

དགའ་ཏོག།

*priyaketu*

The 303rd buddha in the first list, 302nd in the second list, and not listed in the third list.

g.6699 Priyaṅgama

*dgyes gshegs*

དགེས་གཤེགས།

*priyaṅgama*

The 70th buddha in the first list, 70th in the second list, and 71st in the third list.

g.6700 Priyaṅgama

*dgyes par gshegs*

དགེས་པར་གཤེགས།

*priyaṅgama*

The 939th buddha in the first list, 938th in the second list, and 929th in the third list.

g.6701 Priyaprasanna

*dgyes pa gsal ba*

དགེས་པ་གསལ་བ།

*priyaprasanna*

The 1001st buddha in the first list, 1000th in the second list, and 991st in the third list.

g.6702 Proclaim

*rnam sgrogs*

རྣམ་སྒྲོགས།

—

Son of the buddha Guṇarāśi.

g.6703 Proclaimer

*rnam sgrogs*

རྣམ་སྒྲོགས།

—

Son of the buddha Kṛtārthadarśin.

g.6704 Proclaimer

*rnam par sgrogs*



རྣམ་པར་སྐྱོགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Suvayas.

g.6705 Proclaimer

*nam sgrogs*

རྣམ་སྐྱོགས།

—

Son of the buddha Guṇakūṭa.

g.6706 Proclaimer

*sgra sgrog*

སྐྱོགས།

—

Attendant of the buddha Yaśaḥkīrti.

g.6707 Proclaimer of Liberation

*thar pa nam par sgrogs pa*

ཐར་པ་རྣམ་པར་སྐྱོགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śrīprabha.

g.6708 Proclaimer of Qualities

*yon tan sgrogs*

ཡོན་ཏན་སྐྱོགས།

—

Foremost in terms of insight among the followers of the buddha Vighuṣṭatejas.

g.6709 Proclaimer of the Melodious Thundering Roar of the Ornamental Beauty of Eloquence

*spobs pa'i rgyan bkod pa'i dbyangs kyi nga ro snyan par 'brug sgra sgrogs pa*

སྐྱོབས་པའི་རྒྱན་བཀོད་པའི་དབྱངས་ཀྱི་རོ་སྐྱན་པར་འབྲུག་སྐྱོགས་པ།

—

A buddha of the past.

g.6710 Proclaimer of the Truth

*bden sgra rnam par sgrogs pa*

བདེན་སྐྱོད་མ་པར་སྐྱོད་གསལ།

—

Foremost in terms of insight among the followers of the buddha  
Amoghagāmin.

g.6711 Proclaimer of Truth

*yang dag sgra sgrogs*

ཡང་དག་སྐྱོད་སྐྱོད་གསལ།

—

Buddha in the presence of whom the buddha Vaidyādhīpa (905 according to  
the third enumeration) first gave rise to the mind of awakening.

g.6712 Proclaiming Friend

*sgrogs pa'i bshes gnyen*

སྐྱོད་གསལ་པའི་བཤེས་གཉེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Meruraśmi.

g.6713 Proclaiming the Truth in All Possible Ways

*tshul thams cad kyis bden pa'i khyad par gyi sgra sgrogs pa*

ཚུལ་ཐམས་ཅད་ཀྱིས་བདེན་པའི་ཁྱད་པར་གྱི་སྐྱོད་སྐྱོད་གསལ།

—

Foremost in terms of insight among the followers of the buddha  
Jñānaprāpta.

g.6714 Proclamation of Fame

*grags pa bsgrags*

གྲགས་པ་བསྐྱོད་གསལ།

—

Birthplace of the buddha Bhavapuṣpa.

g.6715 Proclamation of Gifts

*sbyin pa sgrogs*

སྤྱིན་པ་སྐྱོད་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Brahmadatta.

g.6716 Proclamation of Limitless Jewels

*rin chen mtha' yas sgrogs*

རིན་ཆེན་མཐའ་ཡས་སྒྲོགས།

—

Foremost in terms of insight among the followers of the buddha  
Suvarṇottama.

g.6717 Proclamation of Wisdom

*ye shes rnam par sgrogs*

ཡེ་ཤེས་རྣམ་པར་སྒྲོགས།

—

Birthplace of the buddha Jñānaruci.

g.6718 Producer

*skrun byed*

སྐྱུན་བྱེད།

—

Son of the buddha Atibala.

g.6719 Profound Abiding

*zab mor gnas*

ཟབ་མོར་གནས།

—

Buddha in the presence of whom the buddha Tejorāśi (566 according to the  
third enumeration) first gave rise to the mind of awakening.

g.6720 Profound Mind

*blo zab*

བློ་ཟབ།

—

Buddha in the presence of whom the buddha Ratnatejas (308 according to  
the third enumeration) first gave rise to the mind of awakening.

g.6721 Profound Mind

*blo zab mo*

ལྷོ་བཟ་མོ།

—

Buddha in the presence of whom the buddha Aśoka (361 according to the third enumeration) first gave rise to the mind of awakening.

g.6722 Progress in Wisdom

*ye shes 'gros*

ཡེ་ཤེས་འགྲོ་ས།

—

Foremost in terms of insight among the followers of the buddha Mahādarśana.

g.6723 Progress in Wisdom

*ye shes 'gros*

ཡེ་ཤེས་འགྲོ་ས།

—

Attendant of the buddha Vajrasena.

g.6724 Proper Adherence

*legs gnas*

ལེགས་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahābala.

g.6725 prophecy

*lung bstan pa*

ལུང་བསྟན་པ།

*vyākaraṇa*

In this text and many others, the formal statement by a buddha that a particular individual (or occasionally a group) will attain awakening as a named tathāgata, often in a named world system during a named future eon. The same term is also used (though not in this text) to refer to a category of scriptures in which such prophetic statements are made; more generally, it can mean simply a teaching or explanation.

g.6726 Protected by Gods

*lhas bsrungs*

ལྷས་བསྐྱེད་སུ།

—

Father of the buddha Maruttejas.

g.6727 Protection of the Worthy Ones

*dgra bcom bsrung*

དགྲ་བཅོམ་བསྐྱེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Simhagati.

g.6728 Protector

*skyob pa*

སྐྱོབ་པ།

—

Father of the buddha Sūryānana.

g.6729 Protector Sight

*mgon po mthong*

མགོན་པོ་མཐོང།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇottama.

g.6730 Proud

*nga rgyal can*

ང་རྒྱལ་ཅན།

—

Son of the buddha Puṇyahastin.

g.6731 Provider of Carriage

*bzhon par mdzad*

བཞོན་པར་མངོད།

—

Buddha in the presence of whom the buddha Anupamarāṣṭra (266 according to the third enumeration) first gave rise to the mind of awakening.

g.6732 Pūjya

*mchod 'os*

མཚོད་འོས།

*pūjya*

The 686th buddha in the first list, 685th in the second list, and 677th in the third list.

g.6733 Pūjya

*mchod par ldan*

མཚོད་པར་ལྷན།

*pūjya*

The 798th buddha in the first list, 797th in the second list, and 787th in the third list.

g.6734 Pūjya

*mchod gnas*

མཚོད་གནས།

*pūjya*

The 935th buddha in the first list, 934th in the second list, and 925th in the third list.

g.6735 Pulverizing

*thal bar rlog*

ཐལ་བར་རློག།

—

Buddha in the presence of whom the buddha Arthasiddhi (589 according to the third enumeration) first gave rise to the mind of awakening.

g.6736 Puṃgava

*skyes mchog*

སྐྱེས་མཚོག།

*pumgava*

The 555th buddha in the first list, 555th in the second list, and 548th in the third list.

g.6737 Punarvasu

*nab so*

ནབ་སོ།

—

Son of the buddha Candra.

g.6738 Punarvasu

*nabs so*

ནབས་སོ།

*punarvasu*

Son of the buddha Vimala.

g.6739 Punarvasu

*nabs so*

ནབས་སོ།

—

Birthplace of the buddha Puṣya.

g.6740 Puṇya

*bsod nams*

བསོད་ནམས།

*punya*

The 221st buddha in the first list, 220th in the second list, and 220th in the third list.

g.6741 Puṇya

*bsod nams*

བསོད་ནམས།

*punya*

A buddha who is not listed in the first or second list but is 978th in the third list.

g.6742 Puṇyabāhu

*bsod nams lag*

བསོད་ནམས་ལག།

*punjabāhu*

The 618th buddha in the first list, 617th in the second list, and 610th in the third list.

g.6743 Puṇyabala

*bsod nams stobs*

བསོད་ནམས་སྟོབས།

*punjabala*

The 753rd buddha in the first list, 752nd in the second list, and 742nd in the third list.

g.6744 Puṇyabala

*bsod nams stobs*

བསོད་ནམས་སྟོབས།

*punjabala*

The 893rd buddha in the first list, 892nd in the second list, and 883rd in the third list.

g.6745 Puṇyābha

*bsod nams 'od*

བསོད་ནམས་འོད།

*punjabha*

The 472nd buddha in the first list, 471st in the second list, and 465th in the third list.

g.6746 Puṇyadhvaja

*bsod nams rgyal mtshan*

བསོད་ནམས་རྒྱལ་མཚན།

*punyahvaja*

The 779th buddha in the first list, 778th in the second list, and not listed in the third list.

g.6747 Puṇyahastin

*bsod nams glang po*

བསོད་ནམས་གླང་པོ།

*punyahastin*

The 537th buddha in the first list, 537th in the second list, and 530th in the third list.

g.6748 Puṇyamati

*bsod nams blo gros*

བསོད་ནམས་བློ་གྲོས།



*punyamati*

The 951st buddha in the first list, 950th in the second list, and 941st in the third list.

g.6749 Puṇyapradīpa

*bsod nams sgron ma*

བསོད་ནམས་སྐྱོན་མ།

*pun्यapradīpa*

The 988th buddha in the first list, 987th in the second list, and not listed in the third list.

g.6750 Puṇyapradīparāja

*bsod nams sgron ma'i rgyal po*

བསོད་ནམས་སྐྱོན་མའི་རྒྱལ་པོ།

*pun्यapradīparāja*

The 848th buddha in the first list, 847th in the second list, and 837th in the third list.

g.6751 Puṇyapriya

*bsod nams dgyes*

བསོད་ནམས་དགྲེས།

*pun्यapriya*

The 917th buddha in the first list, 916th in the second list, and 907th in the third list.

g.6752 Puṇyarāśi

*bsod nams phung po*

བསོད་ནམས་ཕུང་པོ།

*pun्यarāśi*

The 569th buddha in the first list, 569th in the second list, and 562nd in the third list.

g.6753 Puṇyaraśmi

*bsod nams 'od 'phro*

བསོད་ནམས་འོད་འཕྲོ།

*pun्यaraśmi*

A prince who appears in the Jātakas.

g.6754 Puṇyaraśmi

*bsod nams 'od zer*

བསོད་ནམས་འོད་ཟེར།

*pun̄yaraśmi*

The 602nd buddha in the first list, 601st in the second list, and 595th in the third list.

g.6755 Puṇyatejas

*bsod nams gzi*

བསོད་ནམས་གཟི།

*pun̄yatejas*

The 525th buddha in the first list, 525th in the second list, and 518th in the third list.

g.6756 Pure

*rnam dag*

རྣམ་དག།

—

Attendant of the buddha Kṛtavarman.

g.6757 Pure

*rnam par dag*

རྣམ་པར་དག།

—

Birthplace of the buddha Pūritāṅga.

g.6758 Pure Abiding

*gtsang mar gnas*

གཙང་མར་གནས།

—

Buddha in the presence of whom the buddha Suvarṇottama (655 according to the third enumeration) first gave rise to the mind of awakening.

g.6759 Pure Abode

*gnas dag*

གནས་དག།

—

Attendant of the buddha Praśāntagātra.

g.6760 pure abodes

*gtsang ma'i ris*

གཙང་མའི་རིས།

—

The five realms associated with the fourth concentration, into which only noble beings are born.

g.6761 Pure Body

*lus gtsang*

ལུས་གཙང་།

—

Son of the second buddha Kusuma.

g.6762 Pure Body

*lus dag*

ལུས་དག

—

Foremost in terms of miraculous abilities among the followers of the buddha Rāhubhadra.

g.6763 Pure Clarity

*gsal dag*

གསལ་དག

—

Father of the buddha Aśoka.

g.6764 Pure Conduct

*rnam par dag spyod*

རྣམ་པར་དག་སྦྱོད།

—

Foremost in terms of insight among the followers of the buddha Dhyānarata.

g.6765 Pure Conduct

*spyod pa dag pa*

སྦྱོད་པ་དག་པ།

—

Buddha in the presence of whom the buddha Svaracodaka (838 according to the third enumeration) first gave rise to the mind of awakening.

g.6766 Pure Countenance

*bzhin gtsang*

བཞིན་གཙང་།

—

Son of the buddha Priyābha.

g.6767 Pure Delight

*dag par dga'*

དག་པར་དགའ།

—

Birthplace of the buddha Atiyaśas.

g.6768 Pure Eye

*mig dag*

མིག་དག

—

Foremost in terms of insight among the followers of the buddha Meruyaśas.

g.6769 Pure Intention

*dgongs pa sbyangs pa*

དགོངས་པ་སྣངས་པ།

—

Buddha in the presence of whom the buddha Praśānta (704 according to the third enumeration) first gave rise to the mind of awakening.

g.6770 Pure Joy

*dga' ba sbyangs*

དགའ་བ་སྣངས།

—

Mother of the buddha Padmaraśmi.

g.6771 Pure Light

*dag pa'i 'od*

དག་པའི་འོད།

—

Mother of the buddha Amita.

g.6772 Pure Light

*'od dag*

འོད་དག།

—

Buddha in the presence of whom the buddha Puṣya (514 according to the third enumeration) first gave rise to the mind of awakening.

g.6773 Pure Light

*rnam dag 'od*

རྣམ་དག་འོད།

—

Buddha in the presence of whom the buddha Jñānin (685 according to the third enumeration) first gave rise to the mind of awakening.

g.6774 Pure Merit

*bsod nams dag*

བསོད་ནམས་དག།

—

Foremost in terms of insight among the followers of the buddha Jñānavara.

g.6775 Pure Mind

*rnam dag blo*

རྣམ་དག་ལྷོ།

—

Buddha in the presence of whom the buddha Nirjvara (240 according to the third enumeration) first gave rise to the mind of awakening.

g.6776 Pure Roar

*nga ro rnam dag*

ང་རོ་རྣམ་དག།

—

Buddha in the presence of whom the buddha Kusumaprabha (831 according to the third enumeration) first gave rise to the mind of awakening.

g.6777 Purified

*rnam par sel*

རྣམ་པར་སེལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Arhadyaśas.

g.6778 Purified Aspiration

*smon lam sbyangs pa*

སློན་ལམ་སྣངས་པ།

—

Buddha in the presence of whom the buddha Priyacandra (770 according to the third enumeration) first gave rise to the mind of awakening.

g.6779 Purified by the Melody of Nectar

*bdud rtsi'i dbyangs kyis sel ba*

བདུད་རྩི་འི་དབྱངས་ཀྱིས་སེལ་བ།

—

Father of the buddha Saṃtoṣaṇa.

g.6780 Purified Eye

*mig sbyangs pa*

མིག་སྣངས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Subuddhinetra.

g.6781 Purified Insight

*shes rab rnam par sbyangs*

ཤེས་རབ་རྣམ་པར་སྣངས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Prajñākūṭa.

g.6782 Purified Mind

*yid sbyangs pa*

ཡིད་སྣངས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnārci.

g.6783 Purified Mind

*sems sbyangs pa*

སེམས་སྤྱངས་པ།

—

Birthplace of the buddha Jayanandin.

g.6784 Purified Mind

*sems sbyangs pa*

སེམས་སྤྱངས་པ།

—

Birthplace of the buddha Jagatpūjita.

g.6785 Purified Roar

*nga ro sbyangs pa*

ངར་སྤྱངས་པ།

—

Buddha in the presence of whom the buddha Puṇya (978 according to the third enumeration) first gave rise to the mind of awakening.

g.6786 Purifier

*dag byed*

དག་བྱེད།

—

Son of the buddha Chedana.

g.6787 Purifying the World

*'jig rten rnam par dag byed*

འཇིག་རྟེན་རྣམ་པར་དག་བྱེད།

—

Foremost in terms of insight among the followers of the buddha Bhānumat.

g.6788 Pūritāṅga

*yan lag rgyas*

ཡན་ལག་རྒྱས།

*pūritāṅga*

The 577th buddha in the first list, 577th in the second list, and 570th in the third list.

g.6789 Purity

*rnam dag*

རྣམ་དག

—

Father of the buddha Suvrata.

g.6790 Purity

*rnam par dag pa*

རྣམ་པར་དག་པ།

—

Father of the buddha Kṛtāntadarśin.

g.6791 Pūrṇa

*gang ba*

གང་བ།

*pūrṇa*

Hearer present in the circle around Śākyamuni.

g.6792 Pūrṇacandra

*zla rgyal*

ལྷེ་རྒྱལ།

*pūrṇacandra*

The 512th buddha in the first list, 512th in the second list, and 505th in the third list.

g.6793 Pūrṇamati

*blo ni yongs su rdzogs pa*

བློ་ནི་ཡོངས་སུ་རྫོགས་པ།

*pūrṇamati*

The 192nd buddha in the first list, 191st in the second list, and 191st in the third list.

g.6794 Pūrṇāvara



*gang po ngan*

གང་པོ་ངན།

*pūrṇāvāra*

Hearer present in the circle around Śākyamuni.

g.6795 Pursuit of Infinite Qualities

*mtha' yas yon tan don*

མཐའ་ཡས་ཡོན་ཏན་དོན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Surūpa.

g.6796 Puruṣadatta

*skyes bus byin*

སྐྱེས་བུས་བྱིན།

*puruṣadatta*

The 245th buddha in the first list, 244th in the second list, and 244th in the third list.

g.6797 Puṣpa

*me tog*

མེ་ཏོག།

*puṣpa*

The 700th buddha in the first list, 699th in the second list, and 689th in the third list.

g.6798 Puṣpadamasthita

*dul gnas me tog*

དུལ་གནས་མེ་ཏོག།

*puṣpadamasthita*

The 942nd buddha in the first list, 941st in the second list, and 932nd in the third list.

g.6799 Puṣpadatta

*me tog byin*

མེ་ཏོག་བྱིན།

*puṣpadatta*

The 436th buddha in the first list, 435th in the second list, and 429th in the third list.

g.6800 Puṣpadatta

*me tog byin*

མེ་ཏོག་བྱིན།

*puṣpadatta*

The 816th buddha in the first list, 815th in the second list, and 805th in the third list.

g.6801 Puṣpaketu

*me tog rgyal mtshan*

མེ་ཏོག་རྒྱལ་མཚན།

*puṣpaketu*

The 185th buddha in the first list, 184th in the second list, and 184th in the third list.

g.6802 Puṣpaketu

*me tog tog*

མེ་ཏོག་ཏོག།

*puṣpaketu*

The 434th buddha in the first list, 433rd in the second list, and 427th in the third list.

g.6803 Puṣpaketu

*me tog tog*

མེ་ཏོག་ཏོག།

*puṣpaketu*

The 532nd buddha in the first list, 532nd in the second list, and 525th in the third list.

g.6804 Puṣpaprabha

*me tog 'od*

མེ་ཏོག་འོད།

*puṣpaprabha*

The 799th buddha in the first list, 798th in the second list, and 788th in the third list.

g.6805 Puṣpaprabha

*me tog 'od*

མེ་ཏོག་འོད།

*puṣpaprabha*

The 914th buddha in the first list, 913th in the second list, and 904th in the third list.

g.6806 Puṣpita

*me tog rgyas*

མེ་ཏོག་རྒྱས།

*puṣpita*

The 567th buddha in the first list, 567th in the second list, and 560th in the third list.

g.6807 Puṣya

*rgyal*

རྒྱལ།

*puṣya*

The 236th buddha in the first list, 235th in the second list, and 235th in the third list.

g.6808 Puṣya

*rgyal*

རྒྱལ།

*puṣya*

The 521st buddha in the first list, 521st in the second list, and 514th in the third list.

g.6809 Qualities

*yon tan*

ཡོན་ཏན།

—

Attendant of the buddha Anantapratibhānaraśmi.

g.6810 Qualities

*yon tan*

ཡོན་ཏན།

—

Attendant of the buddha Aśoka.

g.6811 Qualities

*yon tan*

ཡོན་ཏན།

—

Attendant of the buddha Puṇyaraśmi.

g.6812 Qualities

*yon tan*

ཡོན་ཏན།

—

Attendant of the buddha Uttama.

g.6813 Qualities

*yon tan*

ཡོན་ཏན།

—

Father of the buddha Jñānasāgara.

g.6814 Qualities Accumulated

*yon tan bsags*

ཡོན་ཏན་བསགས།

—

Mother of the buddha Kusumaparvata.

g.6815 Qualities Accumulated

*yon tan bsags*

ཡོན་ཏན་བསགས།

—

Son of the buddha Brahmadeva.

g.6816 Qualities Ascertained

*yon tan nges*

ཡོན་ཏན་ངེས།

—

Foremost in terms of insight among the followers of the buddha  
Ratnagarbha.

g.6817 Qualities Assembled

*yon tan tshogs*

ཡོན་ཏན་ཚོགས།

—

Foremost in terms of insight among the followers of the buddha Tacchaya.

g.6818 Qualities in All Regards

*kun du yon tan*

ཀུན་དུ་ཡོན་ཏན།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Suvarṇacūḍa.

g.6819 Qualities of Certainty

*yon tan nges*

ཡོན་ཏན་ངེས།

—

Foremost in terms of insight among the followers of the buddha Dundubhi-  
meghasvara.

g.6820 Qualities of Clear Faculties

*yon tan dbang po gnas pa*

ཡོན་ཏན་དབང་པོ་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Guṇabala.

g.6821 Qualities of Fragrance and Light

*yon tan spos 'od*

ཡོན་ཏན་སྒྲོས་འོད།

—

Foremost in terms of insight among the followers of the buddha  
Guṇasāgara.

g.6822 Qualities of Insight

*shes rab yon tan*

ཤེས་རབ་ཡོན་ཏན།

—

Foremost in terms of insight among the followers of the buddha Meruraśmi.

g.6823 Qualities of Intelligence

*yon tan blo gros*

ཡོན་ཏན་སློ་གྲོས།

—

Attendant of the buddha Sunetra.

g.6824 Qualities of Intelligence

*yon tan blo gros*

ཡོན་ཏན་སློ་གྲོས།

—

Mother of the buddha Mati.

g.6825 Qualities of Intelligence

*yon tan blo gros*

ཡོན་ཏན་སློ་གྲོས།

—

Mother of the buddha Maṇivyūha.

g.6826 Qualities of Joy

*yon tan dga' ba*

ཡོན་ཏན་དགའ་བ།

—

Son of the buddha Atyuccagāmin.

g.6827 Qualities of Joy

*yon tan dga'*

ཡོན་ཏན་དགའ།

—

Son of the buddha Mahāpraṇāda.

g.6828 Qualities of Power

*yon tan mthu rtsal*

ཡོན་ཏན་མཐུ་ཕྱེས།

—

Birthplace of the buddha Dharmavikrāmin.

g.6829 Qualities of Splendor

*yon tan gzi brjid*

ཡོན་ཏན་གཟི་བརྗིད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vajrasena.

g.6830 Qualities of Splendor

*yon tan gzi brjid ma*

ཡོན་ཏན་གཟི་བརྗིད་མ།

—

Mother of the buddha Meruyaśas.

g.6831 Qualities of Splendor

*yon tan gzi brjid*

ཡོན་ཏན་གཟི་བརྗིད།

—

Father of the buddha Guṇadharmā.

g.6832 Qualities of Splendor

*yon tan gzi brjid*

ཡོན་ཏན་གཟི་བརྗིད།

—

Attendant of the buddha Guṇatejas.

g.6833 Qualities of Splendor

*yon tan gzi brjid*

ཡོན་ཏན་གཟི་བརྗིད།

—

Attendant of the buddha Samṛddha.

g.6834 Qualities of Superknowledge

*yon tan mngon shes*

ཡོན་ཏན་མངོན་ཤེས།

—

Mother of the buddha Abhijñāketu.

g.6835 Qualities of Wealth

*'byor pa'i yon tan*

འབྲུང་པའི་ཡོན་ཏན།

—

Father of the buddha Vighuṣṭatejas.

g.6836 Qualities Worthy of Worship

*yon tan mchod gnas*

ཡོན་ཏན་མཚོད་གནས།

—

Father of the buddha Jñānākara.

g.6837 Queen Free from Doubt about the Welfare of Sentient Beings

*sems can gyi don la rnam par gdon mi za ba'i rgyal mo*

སེམས་ཅན་གྱི་དོན་ལ་རྣམ་པར་གདོན་མི་ཟ་བའི་རྒྱལ་མོ།

—

Mother of the buddha Sthitārthabuddhi.

g.6838 Queen of the Array of the Ornaments of Acumen

*spobs pa'i rgyan bkod pa'i rgyal mo*

སློབས་པའི་རྒྱན་བཀོད་པའི་རྒྱལ་མོ།

—

Mother of the buddha Tiṣya.

g.6839 Queen of Virtue

*dge rgyal ma*

དགེ་རྒྱལ་མ།

—

Mother of the buddha Samṛddha.

g.6840 Radiance

*'od 'phro*

འོད་འཕྲོ།



—

Son of the buddha Arciṣmat.

g.6841 Radiance

*'od 'phro*

འོད་འཕྲོ།

—

Buddha in the presence of whom the buddha Candra (354 according to the third enumeration) first gave rise to the mind of awakening.

g.6842 Radiance Adorned with the Moon

*zla bas rab tu brgyan pa'i 'od zer*

ལྷ་བས་རབ་ཏུ་བརྒྱན་པའི་འོད་ཟེར།

—

Foremost in terms of miraculous abilities among the followers of the buddha Subhaga.

g.6843 Radiance for Wandering Beings

*'gro ba'i 'od zer*

འགྲོ་བའི་འོད་ཟེར།

—

Son of the buddha Dhārmika.

g.6844 Radiance Gift

*'od zer byin*

འོད་ཟེར་བྱིན།

—

Son of the buddha Raśmirāja.

g.6845 Radiance of Liberation

*thar pa'i 'od zer*

ཐར་པའི་འོད་ཟེར།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sarvatejas.

g.6846 Radiance of Liberation

*rnam grol 'od zer*

རྣམ་གྲོལ་འོད་ཟེར།

—

Buddha in the presence of whom the buddha Ratnapāṇi (673 according to the third enumeration) first gave rise to the mind of awakening.

g.6847 Radiance of Merit

*bsod nams 'od zer*

བསོད་ནམས་འོད་ཟེར།

—

Son of the buddha Balasena.

g.6848 Radiance of Perfect Wisdom

*blo rdzogs 'od zer*

སྒོ་རྗེགས་འོད་ཟེར།

—

Foremost in terms of insight among the followers of the buddha Kusumaparvata.

g.6849 Radiance of Qualities

*yon tan 'od 'phro can*

ཡོན་ཏན་འོད་འཕྲོ་ཅན།

—

Foremost in terms of insight among the followers of the buddha Arciṣmat.

g.6850 Radiance of Splendid Reasoning

*rigs pa'i gzi byin 'od zer*

རིགས་པའི་གཟི་བྱིན་འོད་ཟེར།

—

Mother of the buddha Tejorāja.

g.6851 Radiance of the Gathering

*tshogs kyi 'od zer*

སྐྱོགས་གྱི་འོད་ཟེར།

—

Buddha in the presence of whom the buddha Jñānakrama (473 according to the third enumeration) first gave rise to the mind of awakening.

g.6852 Radiance of the Sun

*nyi ma'i 'od zer*

ཉིམ་འཛོལ་ཟེར།

—

Buddha in the presence of whom the buddha Vidyutketu (253 according to the third enumeration) first gave rise to the mind of awakening.

g.6853 Radiance of the World

*'gro ba'i 'od zer*

འགྲོ་བའི་འོད་ཟེར།

—

Buddha in the presence of whom the buddha Ratnaprabha (554 according to the third enumeration) first gave rise to the mind of awakening.

g.6854 Radiance of Wisdom

*ye shes 'od zer*

ཡེ་ཤེས་འོད་ཟེར།

—

Mother of the buddha Mahita.

g.6855 Radiance of Wisdom

*ye shes 'od zer*

ཡེ་ཤེས་འོད་ཟེར།

—

Mother of the buddha Prāṇītajñāna.

g.6856 Radiance of Wisdom

*ye shes 'od zer*

ཡེ་ཤེས་འོད་ཟེར།

—

Attendant of the buddha Vigataśoka.

g.6857 Radiant

*'od zer can*

འོད་ཟེར་ཅན།

—

Father of the buddha Prabhaṅkara.

g.6858 Radiant

*'od byed*

འོད་བྱེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Guṇāgradhārin.

g.6859 Radiant

*'od 'phro*

འོད་འཕྲོ།

—

Attendant of the buddha Harṣadatta.

g.6860 Radiant

*'od 'phro*

འོད་འཕྲོ།

—

Attendant of the buddha Nāgabhuja.

g.6861 Radiant

*'od 'phro*

འོད་འཕྲོ།

—

Son of the buddha Vararuci.

g.6862 Radiant

*'od 'phro can*

འོད་འཕྲོ་ཅན།

—

Attendant of the buddha Gandhahastin.

g.6863 Radiant

*'od byed*

འོད་བྱེད།

—

Foremost in terms of insight among the followers of the buddha Bhāgīrathi.

g.6864 Radiant

*'od 'phro*

འོད་འཕྲོ།

—

Attendant of the buddha Pūrṇacandra.

g.6865 Radiant

*'od ldan*

འོད་ལྷན།

—

Attendant of the buddha Jyotiṣprabha.

g.6866 Radiant

*'od 'phro ma*

འོད་འཕྲོ་མ།

—

Mother of the buddha Varabuddhi.

g.6867 Radiant

*'od 'phro*

འོད་འཕྲོ།

—

Attendant of the buddha Jyotīrāma.

g.6868 Radiant

*'od ldan*

འོད་ལྷན།

—

Father of the buddha Puṇyapriya.

g.6869 Radiant

*'od ldan*

འོད་ལྷན།

—

Attendant of the buddha Anantaḡuṇatejorāṣi.

g.6870 Radiant

*'od 'phro*

འོད་འཕྲོ།

—

Attendant of the buddha Siṃhavikrāmin.

g.6871 Radiant

*'od byed*

འོད་བྱེད།

—

Buddha in the presence of whom the buddha Viśiṣṭasvarāṅga (716 according to the third enumeration) first gave rise to the mind of awakening.

g.6872 Radiant

*'od ldan*

འོད་ལྷན།

—

Birthplace of the buddha Durjaya.

g.6873 Radiant

*'od ldan*

འོད་ལྷན།

—

Birthplace of the buddha Anantatejas.

g.6874 Radiant

*'od ldan*

འོད་ལྷན།

—

Birthplace of the buddha Akṣobhya.

g.6875 Radiant Arising

*skye ba'i 'od*

སྐྱེ་བའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Bhavāntadarśin.

g.6876 Radiant Astrologer

*skar mkhan 'od*

སྐར་མཁན་འོད།

—

Foremost in terms of insight among the followers of the buddha  
Laḍitakṣetra.

g.6877 Radiant Attention

*sems pa 'od*

སེམས་པ་འོད།

—

Foremost in terms of insight among the followers of the buddha Mañicaraṇa.

g.6878 Radiant Clouds

*sprin gyi 'od*

སྐྱིན་གྱི་འོད།

—

Mother of the buddha Arthavādin.

g.6879 Radiant Crest

*tog gi 'od*

ཏོག་གི་འོད།

—

Birthplace of the buddha Ratnacandra.

g.6880 Radiant Crest

*tog gi 'od*

ཏོག་གི་འོད།

—

Birthplace of the buddha Pradyotarāja.

g.6881 Radiant Crest

*tog gi 'od*

ཏོག་གི་འོད།

—

Birthplace of the buddha Pūrṇacandra.

g.6882 Radiant Crest

*tog gi 'od*

ཏོག་གི་འོད།

—

Birthplace of the buddha Sūryaraśmi.

g.6883 Radiant Crest

*tog gi 'od*

ཏོག་གི་འོད།

—

Birthplace of the buddha Abhijñāketu.

g.6884 Radiant Crest

*tog gi 'od*

ཏོག་གི་འོད།

—

Birthplace of the buddha Ketudhvaja.

g.6885 Radiant Fire

*me 'od*

མེ་འོད།

—

Foremost in terms of insight among the followers of the buddha Mahātejas.

g.6886 Radiant Flowers

*me tog 'od zer*

མེ་ཏོག་འོད་ཟེར།

—

Buddha in the presence of whom the buddha Padma (98 according to the third enumeration) first gave rise to the mind of awakening.

g.6887 Radiant Gift

*'od zer byin*

འོད་ཟེར་བྱིན།

—

Attendant of the buddha Druma.



g.6888 Radiant Jewel Qualities

*yon tan rin chen 'phro*

ཡོན་ཏན་རིན་ཆེན་འཕྲོ།

—

Birthplace of the buddha Guṇavīrya.

g.6889 Radiant King

*'od byed rgyal po*

འོད་བྱེད་རྒྱལ་པོ།

—

Foremost in terms of insight among the followers of the buddha Dṛḍhavīrya.

g.6890 Radiant Leader

*gtso 'od ma*

གཙོ་འོད་མ།

—

Mother of the buddha Jñānaruta.

g.6891 Radiant Light

*'od 'phro can*

འོད་འཕྲོ་ཅན།

—

Birthplace of the buddha Jyotiṣprabha.

g.6892 Radiant Light

*'od 'phro snang*

འོད་འཕྲོ་སྒྲང།

—

Birthplace of the buddha Jyotīrāma.

g.6893 Radiant Light

*'od zer rnam par 'phro ba*

འོད་ཟེར་རྣམ་པར་འཕྲོ་བ།

—

Birthplace of the buddha Subuddhi.

g.6894 Radiant Light of the Qualities of Contentment

*chog shes yon tan gzi brjid 'od*

ཚོག་ཤེས་ཡོན་ཏན་གཟི་བརྗིད་འོད།

—

Attendant of the buddha Saṃtoṣaṇa.

g.6895 Radiant Lotus

*pad mo'i 'od zer*

པད་མོའི་འོད་ཟེར།

—

Buddha in the presence of whom the buddha Ketu (18 according to the third enumeration) first gave rise to the mind of awakening.

g.6896 Radiant Lotus

*pad ma'i 'od zer*

པད་མའི་འོད་ཟེར།

—

Buddha in the presence of whom the buddha Saṃgīti (949 according to the third enumeration) first gave rise to the mind of awakening.

g.6897 Radiant Mass of Splendor

*gzi brjid phung po'i 'od*

གཟི་བརྗིད་ཕུང་པོའི་འོད།

—

Buddha in the presence of whom the buddha Śrīdeva (38 according to the third enumeration) first gave rise to the mind of awakening.

g.6898 Radiant Mind

*blo 'od ma*

བློ་འོད་མ།

—

Mother of the buddha Suprabha.

g.6899 Radiant Moon

*'od zer zla ba*

འོད་ཟེར་རྒྱ་བ།

—

Foremost in terms of insight among the followers of the buddha Subāhu.

g.6900 Radiant Mountain

*lhun po'i 'od zer*

ལུན་པོ་འི་འོད་ཟེར།

—

Buddha in the presence of whom the buddha Atiyaśas (166 according to the third enumeration) first gave rise to the mind of awakening.

g.6901 Radiant Nectar

*bdud rtsi'i 'od zer*

བདུད་རྩི་འི་འོད་ཟེར།

—

Buddha in the presence of whom the buddha Dṛḍhasvara (988 according to the third enumeration) first gave rise to the mind of awakening.

g.6902 Radiant Sacrifice

*sbyin sreg 'od 'phro*

སྤྱིན་སྲེག་འོད་འཕྲོ།

—

Father of the buddha Arhaddeva.

g.6903 Radiant Sacrifice

*sbyin sreg 'od 'phro*

སྤྱིན་སྲེག་འོད་འཕྲོ།

—

Father of the buddha Yaśomitra.

g.6904 Radiant Sacrifice

*sbyin sreg 'od 'phro*

སྤྱིན་སྲེག་འོད་འཕྲོ།

—

Father of the buddha Tiṣya.

g.6905 Radiant Sacrifice

*sbyin sreg 'od 'phro*

སྤྱིན་སྲེག་འོད་འཕྲོ།

—

Father of the buddha Janendrakaḷpa.

g.6906 Radiant Splendor

*gzi brjid 'od 'phro*

གཟི་བརྗིད་འོད་འཕྲོ།

—

Attendant of the buddha Siṃhaketu.

g.6907 Radiant Splendor

*gzi brjid rab gsal*

གཟི་བརྗིད་རབ་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānakrama.

g.6908 Radiant Splendor

*gzi brjid gsal*

གཟི་བརྗིད་གསལ།

—

Birthplace of the buddha Yaśaketu.

g.6909 Radiant Splendor

*gzi brjid gsal*

གཟི་བརྗིད་གསལ།

—

Birthplace of the buddha Ūṛṇa.

g.6910 Radiant Splendor

*gzi brjid gsal*

གཟི་བརྗིད་གསལ།

—

Birthplace of the buddha Gaṇimukha.

g.6911 Radiant Splendor

*gzi brjid gsal*

གཟི་བརྗིད་གསལ།

—

Birthplace of the buddha Bodhana.

g.6912 Radiant Splendor

*gzi brjid gsal*

གཟི་བརྗིད་གསལ།

—

Birthplace of the buddha Maṅgalin.

g.6913 Radiant Splendor

*gzi brjid gsal ba*

གཟི་བརྗིད་གསལ་བ།

—

Birthplace of the buddha Sārathi.

g.6914 Radiant Treasure

*dbyig gi 'od*

དབྱིག་གི་འོད།

—

Buddha in the presence of whom the buddha Ratnayaśas (396 according to the third enumeration) first gave rise to the mind of awakening.

g.6915 Radiant Wealth

*'byor ldan 'od zer*

འབྲོར་ལྷན་འོད་ཟེར།

—

Buddha in the presence of whom the buddha Vajrasena (245 according to the third enumeration) first gave rise to the mind of awakening.

g.6916 Radiant Wisdom

*ye shes 'od zer*

ཡེ་ཤེས་འོད་ཟེར།

—

Foremost in terms of insight among the followers of the buddha Jagattoṣaṇa.

g.6917 Rāhu

*sgra gcan*

སླ་གཅན།

—

Attendant of the buddha Aparājitadhvaja.

g.6918 Rāhu

*sgra gcan*

སྣ་གཅན།

*rāhu*

The 40th buddha in the first list, 40th in the second list, and 41st in the third list.

g.6919 Rāhu

*sgra gcan*

སྣ་གཅན།

*rāhu*

The 271st buddha in the first list, 270th in the second list, and 270th in the third list.

g.6920 Rāhu

*sgra gcan*

སྣ་གཅན།

*rāhu*

The 708th buddha in the first list, 707th in the second list, and 697th in the third list.

g.6921 Rāhu

*sgra gcan*

སྣ་གཅན།

—

Son of the buddha Suvayas.

g.6922 Rāhu

*sgra gcan*

སྣ་གཅན།

—

Son of the buddha Pratāpa.

g.6923 Rāhu

*sgra gcan*

སྣ་གཅན།

—

Attendant of the buddha Cūḍa.

g.6924 Rāhu Holder

*sgra gcan 'dzin*

སླ་གཙན་འཛིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Brahmadeva.

g.6925 Rāhu Holder

*sgra gcan 'dzin*

སླ་གཙན་འཛིན།

—

Son of the buddha Somacchattra.

g.6926 Rāhubhadra

*sgra gcan bzang po*

སླ་གཙན་བཟང་པོ།

*rāhubhadra*

The 610th buddha in the first list, 609th in the second list, and 603rd in the third list.

g.6927 Rāhucandra

*sgra gcan zla*

སླ་གཙན་རྗེ།

*rāhucandra*

The 913th buddha in the first list, 912th in the second list, and 903rd in the third list.

g.6928 Rāhudeva

*sgra gcan lha*

སླ་གཙན་ལྷ།

*rāhudeva*

The 113th buddha in the first list, 113th in the second list, and 114th in the third list.

g.6929 Rāhudeva

*sgra gcan lha*

སྣ་གཅན་ལྷ།

*rāhudeva*

The 304th buddha in the first list, 303rd in the second list, and 298th in the third list.

g.6930 Rāhudeva

*sgra gcan lha*

སྣ་གཅན་ལྷ།

*rāhudeva*

The 528th buddha in the first list, 528th in the second list, and 521st in the third list.

g.6931 Rāhuguhya

*sgra gcan sbed*

སྣ་གཅན་སྐྱེད།

*rāhuguhya*

The 362nd buddha in the first list, 361st in the second list, and 356th in the third list.

g.6932 Rāhugupta

*sgra gcan sbed pa*

སྣ་གཅན་སྐྱེད་པ།

*rāhugupta*

The 976th buddha in the first list, 975th in the second list, and 966th in the third list.

g.6933 Rāhula

*sgra gcan 'dzin*

སྣ་གཅན་འཛིན།

—

Son of the buddha Amita.

g.6934 Rāhula

*sgra gcan 'dzin*

སྣ་གཅན་འཛིན།

*rāhula*

Hearer present in the circle around Śākyamuni.



g.6935 Rāhula

*sgra gcan 'dzin*

སྣ་གཅན་འཛིན།

*rāhula*

The 533rd buddha in the first list, 533rd in the second list, and 526th in the third list.

g.6936 Rāhula

*sgra gcan 'dzin*

སྣ་གཅན་འཛིན།

*rāhula*

Son of the buddha Śākyamuni.

g.6937 Rahuśa

*ra hu sha*

ར་ལུ་ཤ།

—

Son of the buddha Dharmakīrti.

g.6938 Rāhusūryagarbha

*sgra gcan nyi ma'i snying*

སྣ་གཅན་ཉིམ་འཛིན།

*rāhusūryagarbha*

The 801st buddha in the first list, 800th in the second list, and 790th in the third list.

g.6939 Rain of the Sacred Dharma

*dam pa'i chos kyi char phab*

དམ་པའི་ཚོས་ཀྱི་ཆར་ཕབ།

—

A stūpa.

g.6940 Rājagrha

*rgyal po'i khab*

རྒྱལ་པོའི་ཁབ།

*rājagrha*

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhṛakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.6941 Rājan

*rgyal po*

རྒྱལ་པོ།

*rājan*

The 595th buddha in the first list, 594th in the second list, and 588th in the third list.

g.6942 rākṣasa

*srin po*

སྲིན་པོ།

*rākṣasa*

*Definition from the 84000 Glossary of Terms:*

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.6943 rākṣasī

*srin mo*

སྲིན་མོ།

*rākṣasī*

A female rākṣasa, a class of flesh-eating demons.

g.6944 Raśmi

*'od zer*

འོད་ཟེར།

*raśmi*

The 93rd buddha in the first list, 93rd in the second list, and 94th in the third list.

g.6945 Raśmijāla

*'od zer dra ba*

འོད་ཟེར་དྲ་བ།

*raśmijāla*

The 697th buddha in the first list, 696th in the second list, and 687th in the third list.

g.6946 Raśmirāja

*'od zer rgyal po*

འོད་ཟེར་རྒྱལ་པོ།

*raśmirāja*

The 517th buddha in the first list, 517th in the second list, and 510th in the third list.

g.6947 Ratibala

*dga' stobs*

དགའ་སྟོབས།

*ratibala*

The 918th buddha in the first list, 917th in the second list, and 908th in the third list.

g.6948 Rativyūha

*dga' ba bkod*

དགའ་བ་བཀོད།

*rativyūha*

The 317th buddha in the first list, 316th in the second list, and 311th in the third list.

g.6949 Ratna

*rin chen*

རིན་ཆེན།

*ratna*

The 50th buddha in the first list, 50th in the second list, and 51st in the third list.

g.6950 Ratna

*rin po che*

རིན་པོ་ཆེ།

*ratna*

The 380th buddha in the first list, 379th in the second list, and 374th in the third list.

g.6951 Ratnābhacandra

*rin chen zla 'od*

རིན་ཆེན་སྒྲ་འོད།

*ratnābhacandra*

The 742nd buddha in the first list, 741st in the second list, and 731st in the third list.

g.6952 Ratnacandra

*rin chen zla ba*

རིན་ཆེན་སྒྲ་བ།

*ratnacandra*

The 300th buddha in the first list, 299th in the second list, and not listed in the third list.

g.6953 Ratnacandra

*rin chen zla ba*

རིན་ཆེན་སྒྲ་བ།

*ratnacandra*

The 272nd buddha in the first list, 271st in the second list, and 271st in the third list.

g.6954 Ratnacandra

*rin chen zla ba*

རིན་ཆེན་སྒྲ་བ།

*ratnacandra*

The 292nd buddha in the first list, 291st in the second list, and 291st in the third list.

g.6955 Ratnacūḍa

*gtsug na rin po che*

གཞུག་ན་རིན་པོ་ཆེ།

*ratnacūḍa*

The 297th buddha in the first list, 296th in the second list, and 296th in the third list.

g.6956 Ratnadeva

*rin chen lha*

རིན་ཆེན་ལྷ།

*ratnadeva*

The 190th buddha in the first list, 189th in the second list, and 189th in the third list.

g.6957 Ratnadhara

*rin chen mnga'*

རིན་ཆེན་མངའ།

*ratnadhara*

The 828th buddha in the first list, 827th in the second list, and 817th in the third list.

g.6958 Ratnagarbha

*rin chen snying*

རིན་ཆེན་སྟིང།

*ratnagarbha*

The 116th buddha in the first list, 116th in the second list, and 117th in the third list.

g.6959 Ratnagarbha

*rin chen snying po*

རིན་ཆེན་སྟིང་པོ།

*ratnagarbha*

The 299th buddha in the first list, 298th in the second list, and not listed in the third list.

g.6960 Ratnagarbha

*nor bu'i snying po*

ནོར་བུའི་སྟིང་པོ།

*ratnagarbha*

The 447th buddha in the first list, 446th in the second list, and 440th in the third list.

g.6961 Ratnāgni

*rin po che yi me*

རིན་པོ་ཆེ་ཡི་མེ།

*ratnāgni*

The 392nd buddha in the first list, 391st in the second list, and 385th in the third list.

g.6962 Ratnākara

*rin chen 'byung gnas*

རིན་ཆེན་འབྱུང་གནས།

*ratnākara*

The 103rd buddha in the first list, 103rd in the second list, and 104th in the third list.

g.6963 Ratnākara

*rin chen 'byung gnas*

རིན་ཆེན་འབྱུང་གནས།

*ratnākara*

The 154th buddha in the first list, 153rd in the second list, and 153rd in the third list.

g.6964 Ratnaketu

*rin chen tog*

རིན་ཆེན་རྟོག

*ratnaketu*

The 180th buddha in the first list, 179th in the second list, and 179th in the third list.

g.6965 Ratnaketu

*rin chen tog*

རིན་ཆེན་རྟོག

*ratnaketu*

The 204th buddha in the first list, 203rd in the second list, and 203rd in the third list.

g.6966 Ratnakīrti

*rin chen grags*

རིན་ཆེན་གྲགས།

*ratnakīrti*

The 143rd buddha in the first list, 143rd in the second list, and 143rd in the third list.

g.6967 Ratnakrama

*rin po che yi stabs*

རིན་པོ་ཆེ་ཡི་སྟབས།

*ratnakrama*

The 836th buddha in the first list, 835th in the second list, and 825th in the third list.

g.6968 Ratnapāṇi

*phyag na rin chen*

ཕྱག་ན་རིན་ཆེན།

*ratnapāṇi*

The 682nd buddha in the first list, 681st in the second list, and 673rd in the third list.

g.6969 Ratnaprabha

*rin chen 'od*

རིན་ཆེན་འོད།

*ratnaprabha*

The 203rd buddha in the first list, 202nd in the second list, and 202nd in the third list.

g.6970 Ratnaprabha

*rin chen 'od*

རིན་ཆེན་འོད།

*ratnaprabha*

The 561st buddha in the first list, 561st in the second list, and 554th in the third list.

g.6971 Ratnaprabhāsa

*rin chen 'od*

རིན་ཆེན་འོད།

*ratnaprabhāsa*

The 891st buddha in the first list, 890th in the second list, and 881st in the third list.

g.6972 Ratnapradatta

*rin chen rab sbyin*

རིན་ཆེན་རབ་སྦྱིན།

*ratnapradatta*

The 781st buddha in the first list, 780th in the second list, and 769th in the third list.

g.6973 Ratnapriya

*rin chen dgyes*

རིན་ཆེན་དགྲེས།

*ratnapriya*

The 876th buddha in the first list, 875th in the second list, and 866th in the third list.

g.6974 Ratnārci

*rin chen 'od zer*

རིན་ཆེན་འོད་ཟེར།

*ratnārci*

The 361st buddha in the first list, 360th in the second list, and 355th in the third list.

g.6975 Ratnaruta

*rin chen dbyangs*

རིན་ཆེན་དབྱངས།

*ratnaruta*

The 473rd buddha in the first list, 472nd in the second list, and 466th in the third list.

g.6976 Ratnaskandha

*rin chen phung po*

རིན་ཆེན་ཕུང་པོ།

*ratnaskandha*



The 307th buddha in the first list, 306th in the second list, and 301st in the third list.

g.6977 Ratnaskandha

*rin chen phung po*

རིན་ཆེན་ཕུང་པོ།

*ratnaskandha*

The 808th buddha in the first list, 807th in the second list, and 796th in the third list.

g.6978 Ratnaśrī

*rin po che yi dpal*

རིན་པོ་ཆེ་ཡི་དཔལ།

*ratnaśrī*

The 706th buddha in the first list, 705th in the second list, and 695th in the third list.

g.6979 Ratnasvaraghoṣa

*rin chen nga ro'i dbyangs*

རིན་ཆེན་ངའོ་འི་དབྱངས།

*ratnasvaraghoṣa*

The 974th buddha in the first list, 973rd in the second list, and 964th in the third list.

g.6980 Ratnatejas

*rin chen gzi brjid*

རིན་ཆེན་གཟི་བརྗིད།

*ratnatejas*

The 314th buddha in the first list, 313th in the second list, and 308th in the third list.

g.6981 Ratnavyūha

*rin chen bkod*

རིན་ཆེན་བཀོད།

*ratnavyūha*

The 499th buddha in the first list, 498th in the second list, and 492nd in the third list.

g.6982 Ratnayaśas

*rin chen grags pa*

རིན་ཆེན་གྲགས་པ།

*ratnayaśas*

The 403rd buddha in the first list, 402nd in the second list, and 396th in the third list.

g.6983 Ratnayaśas

*rin chen grags pa*

རིན་ཆེན་གྲགས་པ།

*ratnayaśas*

The 979th buddha in the first list, 978th in the second list, and 969th in the third list.

g.6984 Ratnottama

*rin chen mthon po*

རིན་ཆེན་མཐོན་པོ།

*ratnottama*

The 386th buddha in the first list, 385th in the second list, and 379th in the third list.

g.6985 Ratnottama

*rin chen mchog*

རིན་ཆེན་མཚོག།

*ratnottama*

The 501st buddha in the first list, 500th in the second list, and 494th in the third list.

g.6986 Ravishing

*yid 'phrog ma*

ཡིད་འཕྲོག་མ།

—

Mother of the buddha Vikrīḍitāvin.

g.6987 Ṛddhiketu

*rdzu 'phrul tog*

རྩུ་འཕྲུལ་རྟོག།

*ṛddhiketu*

The 909th buddha in the first list, 908th in the second list, and 899th in the third list.

g.6988 Reaching Awakening

*byang chub reg*

བྱང་ལྷུབ་རེག

—

Attendant of the buddha Durjaya.

g.6989 Reaching Liberation

*thar 'byor*

ཐར་འབྱོར།

—

Attendant of the buddha Laḍita.

g.6990 Reaching Liberation

*thar pa 'byor*

ཐར་པ་འབྱོར།

—

Birthplace of the buddha Arthasiddhi.

g.6991 Reaching the Meaningful Stage

*don yod go 'phang gnon*

དོན་ཡོད་གོ་འཕང་གནོན།

—

Foremost in terms of insight among the followers of the buddha Praśāntagāmin.

g.6992 Realization and Relinquishment

*rtogs pa spong ba*

རྟོགས་པ་སྦྱང་བ།

—

Birthplace of the buddha Śuddhasāgara.

g.6993 Realization of the Meaning

*don legs par dgongs*

དོན་ལེགས་པར་དགོངས།

—

Buddha in the presence of whom the buddha Nakṣatrarāja (528 according to the third enumeration) first gave rise to the mind of awakening.

g.6994 Realizer

*rtogs byed*

རྟོགས་བྱེད།

—

Name of a wandering mendicant (*parivrajaka*).

g.6995 Realizer

*rtogs byed*

རྟོགས་བྱེད།

—

Son of the buddha Guṇavisṛta.

g.6996 Realizer of Qualities

*yon tan rtogs byed*

ཡོན་ཏན་རྟོགས་བྱེད།

—

Mother of the buddha Puṣpaprabha.

g.6997 Realizing the Heard

*thos pa rtogs*

ཐོས་པ་རྟོགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Atiyaśas.

g.6998 Realm of Brahmā

*tshangs pa'i 'jig rten*

ཚངས་པའི་འཇིག་རྟེན།

*brahmaloka*

The realm (*loka*) or heaven of Brahmā, usually located just above the desire realm (*kāmadhātu*) as one of the first levels of the form realm (*rūpadhātu*) and equated with the state that one achieves in the first concentration (*dhyāna*).

g.6999 Reasoning Mind

*yid 'thad*

ཡིད་འགྲན།

—

A present buddha.

g.7000 Reasoning Mind

*yid 'thad*

ཡིད་འགྲན།

—

Attendant of the buddha Guṇagarbha.

g.7001 Reasoning Mind

*yid 'thad*

ཡིད་འགྲན།

—

Attendant of the buddha Padmaraśmi.

g.7002 Reasoning Mind

*yid 'thad*

ཡིད་འགྲན།

—

Attendant of the buddha Garjitasvara.

g.7003 Reasoning Mind

*yid 'thad*

ཡིད་འགྲན།

—

Father of the buddha Mañjughoṣa.

g.7004 Reasoning Mind

*yid 'thad*

ཡིད་འགྲན།

—

Father of the buddha Ratibala.

g.7005 Receiver of the Worship of the Worthy

*dgra bcom mchod gnas*

དགའ་བཙུམ་མཚོད་གནས།

—

Buddha in the presence of whom the buddha Ratnadhara (817 according to the third enumeration) first gave rise to the mind of awakening.

g.7006 Recipient of Divine Worship

*lha yi mchod gnas*

ལྷ་ཡི་མཚོད་གནས།

—

Buddha in the presence of whom the buddha Samṛddha (750 according to the third enumeration) first gave rise to the mind of awakening.

g.7007 Recipient of the World's Worship

*'jig rten mchod gnas*

འཇིག་རྟེན་མཚོད་གནས།

—

Foremost in terms of insight among the followers of the buddha Satyadeva.

g.7008 Reciter

*bsnyen pa*

བསྟེན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Krakucchanda.

g.7009 Recollecting the Words

*tshig len*

ཚིག་ལེན།

—

Son of the buddha Deveśvara.

g.7010 Red Eye

*mig dmar*

མིག་དམར།

—

Father of the buddha Amitabuddhi.

g.7011 Reeds of the Melody of Joy

*dga' dbyangs 'dam bu*

དགའ་དབྱངས་འདམ་བུ།

—

Attendant of the buddha Dṛḍhāvīkrama.

g.7012 Refined Joy

*dga' sbyangs*

དགའ་སྤྱངས།

—

Attendant of the buddha Dundubhimeghasvara.

g.7013 Regarded Well by the World

*'jig rten legs par lta*

འཇིག་རྟེན་ལེགས་པར་ལྟ།

—

Birthplace of the buddha Suvaktra.

g.7014 Relinquisher of Defilements

*nyon mongs spong*

ཉོན་མོངས་སྤོང།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vairocana.

g.7015 Relinquisher of the Lower Realms

*ngan song spong*

ངན་སོང་སྤོང།

—

Son of the buddha Pradīparāja.

g.7016 Relinquishing All Flaws and Obscurations of Arrogance

*rgyags pa'i skyon dang sgrib pa thams cad spangs pa*

རྒྱགས་པའི་སྐྱོན་དང་སྐྱིབ་པ་ཐམས་ཅད་སྤངས་པ།

—

Foremost in terms of insight among the followers of the buddha Vijita.

g.7017 Relinquishing All Suffering

*mya ngan thams cad gtong*

མྱ་ངན་ཐམས་ཅད་གཏོང་།

—

Mother of the buddha Aśoka.

g.7018 Relinquishing Harm

*gnod pa spangs*

གནོད་པ་སྦངས།

—

Buddha in the presence of whom the buddha Sthāmaśrī (743 according to the third enumeration) first gave rise to the mind of awakening.

g.7019 Relinquishing Suffering

*mya ngan spong*

མྱ་ངན་སྦྱང་།

—

Buddha in the presence of whom the buddha Devaraśmi (668 according to the third enumeration) first gave rise to the mind of awakening.

g.7020 Relinquishing the Lower Realms

*ngan song spong ba*

ངན་སོང་སྦྱང་བ།

—

Buddha in the presence of whom the buddha Vigataśoka (880 according to the third enumeration) first gave rise to the mind of awakening.

g.7021 Relinquishment and Acumen

*spong spobs*

སྦྱང་སྦྱོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Deśamūḍha.

g.7022 Relinquishment Endowed with Gathering

*tshogs can spong*

ཚོགས་ཅན་སྦྱང་།



—

Mother of the buddha Gaṇendra.

g.7023 Relinquishment of Fact and Nonfact

*gnas dang gnas ma yin pa spong ba*

གནས་དང་གནས་མ་ཡིན་པ་སྲོང་བ།

—

Father of the buddha Sthitagandha.

g.7024 Relinquishment of Flaws

*nyes pa spong*

ཉེས་པ་སྲོང་།

—

Mother of the buddha Aśokarāṣṭra.

g.7025 Relinquishment of the Lower Realms

*ngan song spong*

ངན་སོང་སྲོང་།

—

Foremost in terms of insight among the followers of the buddha Sārodgata.

g.7026 Relinquishment of the Subtle

*phra ba spong*

ཕ་བ་སྲོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Upakāragati.

g.7027 Relinquishment through Seeing

*methong bas spong*

མཐོང་བས་སྲོང་།

—

Foremost in terms of insight among the followers of the buddha Sucīṃnavipāka.

g.7028 Relinquishment with Leonine Strength

*seng ge'i mthu rtsal dor*

སེང་གའི་མཐུ་ཕྱུང་དོར།

—

Son of the buddha Madaprahīṇa.

g.7029 Remaining Detached

*chags pa med par gnas pa*

ཆགས་པ་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahāsthāman.

g.7030 Remaining Detached

*chags pa med par gnas pa*

ཆགས་པ་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnāgni.

g.7031 Remaining Free from Delusion

*'khrul pa med par gnas pa*

འཇུལ་པ་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Surāṣṭra.

g.7032 Remaining Free from Delusion

*gti mug med par gnas pa*

གཏི་མུག་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bodhidhvaja.

g.7033 Remaining Immutable

*g.yo ba med par gnas pa*

གཡོ་བ་མེད་པར་གནས་པ།

—

Attendant of the buddha Śodhita.

g.7034 Remaining in Beauty

*mdzes par gnas*

མཛེས་པར་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sudhana.

g.7035 Remaining in Mind

*blo la gnas*

སྣོ་ལ་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Suprabha.

g.7036 Remaining Renown

*grags par gnas*

གྲགས་པར་གནས།

—

Foremost in terms of insight among the followers of the buddha Ratnaśrī.

g.7037 Remaining Undaunted

*bag mi tsha bar gnas*

བག་མི་ཚེ་བར་གནས།

—

Buddha in the presence of whom the buddha Kṣemapriya (927 according to the third enumeration) first gave rise to the mind of awakening.

g.7038 Remaining Undaunted by Means of All Qualities

*yon tan thams cad kyis bag tsha ba med par gnas pa*

ཡོན་ཏན་ཐམས་ཅད་ཀྱིས་བག་ཚེ་བ་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Hitaiṣin.

g.7039 Remaining Unimpeded

*thogs pa med par gnas*

ཐོགས་པ་མེད་པར་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sumedhas.

g.7040 Remaining Unperturbed

*khruḡs pa med par gnas pa*

ལྷགས་པ་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānaśūra.

g.7041 Remaining Unperturbed

*khruḡs pa med par gnas pa*

ལྷགས་པ་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmapradīpākṣa.

g.7042 Remaining Unperturbed

*khruḡs pa med par gnas*

ལྷགས་པ་མེད་པར་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ugratejas.

g.7043 Remedy

*gnyen po*

གཉེན་པོ།

—

Son of the buddha Pratibhānacakṣus.

g.7044 Remote and Delightful

*dben zhing skyid pa*

དབེན་ཞིང་སྐྱིད་པ།

—

Birthplace of the buddha Vaidyarāja.

g.7045 Renouncing Intoxication

*myos pa spong*

ལྷོས་པ་སྟོང་།

—

Buddha in the presence of whom the buddha Mānajaha (886 according to the third enumeration) first gave rise to the mind of awakening.

g.7046 Renown

*rnam par grags pa'i sgra*

རྣམ་པར་གྲགས་པའི་སྒྲ།

—

Foremost in terms of insight among the followers of the buddha Prabhāṃkara.

g.7047 Renown

*snyan par grags*

སྟོན་པར་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Maruttejas.

g.7048 Renown

*snyan grags*

སྟོན་གྲགས།

—

Buddha in the presence of whom the buddha Praśāntagātra (628 according to the third enumeration) first gave rise to the mind of awakening.

g.7049 Renown of Infinite Qualities

*yon tan mtha' yas grags*

ཡོན་ཏན་མཐའ་ཡས་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Avraṇa.

g.7050 Renown of Precious Qualities

*yon tan rin chen rnam par grags*

ཡོན་ཏན་རིན་ཆེན་རྣམ་པར་གྲགས།

—

Attendant of the buddha Keturāṣṭra.

g.7051 Renowned

*grags ldan*

གྲགས་ལྡན།

—

Attendant of the buddha Jñānakīrti.

g.7052 Renowned as a Sage

*thub par grags*

ཐུབ་པར་གྲགས།

—

Buddha in the presence of whom the buddha Lokottīrṇa (181 according to the third enumeration) first gave rise to the mind of awakening.

g.7053 Renowned Carefulness

*bag yod nam par grags pa*

བག་ཡོད་ནཱ་པར་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Deveśvara.

g.7054 Renowned Detachment

*sred med grags*

སྲིད་མེད་གྲགས།

—

Attendant of the buddha Dīptatejas.

g.7055 Renowned Excellent Intention

*legs bsams grags ma*

ལེགས་བསམས་གྲགས་མ།

—

Mother of the buddha Abhaya.

g.7056 Renowned for Excellence in Practice

*legs bsgrubs grags*

ལེགས་བསྐྱབས་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Caraṇabhrāja.

g.7057 Renowned Illumination of the Directions

*phyogs gsal grags*

ཕྱོགས་གསལ་གྲགས།

—

Father of the buddha Sūrya.

g.7058 Renowned Light

*grags par snang*

གྲགས་པར་སྣང།

—

Birthplace of the buddha Praśānta.

g.7059 Renowned Qualities

*yon tan grags pa*

ཡོན་ཏན་གྲགས་པ།

—

Son of the buddha Arthadarśin.

g.7060 Renowned Qualities

*yon tan grags pa*

ཡོན་ཏན་གྲགས་པ།

—

Attendant of the buddha Mahātejas.

g.7061 Renowned Qualities

*yon tan grags*

ཡོན་ཏན་གྲགས།

—

Attendant of the buddha Ratnacandra.

g.7062 Renowned Realization

*snyan par dgongs*

སྐྱེན་པར་དགོངས།

—

Buddha in the presence of whom the buddha Saṃpannakīrti (512 according to the third enumeration) first gave rise to the mind of awakening.

g.7063 Renowned Ruler

*grags dbang*

གྲགས་དབང།

—

Father of the buddha Vibhaktagātra.

g.7064 Renowned Son of the God of Wealth

*nor lha'i bu*

ནོར་ལྷའི་བུ།

—

Buddha in the presence of whom the buddha Satyacara (368 according to the third enumeration) first gave rise to the mind of awakening.

g.7065 Renowned Teacher

*ston pa grags*

སྐྱེན་པ་གྲགས།

—

Son of the buddha Bodhyaṅgapuṣpa.

g.7066 Renowned Vision

*mthong bar grags*

མཐོང་བར་གྲགས།

—

Buddha in the presence of whom the buddha Brahmavasū (672 according to the third enumeration) first gave rise to the mind of awakening.

g.7067 Renowned Wisdom

*blo grags*

བློ་གྲགས།

—

Foremost in terms of insight among the followers of the buddha Vimalakīrti.

g.7068 Residing in Supreme Qualities



*yon tan mchog la gnas pa*

ཡོན་ཏན་མཚོག་ལ་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Maṅgalin.

g.7069 Residing within Precious Liberation

*shin tu rnam par grol ba'i rin po che la rab tu gnas pa*

ཤིན་ཏུ་རྣམ་པར་གྲོལ་བའི་རིན་པོ་ཆེ་ལ་རབ་ཏུ་གནས་པ།

—

Foremost in terms of insight among the followers of the buddha Jñānakośa.

g.7070 Resounding Fame

*rnam par grags pa'i sgra*

རྣམ་པར་གྲགས་པའི་སྒྲ།

—

Attendant of the buddha Ratnagarbha.

g.7071 Revealing the Gathering of the Invincible Indeterminate Array

*mi gnas pa'i bkod pa thub pa med pa'i tshogs ston pa*

མི་གནས་པའི་བཀོད་པ་ཐུབ་པ་མེད་པའི་ཚོགས་སྟོན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānin.

g.7072 Reveling

*rnam par rol pa can*

རྣམ་པར་རོལ་པ་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pradyotarāja.

g.7073 Reveling

*rnam par rol pa*

རྣམ་པར་རོལ་པ།

—

Father of the buddha Sthāmaprāpta.

g.7074 Reveling in the Superknowledge of Seeing the Ten Directions

*phyogs bcu mthong bas rnam par rtse ba'i mngon par shes pa*

ཕྱོགས་བརྒྱམ་ཐོང་བས་རྣམ་པར་ཚེ་བའི་མངོན་པར་ཤེས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vaidūryagarbha.

g.7075 Reveling in the Superknowledges

*mngon par shes pa rnam par rol pa*

མངོན་པར་ཤེས་པ་རྣམ་པར་རོལ་པ།

—

Birthplace of the buddha Siṃhadhvaja.

g.7076 Reveling Lion

*seng ges rnam par rol pa*

སེང་གེས་རྣམ་པར་རོལ་པ།

—

Father of the buddha Ojaṅgama.

g.7077 Reveling Roar

*rnam par rtse ba'i nga ro*

རྣམ་པར་ཚེ་བའི་ངར།

—

Son of the buddha Māraṣayaṃkara.

g.7078 Reveling with Superknowledge

*mngon par shes pas rnam par brtse ba*

མངོན་པར་ཤེས་པས་རྣམ་པར་བརྟེ་བ།

—

Foremost in terms of insight among the followers of the buddha Avabhāśadarśin.

g.7079 Reveling with Superknowledge

*mngon par shes pas rnam par brtse ba*

མངོན་པར་ཤེས་པས་རྣམ་པར་བརྟེ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śodhita.

g.7080 Revered by Gods

*lha yis phyag byas pa*

ལྷ་ཡིས་ཕྱག་བྱས་པ།

—

Birthplace of the buddha Mahātejas.

g.7081 Revered by Opponents

*rgol bas mchod*

རྟོལ་བས་མཚོད།

—

Attendant of the buddha Abhaya.

g.7082 Revolving Mind

*rnam grangs sems*

རྣམ་གྲངས་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratna.

g.7083 Ribbon of Joy

*be'u dga'*

བེའུ་དགའ།

—

Father of the buddha Vimatijaha.

g.7084 Rich Array of Excellence

*bkod pa sna tshogs bzang po*

བཀོད་པ་སྣ་ཚོགས་བཟང་པོ།

—

Birthplace of the buddha Dharmakūṭa.

g.7085 Rich Connections

*sna tshogs rjes su 'brel ba*

སྣ་ཚོགས་རྗེས་སུ་འབྲེལ་བ།

—

Birthplace of the buddha Girīndrakalpa.

g.7086 Rich Mind

*'byor pa'i blo*

འབྲོར་པའི་བློ།

—

Attendant of the buddha Mahādatta.

g.7087 Rich Treasury

*'byor pa'i mdzod*

འབྲོར་པའི་མཛོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nala.

g.7088 Riches

*nor 'byor pa*

ནོར་འབྲོར་པ།

—

Birthplace of the buddha Suprabha.

g.7089 Rising like a Mountain

*ri ltar brtsegs*

རི་ལྷུང་བརྟེན་པ།

—

Foremost in terms of insight among the followers of the buddha Ratnāgni.

g.7090 Rising Mountain

*ri bo brtsegs pa*

རི་བོ་བརྟེན་པ།

—

Birthplace of the buddha Meruprabha.

g.7091 River of Purity

*chu bo rnam dag*

ཚུ་བོ་རྣམ་དག།

—

Buddha in the presence of whom the buddha Caraṇabhrāja (930 according to the third enumeration) first gave rise to the mind of awakening.

g.7092 Roar Adorned with a Hundred Thousand Virtues

*dge ba brgya stong gis rab tu brgyan pa'i nga ro*

དགེ་བ་བརྒྱ་སྟོང་གིས་རབ་ཏུ་བརྒྱན་པའི་ངོ་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mayūra.

g.7093 Roar Adorned with the Splendor of the Sun

*nyi ma'i gzi brjid kyis rab tu brgyan pa'i nga ro*

ཉིམ་འི་གཟི་བརྗིད་ཀྱིས་རབ་ཏུ་བརྒྱན་པའི་ངོ་།

—

Attendant of the buddha Jñānin.

g.7094 Roar Attainment

*nga ro thob*

ངོ་རྩོབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahendra.

g.7095 Roar in the Brahmā Melody

*nga ro tshangs pa'i dbyangs*

ངོ་རྩོམ་པའི་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃha.

g.7096 Roar of Bliss

*nga ro bde*

ངོ་བདེ།

—

Son of the buddha Varabodhigati.

g.7097 Roar of Liberation

*thar pa'i nga ro*

ཐར་པའི་ངར།

—

Mother of the buddha Ratnaruta.

g.7098 Roar of Liberation

*thar pa'i nga ro*

ཐར་པའི་ངར།

—

Mother of the buddha Suyajña.

g.7099 Roar of Loving Kindness

*byams pa'i nga ro*

བྱམས་པའི་ངར།

—

Foremost in terms of insight among the followers of the buddha Ananta-  
gūṇatejorāśi.

g.7100 Roar of Merit

*bsod nams nga ro*

བསོད་ནམས་ངར།

—

Mother of the buddha Vikrīḍitāvin.

g.7101 Roar of Retention

*gzungs kyi nga ro*

གཟུངས་ཀྱི་ངར།

—

Father of the buddha Brahmavasū.

g.7102 Roar of Reveling by Means of the Qualities of the Buddhas

*sangs rgyas kyi yon tan gyis rnam par rtse ba'i nga ro*

སངས་རྒྱས་ཀྱི་ཡོན་ཏན་གྱིས་རྣམ་པར་རྗེ་བའི་ངར།

—

Attendant of the buddha Smṛtiprabha.

g.7103 Roar of the Teaching of Truth

*bden par smra ba'i nga ro*

བདེན་པར་སྒྲུབ་པའི་ངའོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Vighuṣṭatejas.

g.7104 Roar of Virtue

*dge ba'i nga ro*

དགེ་བའི་ངའོ།

—

Mother of the buddha Matimat.

g.7105 Roar of Wisdom

*ye shes nga ro*

ཡེ་ཤེས་ངའོ།

—

Foremost in terms of insight among the followers of the buddha Sudhana.

g.7106 Roar That Causes Widespread Happiness and Freedom from  
Pain

*skye bo mang po mngon par dga' zhing mya ngan med pa'i nga ro*

སྐྱེ་བོ་མང་པོ་མཛོན་པར་དགའ་ཞིང་ལྷ་རྩུ་རན་མེད་པའི་ངའོ།

—

A universal monarch.

g.7107 Roar That Relinquishes Enemies

*dgra spong nga ro*

དགའ་སྦྲོང་ངའོ།

—

Son of the buddha Amṛtādhipa.

g.7108 Roaring Acumen

*spobs pa'i nga ro*

སྦྲོབས་པའི་ངའོ།

—

Foremost in terms of insight among the followers of the buddha  
Kṣemottamarāja.

g.7109 Roaring Discussion

*gleng ba'i nga ro*

གློང་བའི་ངའོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Suraśmi.

g.7110 Roaring in the Lion Voice of the Royal Master of Melodies

*dbyangs kyi dbang phyug gi rgyal po seng ge'i sgra nam par sgrogs pa*

དབྱངས་ཀྱི་དབང་ཕྱུག་གི་རྒྱལ་པོ་སེང་གེའི་སྒྲ་རྣམ་པར་སྒྲོགས་པ།

—

Son of the buddha Jñānin.

g.7111 Roaring like a Lion

*seng ge'i sgra sgrogs*

སེང་གེའི་སྒྲ་སྒྲོགས།

—

Foremost in terms of insight among the followers of the buddha  
Abhyudgataśrī.

g.7112 Roaring like a Lion

*seng ge'i sgra sgrogs*

སེང་གེའི་སྒྲ་སྒྲོགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Vaidyādhīpa.

g.7113 Roaring Lion

*seng ge'i sgra sgrogs pa*

སེང་གེའི་སྒྲ་སྒྲོགས་པ།

—

Birthplace of the buddha Siṃha.

g.7114 Roaring Nāga Melody

*klu dbyangs nga ro*

ལུ་དབྱངས་ངའོ།

—



Father of the buddha Varuṇa.

g.7115 Roaring Thunder

*'brug sgra nga ro*

འབྲུག་སྒྲ་ངར།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vimuktaketu.

g.7116 Roaring Thunder

*'brug sgra sgrogs*

འབྲུག་སྒྲ་སྒོག་ས།

—

Foremost in terms of insight among the followers of the buddha Dharmavikrāmin.

g.7117 Roca

*snang mdzad · snang ba mdzad pa*

སྒྲ་མཛད། · སྒྲ་བ་མཛད་པ།

*roca*

The 1004th buddha in the first list, 1003rd in the second list, and 994th in the third list.

g.7118 Royal Banner

*dbang po'i rgyal mtshan*

དབང་པོའི་རྒྱལ་མཚན།

—

Birthplace of the buddha Janendrakalpa.

g.7119 Royal Friend

*bshes gnyen rgyal po*

བཤེས་གཉེན་རྒྱལ་པོ།

—

Attendant of the buddha Maṅgala.

g.7120 Royal Gift

*rgyal byin*

རྒྱལ་བྱིན།

—

Son of the buddha Rājan.

g.7121 Royal Gift

*rgyal byin*

རྒྱལ་བྱིན།

*rājadāna*

Son of the buddha Pratibhānakīrti.

g.7122 Royal Gift

*rgyal byin*

རྒྱལ་བྱིན།

*rājadāna*

Son of the buddha Jīvaka.

g.7123 Royal Gift

*rgyal byin*

རྒྱལ་བྱིན།

*rājadāna*

Son of the buddha Yaśottara.

g.7124 Royal Gift

*rgyal byin*

རྒྱལ་བྱིན།

*rājadāna*

Attendant of the buddha Prasanna.

g.7125 Royal Gift

*rgyal byin*

རྒྱལ་བྱིན།

*rājadāna*

Son of the buddha Ratnasvaraghoṣa.

g.7126 Royal Intelligence

*mi dbang blo gros*

མི་དབང་བློ་གྲོས།

—

Foremost in terms of insight among the followers of the buddha Jñānaśūra.

g.7127 Royal Lamp

*sgron ma'i rgyal po*

སློན་མའི་རྒྱལ་པོ།

—

Buddha in the presence of whom the buddha Yaśottara (204 according to the third enumeration) first gave rise to the mind of awakening.

g.7128 Royal Leader

*kha lo sgyur ba'i rgyal po*

ཁ་ལོ་སྐུར་བའི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Padmaskandha.

g.7129 Royal Leader Endowed with the Gathering

*tshogs can gtso rgyal*

ཚོགས་ཅན་གཙོ་རྒྱལ།

—

Mother of the buddha Askhalitabuddhi.

g.7130 Royal Limbs

*yan lag rgyal po*

ཡན་ལག་རྒྱལ་པོ།

—

Attendant of the buddha Uttamadeva.

g.7131 Royal Master of Delightful Melody

*yid du 'ong ba'i dbyangs kyi dbang phyug rgyal po*

ཡིད་དུ་འོང་བའི་དབྱངས་ཀྱི་དབང་ཕུག་རྒྱལ་པོ།

—

Mother of the buddha Praśāntagāmin.

g.7132 Royal Master of Fragrances

*spos kyi dbang phyug rgyal po*

སྤོས་ཀྱི་དབང་ཕུག་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Udadhi.

g.7133 Royal Master of Retention

*gzungs kyi dbang phyug rgyal po*

གཟུངས་ཀྱི་དབང་ཕྱུག་རྒྱལ་པོ།

—

Foremost in terms of insight among the followers of the buddha Ugratejas.

g.7134 Royal Master of Retention

*gzungs kyi dbang phyug rgyal po*

གཟུངས་ཀྱི་དབང་ཕྱུག་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Prabhamkara.

g.7135 Royal Radiance

*rgyal po'i 'od*

རྒྱལ་པོའི་འོད།

—

Mother of the buddha Rājan.

g.7136 Royal Roar

*rgyal po'i nga ro*

རྒྱལ་པོའི་ངོ་རྒོལ།

—

Buddha in the presence of whom the buddha Vigatabhaya (135) first gave rise to the mind of awakening.

g.7137 Royal Subjugator

*nam par gnon pa'i rgyal po*

རྣམ་པར་གཞོན་པའི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vikrāntagamin.

g.7138 Royal Thunder

*'brug sgra'i rgyal po*

འབྲུག་སྐྱའི་རྒྱལ་པོ།

—

Son of the buddha Cīṛṇabuddhi.

g.7139 Royal Tree

*ljon shing dbang po*

ལྷོན་ཤིང་དབང་པོ།

—

Father of the buddha Puṃgava.

g.7140 Royalty

*rgyal rigs*

རྒྱལ་རིགས།

—

Attendant of the buddha Uccaratna.

g.7141 Ṛṣideva

*lha yi drang srong*

ལྷ་ཡི་དྲང་སྲོང་།

*rṣideva*

The 407th buddha in the first list, 406th in the second list, and 400th in the third list.

g.7142 Ṛṣīndra

*drang srong dbang po*

དྲང་སྲོང་དབང་པོ།

*rṣīndra*

The 770th buddha in the first list, 769th in the second list, and 759th in the third list.

g.7143 Ṛṣiprasanna

*drang srong gsal ba*

དྲང་སྲོང་གསལ་བ།

*rṣiprasanna*

The 944th buddha in the first list, 943rd in the second list, and 934th in the third list.

g.7144 Ruler

*dbang po*

དབང་པོ།

—

Son of the buddha Indra.

g.7145 Ruler Gift

*dbang pos byin*

དབང་པོས་བྱིན།

—

Attendant of the buddha Jagatpūjita.

g.7146 Ruler of Demigods

*lha ma yin gyi bdag mo*

ལྷ་མ་ཡིན་གྱི་བདག་མོ།

—

Mother of the buddha Rāhudeva.

g.7147 Ruler of Gods

*lha yi dbang phyug*

ལྷ་ཡི་དབང་ཕྱུག

—

Mother of the buddha Ratnapradatta.

g.7148 Ruler of Gods

*lha yi dbang phyug*

ལྷ་ཡི་དབང་ཕྱུག

—

Mother of the buddha Mahātejas.

g.7149 Ruler of Gods

*lha yi dbang phyug ma*

ལྷ་ཡི་དབང་ཕྱུག་མ།

—

Mother of the buddha Acala.

g.7150 Ruler of Gods

*lha yi dbang phyug ma*

ལྷ་ཡི་དབང་ཕྱུག་མ།

—

Mother of the buddha Devarāja.

g.7151 Ruler of Humanity

*mi yi dbang phyug ma*

མི་ཡི་དབང་ཕྱུག་མ།

—

Mother of the buddha Uccaratna.

g.7152 Ruler of Humans

*skye bo'i dbang po*

སྐྱེ་བོའི་དབང་པོ།

—

Father of the buddha Satyaruta.

g.7153 Ruler of Humans

*skye ba'i dbang po*

སྐྱེ་བའི་དབང་པོ།

—

Father of the buddha Pūrṇacandra.

g.7154 Ruler of Men

*skye dbang*

སྐྱེ་དབང།

—

Attendant of the buddha Anunnata.

g.7155 Ruler of Men

*skye dbang*

སྐྱེ་དབང།

—

Son of the buddha Kusumadeva.

g.7156 Ruler of Men

*skye dbang*

སྐུ་དབང་།

—

Father of the buddha Sūryaprabha.

g.7157 Ruler of Men

*skye dbang*

སྐུ་དབང་།

—

Son of the buddha Jyotiṣka.

g.7158 Ruler of Men

*skye dbang*

སྐུ་དབང་།

—

Father of the buddha Kusumanetra.

g.7159 Ruler of Victors

*rgyal ba'i dbang po*

རྒྱལ་བའི་དབང་པོ།

—

Father of the buddha Drumendra.

g.7160 Ruler Qualities

*yon tan dbang po*

ཡོན་ཏན་དབང་པོ།

—

Father of the buddha Viraja.

g.7161 Ruler Radiance

*dbang po'i 'od zer*

དབང་པོའི་འོད་ཟེར།

—

Son of the buddha Jagatpūjita.

g.7162 Ruling Banner

*rgyal mtshan dbang po*

རྒྱལ་མཚན་དབང་པོ།



—

Father of the buddha Indra.

g.7163 Ruling Light

*dbang po 'od*

དབང་པོ་འོད།

—

Mother of the buddha Druma.

g.7164 Sacred Dharma

*dam chos*

དམ་ཚཱ་ས།

—

Attendant of the buddha Brahmā.

g.7165 Sacrifice

*mchod sbyin*

མཚོད་སྦྱིན།

—

Attendant of the buddha Vaśavartirāja.

g.7166 Sacrifice

*mchod byin*

མཚོད་བྱིན།

—

Son of the buddha Praśasta.

g.7167 Sacrifice Gift

*mchod sbyin byin*

མཚོད་སྦྱིན་བྱིན།

—

Son of the buddha Asaṅgamati.

g.7168 Sacrifice Gift

*mchod sbyin byin*

མཚོད་སྦྱིན་བྱིན།

—

Buddha in the presence of whom the buddha Padmakośa (721 according to the third enumeration) first gave rise to the mind of awakening.

g.7169 Sacrifice Gift

*mchod sbyin byin*

མཚོད་སྦྱིན་བྱིན།

—

Buddha in the presence of whom the buddha Brahmarāja (897 according to the third enumeration) first gave rise to the mind of awakening.

g.7170 Sacrifice of the Strong Accomplishment of Power

*mtshu rtsal stobs grub mchod sbyin*

མཐུ་རྩལ་སྦོབས་གྲུབ་མཚོད་སྦྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Arajas.

g.7171 Sadgaṇin

*legs tshogs can*

ལེགས་ཚོགས་ཅན།

*sadgaṇin*

The 345th buddha in the first list, 344th in the second list, and 339th in the third list.

g.7172 Saga

*sa ga*

ས་ག།

—

A minister.

g.7173 Saga

*sa ga*

ས་ག།

—

Father of the buddha Jayanandin.

g.7174 Saga

*sa ga*

ས་ག

—

Father of the buddha Chedana.

g.7175 Sāgara

*rgya mtsho*

སྐ་མཚོ།

*sāgara*

The 387th buddha in the first list, 386th in the second list, and 380th in the third list.

g.7176 Sage

*drang srong*

སང་སྟོང།

—

Son of the buddha Tiṣya.

g.7177 Sage

*drang srong*

སང་སྟོང།

—

Attendant of the buddha Guṇakīrti.

g.7178 Sage

*drang srong*

སང་སྟོང།

—

Son of the buddha Yaśomitra.

g.7179 Sage

*drang srong*

སང་སྟོང།

—

Attendant of the buddha Dharmakośa.

g.7180 Sage Faith

*drang srong dad pa*

བྲང་སྲོང་དང་པལ།

—

Birthplace of the buddha Arthakīrti.

g.7181 Sage Friend

*drang srong bshes gnyen*

བྲང་སྲོང་བཤེས་གཉེན།

—

Father of the buddha Ṛṣideva.

g.7182 Sage Gift

*drang srong byin*

བྲང་སྲོང་བྱིན།

—

Son of the buddha Sugandha.

g.7183 Sage Gift

*drang srong byin*

བྲང་སྲོང་བྱིན།

—

Son of the buddha Guṇakīrti.

g.7184 Sage Gift

*drang srong byin*

བྲང་སྲོང་བྱིན།

—

Son of the buddha Ṛṣīndra.

g.7185 Sage Intelligence

*drang srong blo*

བྲང་སྲོང་བློ།

—

Father of the buddha Hutārci.

g.7186 Sage Joy

*drang srong dga'*

བྲང་སྲོང་དགའ།

—

Mother of the buddha Sugandha.

g.7187 Sage Leader

*drang srong gtso*

དང་སྲོང་གཙོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vigatabhaya.

g.7188 Sage Mind

*drang srong blo*

དང་སྲོང་བློ།

—

Attendant of the buddha Susthita.

g.7189 Sage of Clear Mind

*drang srong sems gsal*

དང་སྲོང་སེམས་གསལ།

—

Father of the buddha Hitaiṣin.

g.7190 Sage Realization

*drang srong rtogs*

དང་སྲོང་རྟོགས།

—

Foremost in terms of insight among the followers of the buddha Chedana.

g.7191 Sahitaraśmi

*'od zer ldan pa*

འོད་ཟེར་ལྷན་པ།

*sahitaraśmi*

The 364th buddha in the first list, 363rd in the second list, and 358th in the third list.

g.7192 Śailendrarāja

*ri dbang rgyal po*

འི་དབང་རྒྱལ་པོ།

*śailendrarāja*

The 186th buddha in the first list, 185th in the second list, and 185th in the third list.

g.7193 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.7194 Śākyamuni

*shAkya thub pa · shAkya skyes mchog*

ཤཱཀ་ཐུབ་པ། · ཤཱཀ་སྐྱེས་མཚོན།

*śākyamuni*

An epithet for the historical Buddha, Siddhārtha Gautama: he was a muni (“capable one”) from the Śākya clan. In this text and elsewhere, he is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon. In the first list an alternative epithet of his, “Supreme of the Śākyas” (*shAkya skyes mchog*) is used. He is counted as the 4th buddha in all three lists found in this sūtra.

g.7195 Śākyamuni

*shAkya thub*

ཤཱཀ་ཐུབ།

*śākyamuni*

Buddha in the presence of whom the buddha Śākyamuni (4 according to the third enumeration) first gave rise to the mind of awakening.

g.7196 Śāla Eye

*sA la'i mig*

སྤྲུལ་འཛི་མིག

—

Foremost in terms of miraculous abilities among the followers of the buddha Satyaketu.

g.7197 Śāla King

*sa la'i rgyal po*

ས་ལའི་རྒྱལ་པོ།

—

Father of the buddha Dṛḍha.

g.7198 Śāla King

*sA la'i rgyal po*

སྤྲུལ་འཛི་རྒྱལ་པོ།

—

Father of the buddha Samṛddha.

g.7199 Śāla Lady

*sA la bdag*

སྤྲུལ་བདག

—

Mother of the buddha Ugra.

g.7200 Śāla Light

*sA la'i 'od*

སྤྲུལ་འཛི་འོད།

—

Mother of the buddha Harṣadatta.

g.7201 Śāla Light

*sA la'i 'od*

སྤྲུལ་འཛི་འོད།

—

Mother of the buddha Ratnadeva.

g.7202 Śāla Ruler

*sA la'i dbang po*

སྤྱ་ལའི་དབང་པོ།

—

Birthplace of the buddha Jagatpūjita.

g.7203 Salty Gift

*tshwa rgo byin*

ཚྲོ་ལྷི་མོ།

—

Attendant of the buddha Gaṇimuktirāja.

g.7204 Samadhyāyin

*bsam gtan snyoms*

བསམ་གཏན་སྣོམ་ས།

*samadhyāyin*

The 786th buddha in the first list, 785th in the second list, and 775th in the third list.

g.7205 Samāhitātman

*mnyam gzhag bdag nyid*

མཉམ་གཞག་བདག་ཉིད།

*samāhitātman*

The 660th buddha in the first list, 659th in the second list, and 651st in the third list.

g.7206 Samantadarśin

*kun gzigs · kun du gzi brjid*

ཀུན་གཟིགས། · ཀུན་དུ་གཟི་བརྗིད།

*samantadarśin*

The 427th buddha in the first list, 426th in the second list, and 420th in the third list. The translation is tentative; *kun gzigs* found in list three corresponds to *Samantadarśin*, but *kun du gzi brjid* found in list one and two would expect \**Samantatejas*.

g.7207 Same Image

*bzhin 'dra*

བཞིན་འདྲ།

—



Son of the buddha Vairocana.

g.7208 Saṃgīti

*glu dbyangs*

སྐྱུ་དབྱངས།

*saṃgīti*

The 959th buddha in the first list, 958th in the second list, and 949th in the third list.

g.7209 Saṃjaya

*kun rgyal*

ཀུན་རྒྱལ།

*saṃjaya*

The 316th buddha in the first list, 315th in the second list, and 310th in the third list.

g.7210 Saṃjaya

*kun rgyal*

ཀུན་རྒྱལ།

*saṃjaya*

The 509th buddha in the first list, 509th in the second list, and 502nd in the third list.

g.7211 Saṃpannakīrti

*grags rdzogs · grags pa rdzogs pa*

གྲགས་རྫོགས། · གྲགས་པ་རྫོགས་པ།

*saṃpannakīrti*

The 134th buddha in the first list, 134th in the second list, and 134th in the third list.

g.7212 Saṃpannakīrti

*grags pa rdzogs ldan · grags rdzogs*

གྲགས་པ་རྫོགས་ལྡན། · གྲགས་རྫོགས།

*saṃpannakīrti*

The 519th buddha in the first list, 519th in the second list, and 512th in the third list.

g.7213 Samṛddha

*'byor par ldan*

འབྱོར་པར་ལྷན།

*samṛddha*

The 220th buddha in the first list, 219th in the second list, and 219th in the third list.

g.7214 Samṛddha

*'byor ldan*

འབྱོར་ལྷན།

*samṛddha*

The 475th buddha in the first list, 474th in the second list, and 468th in the third list.

g.7215 Samṛddha

*'byor ldan*

འབྱོར་ལྷན།

*samṛddha*

The 761st buddha in the first list, 760th in the second list, and 750th in the third list.

g.7216 Samṛddhajñāna

*ye shes 'byor ldan*

ཡེ་ཤེས་འབྱོར་ལྷན།

*samṛddhajñāna*

The 680th buddha in the first list, 679th in the second list, and 671st in the third list.

g.7217 Samṛddhayaśas

*'byor ldan grags pa*

འབྱོར་ལྷན་གྲགས་པ།

*samṛddhayaśas*

The 840th buddha in the first list, 839th in the second list, and 829th in the third list.

g.7218 Saṃtoṣaṇa

*kun dga' mdzad*

ཀུན་དག་འཇོན།

*saṃtoṣaṇa*

The 651st buddha in the first list, 650th in the second list, and 642nd in the third list.

g.7219 Samudradatta

*rgya mtshos byin*

ཀླུ་མཚོས་བྱིན།

*samudradatta*

The 503rd buddha in the first list, 503rd in the second list, and 496th in the third list.

g.7220 Śanairgāmin

*dal bzhud*

དལ་བཞུད།

*śanairgāmin*

The 454th buddha in the first list, 453rd in the second list, and 447th in the third list.

g.7221 Sandalwood

*tsan dan*

ཅན་དན།

—

Father of the buddha Pradīpa.

g.7222 Sandalwood

*tsan dan*

ཅན་དན།

—

Son of the buddha Parvatendra.

g.7223 Sandalwood

*tsan dan*

ཅན་དན།

—

Son of the buddha Marutpūjita.

g.7224 Sandalwood

*tsan dan*

ཅན་དན།

—

Birthplace of the buddha Girikūṭaketu.

g.7225 Sandalwood Fragrance

*tsan dan bsung*

ཅན་དན་བསུང་།

—

Mother of the buddha Vaidyarāja.

g.7226 Sandalwood Fragrance

*tsan dan spos*

ཅན་དན་སྤྲོས།

—

Buddha in the presence of whom the buddha Laḍitakrama (797 according to the third enumeration) first gave rise to the mind of awakening.

g.7227 Sandalwood Joy

*tsan dan dga'*

ཅན་དན་དགའ།

—

Son of the buddha Sūkṣmabuddhi.

g.7228 Sandalwood Light

*tsan dan 'od*

ཅན་དན་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anilavegagāmin.

g.7229 Saṅgila

*sang ghila*

སང་གླིལ།

—

Attendant of the buddha Merudhvaja.

g.7230 Sañjayin

*sdom can*

སྣམ་ཅན།

*sañjayin*

The 48th buddha in the first list, 48th in the second list, and 49th in the third list.

g.7231 Śānta

*zhi ba*

ཞི་བ།

*śānta*

The 293rd buddha in the first list, 292nd in the second list, and 292nd in the third list.

g.7232 Śānta

*zhi ba*

ཞི་བ།

*śānta*

A bodhisattva.

g.7233 Śāntagati

*zhi stobs*

ཞི་སྟོབས།

*śāntagati*

The 712th buddha in the first list, 711th in the second list, and 701st in the third list.

g.7234 Śāntārtha

*zhi ba'i don*

ཞི་བའི་དོན།

*śāntārtha*

The 729th buddha in the first list, 728th in the second list, and 718th in the third list.

g.7235 Śāntatejas

*zhi ba'i gzi brjid*

ཞི་བའི་གཟི་བརྗིད།

*śāntatejas*

The 302nd buddha in the first list, 301st in the second list, and not listed in the third list.

g.7236 Śāntimati

*zhi ba'i blo gros*

ཞི་བའི་བློ་གྲོས།

*śāntimati*

The 248th buddha in the first list, 247th in the second list, and 247th in the third list.

g.7237 Sāra

*snying*

སྟིང།

*sāra*

The 946th buddha in the first list, 945th in the second list, and 936th in the third list.

g.7238 Sārathi

*kha lo sgyur*

ཁ་ལོ་སྐུར།

*sārathi*

The 295th buddha in the first list, 294th in the second list, and 294th in the third list.

g.7239 Sārathi

*kha lo sgyur*

ཁ་ལོ་སྐུར།

*sārathi*

The 530th buddha in the first list, 530th in the second list, and 523rd in the third list.

g.7240 Sārathi

*kha lo sgyur*

ཁ་ལོ་སྐུར།

*sārathi*

The 69th buddha in the first list, 69th in the second list, and 70th in the third list.

g.7241 Śāriputra

*shA ri'i bu*

ཤ་རི་བུ།

*śāriputra*

Along with Mahāmaudgalyāyana, one of the Buddha Śākyamuni's two main disciples, known as the foremost in terms of insight.

g.7242 Sārodgata

*snying po 'phags*

སྟིང་པོ་འཕགས།

*sārodgata*

The 867th buddha in the first list, 866th in the second list, and 856th in the third list.

g.7243 Sārthavāha

*ded dpon*

དེད་དཔོན།

*sārthavāha*

The 12th buddha in the first list, 12th in the second list, and 12th in the third list.

g.7244 Sarvārthadarśin

*don rnams thams cad gzig*

དོན་རྣམས་ཐམས་ཅད་གཟིགས།

*sarvārthadarśin*

The 218th buddha in the first list, 217th in the second list, and 217th in the third list.

g.7245 Sarvatejas

*gzi byin thams cad pa*

གཟི་བྱིན་ཐམས་ཅད་པ།

*sarvatejas*

The 622nd buddha in the first list, 621st in the second list, and 614th in the third list.

g.7246 Sarvavaragunaprabha

*yon tan mchog ma kun gyi 'od*

ཡོན་ཏན་མཚོག་མ་ཀུན་གྱི་འོད།

*sarvavaragunaprabha*

The 705th buddha in the first list, 704th in the second list, and 694th in the third list.

g.7247 Śāsiketu

*zla ba'i tog*

སྐྱ་བའི་ཏོག

*śāsiketu*

The 213th buddha in the first list, 212th in the second list, and 212th in the third list.

g.7248 Śāśin

*zla ba*

སྐྱ་བ།

*śāśin*

The 79th buddha in the first list, 79th in the second list, and 80th in the third list.

g.7249 Śāśin

*zla ba*

སྐྱ་བ།

*śāśin*

The 702nd buddha in the first list, 701st in the second list, and 691st in the third list.

g.7250 Śāśivaktra

*zla ba'i zhal*

སྐྱ་བའི་ཞལ།

*śāśivaktra*

The 202nd buddha in the first list, 201st in the second list, and 201st in the third list.

g.7251 Satisfying Offerings

*mchod pas kun du tshim*

མཚོད་པས་ཀུན་དུ་ཚོམ།

—



Birthplace of the buddha Ratibala.

g.7252 Satisfying Radiance

*'od zer tshim*

འོད་ཟེར་རྩོམ།

—

Buddha in the presence of whom the buddha Puṣya (235 according to the third enumeration) first gave rise to the mind of awakening.

g.7253 Satisfying Sight of Precious Qualities

*yon tan rin po che mthong bas ngoms par byed pa*

ཡོན་ཏན་རིན་པོ་ཆེ་མཐོང་བས་ངོམས་པར་བྱེད་པ།

—

Birthplace of the buddha Saṃtoṣaṇa.

g.7254 Satisfying the Mind

*yid tshim byed*

ཡིད་རྩོམ་བྱེད།

—

Birthplace of the buddha Maticintin.

g.7255 Satisfying the Mind Mentally

*yid kyis sems pa yongs su tshim par byed*

ཡིད་ཀྱིས་སེམས་པ་ཡོངས་སུ་རྩོམ་པར་བྱེད།

—

Mother of the buddha Yaśas.

g.7256 Satisfying the Unprotected

*mgon med tshim par byed*

མགོན་མེད་རྩོམ་པར་བྱེད།

—

Birthplace of the buddha Mahātapas.

g.7257 Satya

*bden pa*

བདེན་པ།

*satya*

The 334th buddha in the first list, 333rd in the second list, and 328th in the third list.

g.7258 Satyabhāṇin

*bden par gsung*

བདེན་པར་གསུང།

*satyabhāṇin*

The 175th buddha in the first list, 174th in the second list, and 174th in the third list.

g.7259 Satyacara

*bden par spyod pa*

བདེན་པར་སྟོན་པ།

*satyacara*

The 374th buddha in the first list, 373rd in the second list, and 368th in the third list.

g.7260 Satyadeva

*lha bden*

ལྷ་བདེན།

*satyadeva*

The 446th buddha in the first list, 445th in the second list, and 439th in the third list.

g.7261 Satyakathin

*bden par gsung*

བདེན་པར་གསུང།

*satyakathin*

The 342nd buddha in the first list, 341st in the second list, and 336th in the third list.

g.7262 Satyaketu

*bden pa'i tog*

བདེན་པའི་རྟོག།

*satyaketu*

The 96th buddha in the first list, 96th in the second list, and 97th in the third list.

g.7263 Satyaketu

*bden pa'i tog*

བདེན་པའི་ཏོག

*satyaketu*

The 558th buddha in the first list, 558th in the second list, and 551st in the third list.

g.7264 Satyarāśi

*bden phung*

བདེན་ཕུང་།

*satyarāśi*

The 630th buddha in the first list, 629th in the second list, and 622nd in the third list.

g.7265 Satyaruta

*bden pa gsung*

བདེན་པ་གསུང་།

*satyaruta*

The 430th buddha in the first list, 429th in the second list, and 423rd in the third list.

g.7266 Scholar Endowed with Insight

*mkhas pa shes rab ldan pa*

མཁས་པ་ཤེས་རབ་ལྡན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vibodhana.

g.7267 Scholar of Perfect Divine Substance

*mkhas pa lha rdzas rdzogs pa*

མཁས་པ་ལྷ་རྩམ་རྫོགས་པ།

—

Foremost in terms of insight among the followers of the buddha Caitraka.

g.7268 Secret Delight

*gsang bar dgyes*

གསང་བར་དགྱེས།

—

Buddha in the presence of whom the buddha Mahāraśmi (395 according to the third enumeration) first gave rise to the mind of awakening.

g.7269 Seeing All Wealth

*nor kun mthong*

ནོར་ཀུན་མཐོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṇyahastin.

g.7270 Seeing and Moving Across a Hundred Yojanas

*dpag tshad brgyar rnam par lta zhing 'gro ba*

དཔག་ཚད་བརྒྱར་རྣམ་པར་ལྷ་ཞིང་འགོ་བ།

—

A bodhisattva present in the circle around Śākyamuni.

g.7271 Seeing Awakening

*byang chub mthong*

བྱང་ཚུབ་མཐོང་།

—

Birthplace of the buddha Guṇaprabhāsa.

g.7272 Seeing Completely Correctly

*shin tu yang dag gzigs*

ཤིན་ཏུ་ཡང་དག་གཟིགས།

—

Mother of the buddha Dṛḍhadharma.

g.7273 Seeing Correctly

*yang dag gzigs*

ཡང་དག་གཟིགས།

—

Father of the buddha Dṛḍhadharma.

g.7274 Seeing Everything

*thams cad mthong*

ཐམས་ཅད་མཐོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Oṣadhi.

g.7275 Seeing Eyes

*mig lta*

མིག་ལྷ།

—

Foremost in terms of insight among the followers of the buddha Śaśiketu.

g.7276 Seeing in All Directions

*phyogs lta*

ཕྱོགས་ལྷ།

—

Mother of the buddha Deśāmūḍha.

g.7277 Seeing in All Directions

*phyogs lta*

ཕྱོགས་ལྷ།

—

Son of the buddha Adīna.

g.7278 Seeing in All Directions

*phyogs lta*

ཕྱོགས་ལྷ།

—

Father of the buddha Sudatta.

g.7279 Seeing Purity

*dag par mthong*

དག་པར་མཐོང་།

—

Birthplace of the buddha Bhānumat.

g.7280 Seeing Qualities

*yon tan mthong*

ཡོན་ཏན་མཐོང་།

—

Mother of the buddha Atulapratibhānarāja.

g.7281 Seeing Qualities

*yon tan mthong*

ཡོན་ཏན་མཐོང་།

—

Foremost in terms of insight among the followers of the buddha Priyacakṣurvaktra.

g.7282 Seeing the Dharma

*chos mthong ma*

ཚོས་མཐོང་མ།

—

Mother of the buddha Satyarāśi.

g.7283 Seeing the Dharma

*chos mthong*

ཚོས་མཐོང་།

—

Father of the buddha Siṃharaśmi.

g.7284 Seeing the Ends of Existence

*srid mtha' gzig*

སྲིད་མཐའ་གཞིགས།

—

Buddha in the presence of whom the buddha Vigatatamas (113 according to the third enumeration) first gave rise to the mind of awakening.

g.7285 Seeing the Meaning

*don mthong*

དོན་མཐོང་།

—

Attendant of the buddha Dyutimat.

g.7286 Seeing the Secret

*gsang ba mthong*

གསང་བ་མཐོང་།

—

Father of the buddha Āśādatta.

g.7287 Seeing the Truth

*bden mthong*

བདེན་མཐོང་།

—

Foremost in terms of insight among the followers of the buddha Dyutimat.

g.7288 Seeing the Truth

*bden pa mthong*

བདེན་པ་མཐོང་།

—

Buddha in the presence of whom the buddha Sārthavāha (12 according to the third enumeration) first gave rise to the mind of awakening.

g.7289 Seeing the World

*'gro ba lta*

འགོ་བ་ལྷ།

—

Foremost in terms of insight among the followers of the buddha Mañicandra.

g.7290 Seeing the World

*'jig rten mthong*

འཇིག་རྟེན་མཐོང་།

—

Birthplace of the buddha Pratibhānacakṣus.

g.7291 Seeing Wisdom

*ye shes mthong*

ཡེ་ཤེས་མཐོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānaruci.

g.7292 Seeing with the Wisdom of Universal Divinity

*kun lha ye shes mthong*

ཀུན་ལྷ་ཡི་ཤེས་མཐོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Asaṅgadhvaja.

g.7293 Seen Always

*rtaḡ tu mthong*

རྟག་ཏུ་མཐོང་།

—

Birthplace of the buddha Mahātejas.

g.7294 Seen Always

*rtaḡ tu mthong*

རྟག་ཏུ་མཐོང་།

—

Birthplace of the buddha Amitadhara.

g.7295 Seen Always

*rtaḡ tu mthong*

རྟག་ཏུ་མཐོང་།

—

Birthplace of the buddha Rativyūha.

g.7296 Seen Always

*rtaḡ tu mthong*

རྟག་ཏུ་མཐོང་།

—

Birthplace of the buddha Siṃhacandra.

g.7297 Seen by Brahmā

*tshangs pas lta*

ཚོངས་པས་ལྷ།

—

Birthplace of the buddha Brahmaketu.



g.7298 Seen by Elephants

*glang pos mthong*

གླང་པོས་མཐོང་།

—

Birthplace of the buddha Nāgaprabhāsa.

g.7299 Seen by Mountains

*ri yis mthong*

རི་ཡིས་མཐོང་།

—

Birthplace of the buddha Kusumaparvata.

g.7300 Seen Clearly

*gsal bar mthong*

གསལ་བར་མཐོང་།

—

Birthplace of the buddha Chedana.

g.7301 Seen through Bliss

*bde bas mthong*

བདེ་བས་མཐོང་།

—

Birthplace of the buddha Brahmavāsa.

g.7302 Seen through the View

*blta bas mthong*

བལྟ་བས་མཐོང་།

—

Son of the buddha Kusumaprabha.

g.7303 Seen with Delight

*dga' bas mthong*

དགའ་བས་མཐོང་།

—

Birthplace of the buddha Bhavāntadarśin.

g.7304 Seen with Delight

*dga' bas mthong*

དགའ་བས་མཐོང་།

—

Birthplace of the buddha Gandheśvara.

g.7305 Seen with Delight

*dga' bas mthong*

དགའ་བས་མཐོང་།

—

Birthplace of the buddha Śailendrarāja.

g.7306 Seen with Joy

*dga' bas bltas*

དགའ་བས་བཏྟམས།

—

Birthplace of the buddha Bhavāntadarśin.

g.7307 Seen with the Eyes

*mig gis mthong*

མིག་གིས་མཐོང་།

—

Birthplace of the buddha Mañicandra.

g.7308 Seer

*lta byed*

ལྟ་བུད།

—

Son of the buddha Jyotīrāma.

g.7309 Seer

*lta byed*

ལྟ་བུད།

—

Son of the buddha Pratibhānarāṣṭra.

g.7310 Seer

*lta byed*

ལྷ་བྱེད།

—

Attendant of the buddha Amṛta.

g.7311 Sense Control

*dbang po bsdams*

དབང་པོ་བསྐྱམས།

—

Attendant of the buddha Satyaruta.

g.7312 Sense Control

*dbang po dul*

དབང་པོ་དུལ།

—

Mother of the buddha Brahmamuni.

g.7313 Sense Control

*dbang po dul*

དབང་པོ་དུལ།

—

Father of the buddha Muniprasanna.

g.7314 Sense Control

*dbang po dul*

དབང་པོ་དུལ།

—

Mother of the buddha Praśāntamala.

g.7315 Sense Control

*dbang po thul*

དབང་པོ་ཐུལ།

—

Son of the buddha Dharmabala.

g.7316 Sense Control

*dbang po dul*

དབང་པོ་དུལ།

—

Mother of the buddha Sukhacittin.

g.7317 Sense Control

*dbang po dul*

དབང་པོ་དུལ།

—

Son of the buddha Praśāntagāmin.

g.7318 sense source

*skye mched*

སྐྱེ་མཆེད།

*āyatana*

Sometimes translated “sense fields” or “bases of cognition,” the term usually refers to the six sense faculties and their corresponding objects, i.e., the first twelve of the eighteen dhātus (see “elements”). Along with aggregates and elements, one of the three major categories in the taxonomy of phenomena in the sūtra literature.

g.7319 Senses Tamed

*dbang po thul ba*

དབང་པོ་ཐུལ་བ།

—

Buddha in the presence of whom the buddha Atibala (986 according to the third enumeration) first gave rise to the mind of awakening.

g.7320 Serene Faculties

*dbang po zhi*

དབང་པོ་ཞི།

—

Attendant of the buddha Abhyudgata.

g.7321 Serene Faculties

*dbang po zhi*

དབང་པོ་ཞི།

—

Buddha in the presence of whom the buddha Kusumaparvata (163 according to the third enumeration) first gave rise to the mind of awakening.

g.7322 Serene Intelligence

*rab tu zhi ba'i blo gros*

རབ་ཏུ་ཞི་བའི་སྣོ་གྲོ་ས།

—

Attendant of the buddha Mahāprabha.

g.7323 Serene Intelligence

*blo gros nye bar zhi*

སྣོ་གྲོ་ས་ཉེ་བར་ཞི།

—

Attendant of the buddha Amitābha.

g.7324 Serene Joy

*rab tu zhi dga'*

རབ་ཏུ་ཞི་དགའ།

—

Foremost in terms of insight among the followers of the buddha Candra.

g.7325 Serene Light

*'od zhi*

འོད་ཞི།

—

Buddha in the presence of whom the buddha Anantarūpa (177 according to the third enumeration) first gave rise to the mind of awakening.

g.7326 Serene Mental Faculties

*yid dbang shin tu zhi ba*

ཡིད་དབང་ཤིན་ཏུ་ཞི་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Praśānta.

g.7327 Servant of Peace

*zhi ba'i bran*

ཞི་བའི་བྲན།

—

Father of the buddha Priyaṅgama.

g.7328 Sesame Oil Ruler

*til mar dbang po*

ཏིལ་མར་དབང་པོ།

—

Father of the buddha Tejoraśi.

g.7329 seven factors of awakening

*byang chub kyi yan lag bdun*

བྱང་ཆུབ་ཀྱི་ཡན་ལག་བདུན།

*sambodhyaṅga*

These are the factors of remembrance (*smṛti*), discrimination between teachings (*dharmapraṇicaya*), effort (*vīrya*), joy (*prīti*), ecstasy (*praśrabdhi*), meditative absorption (*samādhi*), and equanimity (*upekṣā*). These seven form a part of the thirty-seven aspects of awakening.

g.7330 seven precious substances

*rin chen bdun · rin chen sna bdun · rin po che bdun*

རིན་ཆེན་བདུན། · རིན་ཆེན་སྣ་བདུན། · རིན་པོ་ཆེ་བདུན།

*saptaratna*

The list of seven precious materials varies. They can be gold, silver, turquoise, coral, pearl, emerald, and sapphire; or they may be ruby, sapphire, beryl, emerald, diamond, pearls, and coral.

g.7331 seven riches

*nor bdun*

ནོར་བདུན།

*saptadhana*

The seven riches of noble beings: faith, morality, generosity, learning, modesty, humility, and insight.

g.7332 Seven Splendid Jewels

*gzi brjid rin chen bdun*

གཟི་བརྗིད་རིན་ཆེན་བདུན།

—

Son of the buddha Praśānta.

g.7333 seven successive buddhas

*sangs rgyas rabs bdun*

སངས་རྒྱས་རབས་བདུན།

*saptatathāgata*

The best known of many sets of past buddhas, including Śākyamuni as the seventh, his three predecessors in this eon (Krakucchanda, Kanakamuni, and Kāśyapa), and the three last buddhas of the eon that preceded the present one (Vipaśyin, Śikhin, and Viśvabhū).

g.7334 seven types of discipline

*tshul khrims rnam pa bdun*

ཚུལ་ཁྲིམས་རྣམ་པ་བདུན།

—

The seven aspects of discipline comprises three bodily aspects and four verbal aspects. The bodily aspects are to abstain from killing, stealing, and sexual misconduct. The four bodily aspects are to abstain from lying, divisive speech, abusive speech, and idle chatter.

g.7335 Severer of the Bonds of Existence

*srid pa'i 'ching ba gcod byed*

སྲིད་པའི་འཇིང་བ་གཅོད་བྱེད།

—

Foremost in terms of insight among the followers of the buddha Tejasrabha.

g.7336 Shaker of Existence

*srid pa g.yo bar byed pa*

སྲིད་པ་གཡོ་བར་བྱེད་པ།

—

Foremost in terms of insight among the followers of the buddha Yaśottara.

g.7337 Shaker of the Realms

*zhing rnam s g.yo bar byed pa*

ཞིང་རྣམས་གཡོ་བར་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ugratejas.

g.7338 Sharing

*shug pa*

ལྷག་པ།

—

Son of the buddha Gandhahastin.

g.7339 Shining

*'od byed*

འོད་བྱེད།

—

Father of the buddha Arciṣmat.

g.7340 Shining

*'od ldan ma*

འོད་ལྡན་མ།

—

Mother of the buddha Vajrasena.

g.7341 Shining Brightness

*mdangs snang byed*

མདངས་སྣང་བྱེད།

—

Birthplace of the buddha Siṃhamati.

g.7342 Shining Crest

*tog gi 'od*

ཏོག་གི་འོད།

—

Foremost in terms of insight among the followers of the buddha  
Supraṇaṣṭamoha.

g.7343 Shining Incense

*spos 'od*

སྤོས་འོད།

—

Attendant of the buddha Puṣpadatta.



g.7344 Shining Light

*'od 'phro snang*

འོད་འཕྲོ་སྒྲོང་།

—

Mother of the buddha Jyotiṣprabha.

g.7345 Shining Master of Melodies

*dbyangs kyi dbang phyug*

དབྱངས་ཀྱི་དབང་ཕྱུག་།

—

Father of the buddha Amitābha.

g.7346 Shining Mountain

*ri bo'i 'od zer*

རི་བོའི་འོད་ཟེར།

—

Foremost in terms of insight among the followers of the buddha Sumedhas.

g.7347 Shining Qualities

*yon tan 'od*

ཡོན་ཏན་འོད།

—

Father of the buddha Vratānidhi.

g.7348 Shining Splendor

*gzi brjid gsal ba*

གཟི་བརྗིད་གསལ་བ།

—

Mother of the buddha Bhavatr̥ṣṇāmālaprahīṇa.

g.7349 Shining Stūpa

*mchod rten snang bar byed*

མཚོད་རྟེན་སྒྲོང་བར་བྱེད།

—

Birthplace of the buddha Hutārci.

g.7350 Shining Treasure

*dbyig snang*

དབྱིག་སྒྲང་།

—

Birthplace of the buddha Brahmavasu.

g.7351 Shining Wisdom

*ye shes 'od byed*

ཡེ་ཤེས་འོད་བྱེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Asamabuddhi.

g.7352 Shining with Precious Jewels

*nor bu rin po ches khong snum pa*

ནོར་བུ་རིན་པོ་ཆེས་ཁོང་སྒྲུམ་པ།

—

Birthplace of the buddha Siddhi.

g.7353 Showing the Symbol of the Body of the Sun

*nyi ma'i gzugs brda ston*

ཉིམ་འཇིག་བླགས་བཟད་སྟོན།

—

Mother of the buddha Hitaiṣin.

g.7354 Siddhārtha

*don grub*

དོན་གྲུབ།

*siddhārtha*

The 258th buddha in the first list, 257th in the second list, and 257th in the third list.

g.7355 Siddhi

*grub pa*

གྲུབ་པ།

*siddhi*

The 691st buddha in the first list, 690th in the second list, and 681st in the third list.

g.7356 Siddhi

*bkra shis*

བག་ཤིས།

*siddhi*

The 855th buddha in the first list, 854th in the second list, and 844th in the third list.

g.7357 Sight

*rnam par bltas*

རྣམ་པར་བལྟས།

—

Birthplace of the buddha Janendrakalpa.

g.7358 Sight of Infinite Splendor

*gzi brjid mtha' yas mthong*

གཟི་བརྗིད་མཐའ་ཡས་མཐོང།

—

Mother of the buddha Vardhana.

g.7359 Sight of Joy

*dga' ba mthong*

དགའ་བ་མཐོང།

—

Birthplace of the buddha Vimuktacūḍa.

g.7360 Sight of Light

*'od mthong*

འོད་མཐོང།

—

Attendant of the buddha Sūryaprabha.

g.7361 Sight of Light

*'od mthong*

འོད་མཐོང།

—

Birthplace of the buddha Sthitabuddhirūpa.

g.7362 Sight of Merit

*bsod nams mthong*

བསོད་ནམས་མཐོང་།

—

Attendant of the buddha Kalyāṇacūḍa.

g.7363 Sight of Power

*mtshu rtsal mthong*

མཐུ་རྩལ་མཐོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mañiviyūha.

g.7364 Sight of Qualities

*yon tan mthong*

ཡོན་ཏན་མཐོང་།

—

Mother of the buddha Śuddhaprabha.

g.7365 Sight of the Mind of Love

*byams sems mthong*

བྱམས་སེམས་མཐོང་།

—

Mother of the buddha Bhasmakrodha.

g.7366 Sight of Worship

*mchod mthong*

མཚོད་མཐོང་།

—

Attendant of the buddha Mayūraruta.

g.7367 Sign Expert

*brda la mkhas pa*

བརྗེ་ལ་མཁས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vimalakīrti.

g.7368 signlessness

*mtshan ma med pa*

མཚན་མ་མེད་པ།

*animitta*

One of the three gateways to liberation.

g.7369 Śīlaprabha

*tshul khrims 'od*

ཚུལ་ཁྲིམས་འོད།

*śīlaprabha*

The 864th buddha in the first list, 863rd in the second list, and 853rd in the third list.

g.7370 Siṃha

*seng ge*

སེང་གེ།

*siṃha*

The 6th buddha in the first list, 6th in the second list, and 6th in the third list.

g.7371 Siṃha

*seng ge*

སེང་གེ།

*siṃha*

The 563rd buddha in the first list, 563rd in the second list, and 556th in the third list.

g.7372 Siṃhabala

*seng ge'i stobs*

སེང་གེའི་སྟོབས།

*siṃhabala*

The 476th buddha in the first list, 475th in the second list, and 469th in the third list.

g.7373 Siṃhabala

*seng ge'i stobs*

སེང་གེའི་སྟོབས།

*siṃhabala*

The 783rd buddha in the first list, 782nd in the second list, and 772nd in the third list.

g.7374 **Siṃhacandra**

*seng ge'i zla ba*

སང་གེ་འི་ཟླ་བ།

*siṃhacandra*

The 329th buddha in the first list, 328th in the second list, and 323rd in the third list.

g.7375 **Siṃhadamaṣṭra**

*seng mche ba*

སང་མཚེ་བ།

*siṃhadamaṣṭra*

The 986th buddha in the first list, 985th in the second list, and 976th in the third list.

g.7376 **Siṃhadatta**

*seng ges byin pa*

སང་གེ་ས་བྱིན་པ།

*siṃhadatta*

The 130th buddha in the first list, 130th in the second list, and 130th in the third list.

g.7377 **Siṃhadhvaja**

*seng ge'i rgyal mtshan*

སང་གེ་འི་རྒྱལ་མཚན།

*siṃhadhvaja*

The 65th buddha in the first list, 65th in the second list, and 66th in the third list.

g.7378 **Siṃhadhvaja**

*seng ge'i rgyal mtshan*

སང་གེ་འི་རྒྱལ་མཚན།

*siṃhadhvaja*

The 273rd buddha in the first list, 272nd in the second list, and 272nd in the third list.

g.7379 Siṃhagati

*seng ge'i stobs*

སང་གེ་ཉི་སྟོབས།

*siṃhagati*

The 83rd buddha in the first list, 83rd in the second list, and 84th in the third list.

g.7380 Siṃhagati

*seng ge'i stabs*

སང་གེ་ཉི་སྟབས།

*siṃhagati*

The 398th buddha in the first list, 397th in the second list, and 391st in the third list.

g.7381 Siṃhagati

*seng stabs*

སང་སྟབས།

*siṃhagati*

The 433rd buddha in the first list, 432nd in the second list, and 426th in the third list.

g.7382 Siṃhagati

*seng ge'i stabs*

སང་གེ་ཉི་སྟབས།

*siṃhagati*

The 814th buddha in the first list, 813th in the second list, and 803rd in the third list.

g.7383 Siṃhagātra

*seng ge'i sku*

སང་གེ་ཉི་སྐུ།

*siṃhagātra*

The 209th buddha in the first list, 208th in the second list, and 208th in the third list.

g.7384 Siṃhaghoṣa

*seng ge'i sgra*

སང་གའི་སྒྲུ།

*siṃhaghōṣa*

The 161st buddha in the first list, 160th in the second list, and 160th in the third list.

g.7385 **Siṃhahanu**

*seng ge'i 'gram pa*

སང་གའི་འགྲམ་པ།

*siṃhahanu*

The 142nd buddha in the first list, 142nd in the second list, and 142nd in the third list.

g.7386 **Siṃhahasta**

*seng ge'i phyag*

སང་གའི་ཕྱལ།

*siṃhahasta*

The 384th buddha in the first list, 383rd in the second list, and 377th in the third list.

g.7387 **Siṃhahastin**

*glang chen seng ge*

གླང་ཆེན་སང་གའི་

*siṃhahastin*

The 359th buddha in the first list, 358th in the second list, and 353rd in the third list.

g.7388 **Siṃhaketu**

*seng ge'i tog*

སང་གའི་རྟོག།

*siṃhaketu*

The 124th buddha in the first list, 124th in the second list, and 125th in the third list.

g.7389 **Siṃhamati**

*seng blo*

སང་བློ།

*siṃhamati*



The 978th buddha in the first list, 977th in the second list, and 968th in the third list.

g.7390 **Siṃhapakṣa**

*seng ge'i phyogs pa*

སང་གའི་ཕྱོགས་པ།

*siṃhapakṣa*

The 309th buddha in the first list, 308th in the second list, and 303rd in the third list.

g.7391 **Siṃhapārśva**

*seng ge'i logs*

སང་གའི་ལོགས།

*siṃhapārśva*

The 641st buddha in the first list, 640th in the second list, and 632nd in the third list.

g.7392 **Siṃharaśmi**

*seng ge'i 'od zer*

སང་གའི་འོད་ཟེར།

*siṃharaśmi*

The 349th buddha in the first list, 348th in the second list, and 343rd in the third list.

g.7393 **Siṃharaśmi**

*seng ge'i 'od zer*

སང་གའི་འོད་ཟེར།

*siṃharaśmi*

The 673rd buddha in the first list, 672nd in the second list, and 664th in the third list.

g.7394 **Siṃhasena**

*seng ge'i sde*

སང་གའི་སྡེ།

*siṃhasena*

The 597th buddha in the first list, 596th in the second list, and 590th in the third list.

- g.7395 **Siṃhasvara**  
*seng ge'i nga ro*  
 སེང་གེ་འི་ང་རོ།  
*siṃhasvara*  
 The 843rd buddha in the first list, 842nd in the second list, and 832nd in the third list.
- g.7396 **Siṃhavikrāmin**  
*seng ge'i stabs*  
 སེང་གེ་འི་སྟུང་བས།  
*siṃhavikrāmin*  
 The 954th buddha in the first list, 953rd in the second list, and 944th in the third list.
- g.7397 **Sincere**  
*yid gzhungs*  
 ཡིད་གཞུང་ས།  
 —  
 Son of the buddha Jñānākara.
- g.7398 **Single-Flavored Attention**  
*sems pa ro gcig pa*  
 སེམས་པ་རོ་གཅིག་པ།  
 —  
 Foremost in terms of insight among the followers of the buddha Mokṣavrata.
- g.7399 **Singularly Delightful**  
*gcig tu yid du 'ong*  
 གཅིག་ཏུ་ཡིད་དུ་འོང།  
 —  
 Birthplace of the buddha Madhuvaktra.
- g.7400 **six superknowledges**  
*mngon par shes pa drug*  
 མངོན་པར་ཤེས་པ་རྟུག་  
*ṣaḍabhijñā*

These comprise divine sight, divine hearing, knowledge of the minds of others, remembrance of past lives, the ability to perform miracles, and the ability to destroy all mental defilements.

g.7401 Skilled in Gathering

*tshogs mkhas ma*

ཚོགས་མཁས་མ།

—

Mother of the buddha Sadgaṇin.

g.7402 Skillful

*thabs ldan*

ཐབས་ལྡན།

—

Attendant of the buddha Tīrthakara.

g.7403 Skillful

*thabs ldan*

ཐབས་ལྡན།

—

Father of the buddha Dharmacandra.

g.7404 Skillful Illumination

*mkhas par snang bar byed*

མཁས་པར་སྒྲུང་བར་བྱེད།

—

Birthplace of the buddha Supraṇaṣṭamoha.

g.7405 Sky Joy

*nam mkha' dga'*

ནམ་མཁའ་དགའ།

—

Mother of the buddha Rāhusūryagarbha.

g.7406 Sky Lady

*gnam mo*

གནམ་མོ།

—

Mother of the buddha Śaśiketu.

g.7407 Sky Mind

*nam mkha'i blo*

ནམ་མཁའི་བློ།

—

Foremost in terms of insight among the followers of the buddha Ratnaketu.

g.7408 Sky Mind

*nam mkha'i blo*

ནམ་མཁའི་བློ།

—

Buddha in the presence of whom the buddha Akṣobhya (776 according to the third enumeration) first gave rise to the mind of awakening.

g.7409 Sky Treasury

*nam mkha'i mdzod*

ནམ་མཁའི་མཚོ།

—

Father of the buddha Vimuktilābhin.

g.7410 Smooth

*'jam pa*

འཇམ་པ།

—

Birthplace of the buddha Apagatakleśa.

g.7411 Smṛtīndra

*dran pa'i dbang po*

དྲན་པའི་དབང་པོ།

*smṛtīndra*

The 872nd buddha in the first list, 871st in the second list, and 861st in the third list.

g.7412 Smṛtiprabha

*dran 'od*

སྤྲུལ་འོད་

*smṛtiprabha*

The 703rd buddha in the first list, 702nd in the second list, and 692nd in the third list.

g.7413 Śobhita

*legs mdzad*

ལེགས་མཛད།

*śobhita*

The 635th buddha in the first list, 634th in the second list, and 627th in the third list.

g.7414 Śodhita

*dag mdzad*

དག་མཛད།

*śodhita*

The 901st buddha in the first list, 900th in the second list, and 891st in the third list.

g.7415 Solid Armor

*go cha sra brtan*

གོ་ཆ་སྤྲ་བརྟན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pratibhānakūṭa.

g.7416 solitary buddha

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

g.7417 Somacchattra

*zla gdugs*

སྐྱ་གདུགས།

*somacchattra*

The 505th buddha in the first list, 505th in the second list, and 498th in the third list.

g.7418 Somaraśmi

*zla ba'i 'od zer*

སྐྱ་བའི་འོད་ཟེར།

*somaraśmi*

The 613th buddha in the first list, 612th in the second list, and 606th in the third list.

g.7419 Son of No Craving

*sred med kyi bu*

སྲིད་མེད་ཀྱི་བུ།

—

Attendant of the buddha Asthita.

g.7420 Song

*glu dbyangs*

གླུ་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Guṇottama.

g.7421 Song of Adornment

*rab tu brgyan pa'i dbyangs*

རབ་ཏུ་བརྒྱན་པའི་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Sahitaraśmi.

g.7422 Song of Love

*byams pa'i nga ro*

བྱམས་པའི་ངར།

—

Foremost in terms of insight among the followers of the buddha Adīnaghōṣa.

g.7423 Sound Bearer Flower

*sgra gcan me tog*

སྒྲ་གཅན་མེ་ཏོག།

—

Mother of the buddha Śuddhasāgara.

g.7424 Sound Bearer God

*sgra gcan lha*

སྒྲ་གཅན་ལྷ།

—

Father of the buddha Vibhrājacchattra.

g.7425 Sound of Certainty

*nges pa'i sgra*

ངེས་པའི་སྒྲ།

—

Mother of the buddha Prajñānavihāśasvara.

g.7426 Sound of Dharma

*chos kyi sgra*

ཚོས་ཀྱི་སྒྲ།

—

Foremost in terms of insight among the followers of the buddha Jñānaruta.

g.7427 Sound of Joy

*sgra dga'*

སྒྲ་དགའ།

—

Foremost in terms of insight among the followers of the buddha Varuṇa.

g.7428 Sound of Liberation

*thar pa'i sgra*

ཐར་པའི་སྒྲ།

—

Birthplace of the buddha Dharmeśvara.

g.7429 Sound of Merit

*bsod nams sgra sgrogs*

བསོད་ནམས་སྒྲ་སྒོགས།

—

Birthplace of the buddha Dṛḍha.

g.7430 Sound of the Absence of Attachment

*chags pa med pa'i sgra*

ཆགས་པ་མེད་པའི་སྒྲ།

—

Foremost in terms of insight among the followers of the buddha Suraśmi.

g.7431 Sound of the Six Superknowledges

*mngon shes drug sgra*

མངོན་ཤེས་དུག་སྒྲ།

—

Buddha in the presence of whom the buddha Amita (921 according to the third enumeration) first gave rise to the mind of awakening.

g.7432 Sound of Thunder

*'brug sgra*

འབྲུག་སྒྲ།

—

A bodhisattva present in the circle around Śākyamuni.

g.7433 Sound of Thunder

*'brug sgra*

འབྲུག་སྒྲ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pradyota.



g.7434 Sound of Thunder

*'brug sgra*

འབྲུག་སྒྲ།

—

Foremost in terms of insight among the followers of the buddha Arciṣmat.

g.7435 Sound of Thunder

*'brug sgra*

འབྲུག་སྒྲ།

—

Foremost in terms of insight among the followers of the buddha Sūrata.

g.7436 Sound of Thunder

*'brug sgra*

འབྲུག་སྒྲ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Duṣpradharaṣa.

g.7437 Sound of Thunder

*'brug sgra*

འབྲུག་སྒྲ།

—

Attendant of the buddha Guṇāgradhārin.

g.7438 Sound of Thunder

*'brug sgra*

འབྲུག་སྒྲ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sthitabuddhi.

g.7439 Sound of Thunder

*'brug sgra*

འབྲུག་སྒྲ།

—

Mother of the buddha Mahātejas.

g.7440 Sound of Thunder

*'brug sgra*

འབྲུག་སྒྲ།

—

Son of the buddha Siṃhasena.

g.7441 Sound of Thunder

*'brug sgra*

འབྲུག་སྒྲ།

—

Foremost in terms of insight among the followers of the buddha Ojodhārin.

g.7442 Sound of Thunder

*'brug sgra*

འབྲུག་སྒྲ།

—

Mother of the buddha Prajñāpuṣpa.

g.7443 Sound of Thunder

*'brug sgra*

འབྲུག་སྒྲ།

—

Buddha in the presence of whom the buddha Kusumanetra (196 according to the third enumeration) first gave rise to the mind of awakening.

g.7444 Sound of Thunder

*'brug sgra*

འབྲུག་སྒྲ།

—

Buddha in the presence of whom the buddha Gaṇiprabha (457 according to the third enumeration) first gave rise to the mind of awakening.

g.7445 Sound of Wealth

*'byor pa'i sgra*

འབྲུ་པའི་སྒྲ།

—

Birthplace of the buddha Candrārka.

g.7446 Source of All Excellent Qualities

*yon tan kun 'byung*

ཡོན་ཏན་ཀུན་འབྱུང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śanaīrgāmin.

g.7447 Source of All Excellent Qualities

*yon tan thams cad 'byung*

ཡོན་ཏན་ཐམས་ཅད་འབྱུང་།

—

Birthplace of the buddha Guṇatejas.

g.7448 Source of All Excellent Qualities

*yon tan thams cad 'byung ba'i gnas*

ཡོན་ཏན་ཐམས་ཅད་འབྱུང་བའི་གནས།

—

Birthplace of the buddha Avraṇa.

g.7449 Source of All Good Qualities

*yon tan thams cad 'byung ba'i gnas*

ཡོན་ཏན་ཐམས་ཅད་འབྱུང་བའི་གནས།

—

Birthplace of the buddha Guṇarāṣi.

g.7450 Source of Delight

*nyams dga' ba 'byung ba*

ཉམས་དགའ་བ་འབྱུང་བ།

—

Birthplace of the buddha Sūkṣmabuddhi.

g.7451 Source of Dharma

*chos kyi 'byung gnas*

ཚོས་ཀྱི་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha Oṣadhi.

g.7452 Source of Dharma

*chos kyi 'byung gnas*

ཚོས་ཀྱི་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha Maṅgala.

g.7453 Source of Dharma

*chos kyi 'byung gnas*

ཚོས་ཀྱི་འབྱུང་གནས།

—

Son of the buddha Dānaprabha.

g.7454 Source of Dharma

*chos kyi 'byung gnas*

ཚོས་ཀྱི་འབྱུང་གནས།

—

Father of the buddha Dharmadatta.

g.7455 Source of Dharma

*chos kyi 'byung gnas*

ཚོས་ཀྱི་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha Puṇyadhvaja.

g.7456 Source of Excellence

*bzang po'i 'byung gnas*

བཟང་པོའི་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha Muktaprabha.

g.7457 Source of Excellence

*bzang po'i 'byung gnas*

བཟང་པོའི་འབྱུང་གནས།

—

Birthplace of the buddha Rāhudeva.

g.7458 Source of Fame

*grags pa'i 'byung gnas*

གྲགས་པའི་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha  
Sampannakīrti.

g.7459 Source of Fierce Sounds

*drag shul sgra dag 'byung*

དག་ལུལ་སྒྲ་དག་འབྱུང་།

—

Birthplace of the buddha Dṛḍhasvara.

g.7460 Source of Flowers

*me tog 'byung gnas*

མེ་ཏོག་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha  
Candrānana.

g.7461 Source of Insight

*shes rab 'byung gnas*

ཤེས་རབ་འབྱུང་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Arhadyaśas.

g.7462 Source of Insight

*shes rab 'byung gnas*

ཤེས་རབ་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha Prajñākūṭa.

g.7463 Source of Insight

*shes rab 'byung gnas*

ཤེས་རབ་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha Mahā-  
prajñāpāra.

g.7464 Source of Insight Possessing the Mind Aspiring to Awakening

*shes rab kyi 'byung gnas byang chub tu smon pa'i blo can*

ཤེས་རབ་ཀྱི་འབྱུང་གནས་བྱང་རྒྱལ་ཏུ་སྣོན་པའི་སྣོན་ཅན།

—

Foremost in terms of insight among the followers of the buddha Bodhana.

g.7465 Source of Jewels

*rin po che'i 'byung gnas*

རིན་པོ་ཆེའི་འབྱུང་གནས།

—

Father of the buddha Nala.

g.7466 Source of Jewels

*rin chen 'byung gnas*

རིན་ཆེན་འབྱུང་གནས།

—

Attendant of the buddha Suvarṇottama.

g.7467 Source of Jewels

*blo gros 'byung gnas*

སྣོན་གྲོས་འབྱུང་གནས།

—

Attendant of the buddha Ratnottama.

g.7468 Source of Jewels

*rin chen 'byung gnas*

རིན་ཆེན་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha Jñānarāsi.

g.7469 Source of Jewels

*rin po che'i 'byung gnas*

རིན་པོ་ཆེའི་འབྱུང་གནས།

—

Birthplace of the buddha Tacchaya.

g.7470 Source of Learning

*thos pa'i 'byung gnas*

ཐོས་པའི་འབྱུང་གནས།

—

Attendant of the buddha Anihata.

g.7471 Source of Learning

*thos pa'i 'byung gnas*

ཐོས་པའི་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha Sūryaprabha.

g.7472 Source of Merit

*bsod nams 'byung gnas*

བསོད་ནམས་འབྱུང་གནས།

—

Buddha in the presence of whom the buddha Gaṇiprabhāsa (397 according to the third enumeration) first gave rise to the mind of awakening.

g.7473 Source of Merit

*bsod nams 'byung gnas*

བསོད་ནམས་འབྱུང་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sugaṇin.

g.7474 Source of Merit

*bsod nams 'byung gnas*

བསོད་ནམས་འབྱུང་གནས།

—

Son of the buddha Suyajña.

g.7475 Source of Merit

*bsod nams 'byung gnas*

བསོད་ནམས་འབྱུང་གནས།

—

Father of the buddha Puṇyapradīparāja.

g.7476 Source of Merit

*bsod nams 'byung gnas*

བསོད་ནམས་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha Sūryaprabha.

g.7477 Source of Merit

*bsod nams 'byung gnas*

བསོད་ནམས་འབྱུང་གནས།

—

Birthplace of the buddha Puruṣadatta.

g.7478 Source of Merit

*bsod nams kyi 'byung gnas*

བསོད་ནམས་ཀྱི་འབྱུང་གནས།

—

Birthplace of the buddha Mālādhārin.

g.7479 Source of Mind

*blo yi 'byung gnas*

བློ་ཡི་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha Suprabha.

g.7480 Source of Nectar

*bdud rtsi'i 'byung gnas*

བདུད་རྩི་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha Sāra.

g.7481 Source of Qualities

*yon tan 'byung gnas*

ཡོན་ཏན་འབྱུང་གནས།



—

Foremost in terms of miraculous abilities among the followers of the buddha Vigatatasas.

g.7482 Source of Qualities

*yon tan 'byung gnas*

ཡོན་ཏན་འབྱུང་གནས།

—

Attendant of the buddha Vipulabuddhi.

g.7483 Source of Qualities

*yon tan 'byung gnas*

ཡོན་ཏན་འབྱུང་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhāgīrathi.

g.7484 Source of Qualities

*yon tan 'byung gnas*

ཡོན་ཏན་འབྱུང་གནས།

—

Buddha in the presence of whom the buddha Ratnārci (355 according to the third enumeration) first gave rise to the mind of awakening.

g.7485 Source of Qualities

*yon tan 'byung gnas*

ཡོན་ཏན་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha Vimalarāja.

g.7486 Source of Qualities

*yon tan 'byung gnas*

ཡོན་ཏན་འབྱུང་གནས།

—

Birthplace of the buddha Jñānākara.

g.7487 Source of Qualities

*yon tan 'byung gnas*

ཡོན་ཏན་འབྱུང་གནས།

—

Birthplace of the buddha Asaṅga.

g.7488 Source of Qualities

*yon tan 'byung gnas*

ཡོན་ཏན་འབྱུང་གནས།

—

Birthplace of the buddha Anantaḡaṇatejorāṣi.

g.7489 Source of Splendor

*gzi brjid 'byung ba*

གཟི་བརྗིད་འབྱུང་བ།

—

Birthplace of the buddha Vāsava.

g.7490 Source of the Nectar of Power

*mthu rtsal bdud rtsi gnas*

མཐུ་རྩལ་བདུད་རྩི་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Brahmavasu.

g.7491 Source of the Qualities of Wisdom

*ye shes yon tan 'byung gnas*

ཡེ་ཤེས་ཡོན་ཏན་འབྱུང་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pratibhānagaṇa.

g.7492 Source of Virtue

*dge ba kun tu 'byung ba*

དགེ་བ་ཀུན་ཏུ་འབྱུང་བ།

—

Foremost in terms of insight among the followers of the buddha Anantatejas.

g.7493 Source of Wisdom

*ye shes 'byung gnas*

ཡེ་ཤེས་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha  
Sthāmaprāpta.

g.7494 Source of Wisdom

*ye shes 'byung gnas*

ཡེ་ཤེས་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha Sujñāna.

g.7495 Source of Wisdom

*ye shes 'byung gnas*

ཡེ་ཤེས་འབྱུང་གནས།

—

Buddha in the presence of whom the buddha Vikrīḍitāvin (112 according to  
the third enumeration) first gave rise to the mind of awakening.

g.7496 Source of Wisdom

*ye shes 'byung gnas*

ཡེ་ཤེས་འབྱུང་གནས།

—

Buddha in the presence of whom the buddha Bahudevaghūṣṭa (824  
according to the third enumeration) first gave rise to the mind of awakening.

g.7497 Sourceless

*khung med*

ཁུང་མེད།

—

Father of the buddha Sūrata.

g.7498 Speaker of Gentle Words

*ngag 'jam brjod pa'i tshig can*

ངག་འཇམ་བརྗོད་པའི་ཚིག་ཅན།

—

Mother of the buddha Saṃtoṣaṇa.

g.7499 Speaker with Beautiful Voice

*dbyangs snyan sgrogs par mdzad pa*

དབྱངས་སྒྲོག་སྒྲིགས་པར་མཛད་པ།

—

Buddha in the presence of whom the buddha Subāhu (100 according to the third enumeration) first gave rise to the mind of awakening.

g.7500 special insight

*lhag mthong · lhag par mthong ba*

ལྷག་མཐོང་། · ལྷག་པར་མཐོང་བ།

*vipaśyanā*

One of the two primary forms of meditation in Buddhism, the other being calm abiding.

g.7501 Special Insight

*lhag mthong*

ལྷག་མཐོང་།

—

Father of the buddha Suraśmi.

g.7502 Special Knowledge

*lhag shes*

ལྷག་ཤེས།

—

Foremost in terms of insight among the followers of the buddha Niyatabuddhi.

g.7503 Special Mind

*khyad par sems*

ཁྱད་པར་སེམས།

—

Attendant of the buddha Janendra.

g.7504 Special Mind

*khyad par sems*

ཁྱད་པར་སེམས།

—

Son of the buddha Sundarapārśva.

g.7505 Speech Conqueror

*smra ba 'joms byed*

སྐྱ་བ་འཇོམས་བྱེད།

—

Foremost in terms of insight among the followers of the buddha Dharmākara.

g.7506 spiritual level

*sa*

ས།

*bhūmi*

Refers to stages of spiritual progress according to different spiritual paths or vehicles. See “ten spiritual levels.”

g.7507 Splendid

*gzi brjid can*

གཟི་བརྗིད་ཅན།

—

Mother of the buddha Mahābala.

g.7508 Splendid

*gzi ldan ma*

གཟི་ལྷན་མ།

—

Mother of the buddha Pratimaṇḍita.

g.7509 Splendid

*gzi ldan*

གཟི་ལྷན།

—

Mother of the buddha Śāntatejas.

g.7510 Splendid

*gzi brjid can*

གཟི་བརྗིད་ཅན།

—

Mother of the buddha Sucittayaśas.

g.7511 Splendid

*gzi brjid ldan*

གཟི་བརྗིད་ལྷན།

—

Son of the buddha Deśāmūḍha.

g.7512 Splendid

*gzi ldan ma*

གཟི་ལྷན་མ།

—

Mother of the buddha Sumanas.

g.7513 Splendid

*gzi ldan ma*

གཟི་ལྷན་མ།

—

Mother of the buddha Mahātejas.

g.7514 Splendid

*gzi brjid can*

གཟི་བརྗིད་ཅན།

—

Birthplace of the buddha Surūpa.

g.7515 Splendid

*gzi ldan*

གཟི་ལྷན།

—

Birthplace of the buddha Dharaṇīśvara.

g.7516 Splendid Acumen

*spobs pa'i gzi brjid*

སྤོབས་པའི་གཟི་བརྗིད།

—

Son of the buddha Udgata.

g.7517 Splendid Adornment

*rab tu brgyan pa'i gzi brjid*

རབ་ཏུ་བརྒྱན་པའི་གཟི་བརྗིད།

—

Foremost in terms of insight among the followers of the buddha  
Siṃhacandra.

g.7518 Splendid Aggregation Adorned with Precious Flowers

*rin po che'i me tog gis rab tu brgyan pa'i gzi brjid phung po*

རིན་པོ་ཆེའི་མེ་ཏོག་གིས་རབ་ཏུ་བརྒྱན་པའི་གཟི་བརྗིད་ཕུང་པོ།

—

Mother of the buddha Puṣpa.

g.7519 Splendid Array

*gzi brjid bkod pa*

གཟི་བརྗིད་བཀོད་པ།

—

Mother of the buddha Dharmakūṭa.

g.7520 Splendid Array

*gzi byin bkod pa*

གཟི་བྱིན་བཀོད་པ།

—

Birthplace of the buddha Mokṣatejas.

g.7521 Splendid Array of Infinite Light

*snang ba mtha' yas bkod pa'i gzi brjid*

སྒྲུང་བ་མཐའ་ཡས་བཀོད་པའི་གཟི་བརྗིད།

—

Mother of the buddha Devasūrya.

g.7522 Splendid Array of Infinite Light

*snang ba mtha' yas pa'i gzi brjid bkod pa*

སྒྲུང་བ་མཐའ་ཡས་པའི་གཟི་བརྗིད་བཀོད་པ།

—

Birthplace of the buddha Ābhāsaraśmi.

g.7523 Splendid Beauty

*gzi brjid mdzes pa*

གཟི་བརྗིད་མཛེས་པ།

—

Son of the buddha Yaśottara.

g.7524 Splendid Beauty

*gzi brjid mdzes pa*

གཟི་བརྗིད་མཛེས་པ།

—

Buddha in the presence of whom the buddha Rṣīndra (759 according to the third enumeration) first gave rise to the mind of awakening.

g.7525 Splendid Beauty

*gzi brjid mdzes*

གཟི་བརྗིད་མཛེས་པ།

—

Birthplace of the buddha Satya.

g.7526 Splendid Brightness

*gzi brjid mdangs*

གཟི་བརྗིད་མདངས།

—

Attendant of the buddha Devaruta.

g.7527 Splendid Creation

*gzi brjid sprul*

གཟི་བརྗིད་སྐྱུལ།

—

Birthplace of the buddha Candra.

g.7528 Splendid Crest

*tog gi gzi brjid*

རོག་གི་གཟི་བརྗིད།

—



Attendant of the buddha Varuṇa.

g.7529 Splendid Delight

*gzi brjid sdug*

གཟི་བརྗིད་སྤུག

—

Birthplace of the buddha Tejorāśi.

g.7530 Splendid Enjoyment

*dga' byed gzi brjid*

དགའ་བྱེད་གཟི་བརྗིད།

—

Mother of the buddha Gaṇiprabha.

g.7531 Splendid Excellence

*gzi brjid gya nom*

གཟི་བརྗིད་གྲོ་ལོ།

—

Son of the buddha Vimala.

g.7532 Splendid Excellence

*gzi brjid bzang po*

གཟི་བརྗིད་བཟང་པོ།

—

Father of the buddha Mahādarśana.

g.7533 Splendid Fame

*gzi brjid grags pa*

གཟི་བརྗིད་གྲགས་པ།

—

Son of the buddha Puṇyābha.

g.7534 Splendid Flashes of Highly Superior Illumination

*glog snang bar byed pa shin tu 'phags pa'i gzi brjid*

གློག་སྒྲུང་བར་བྱེད་པ་ཤིན་ཏུ་འཕགས་པའི་གཟི་བརྗིད།

—

Birthplace of the buddha Vaiḍūryagarbha.

g.7535 Splendid Flower

*gzi brjid me tog*

གཟི་བརྗིད་མེ་ཏོག།

—

Son of the buddha Śāntatejas.

g.7536 Splendid Flower

*gzi brjid me tog*

གཟི་བརྗིད་མེ་ཏོག།

—

Buddha in the presence of whom the buddha Bhadradata (320 according to the third enumeration) first gave rise to the mind of awakening.

g.7537 Splendid Flower

*gzi brjid me tog*

གཟི་བརྗིད་མེ་ཏོག།

—

Son of the buddha Arciskandha.

g.7538 Splendid Flower

*gzi brjid me tog*

གཟི་བརྗིད་མེ་ཏོག།

—

Mother of the buddha Ugratejas.

g.7539 Splendid Gathering of Qualities

*yon tan tshogs kyi gzi brjid*

ཡོན་ཏན་ཚོགས་ཀྱི་གཟི་བརྗིད།

—

Foremost in terms of insight among the followers of the buddha Amṛtaprabha.

g.7540 Splendid Gift

*gzi brjid byin*

གཟི་བརྗིད་བྱིན།

—

Son of the buddha Pradyotarāja.

g.7541 Splendid Gift

*gzi byin*

གཟི་བྱིན།

—

Son of the buddha Guṇatejas.

g.7542 Splendid Gift

*gzi byin*

གཟི་བྱིན།

—

Son of the buddha Pradīpa.

g.7543 Splendid Gift

*dpal byin ma*

དཔལ་བྱིན་མ།

—

Mother of the buddha Vīryadatta.

g.7544 Splendid Gift of Excellent Flowers

*me tog bzang po'i gzi byin ma*

མེ་ཏོག་བཟང་པོའི་གཟི་བྱིན་མ།

—

Mother of the buddha Vidvat.

g.7545 Splendid Glory

*gzi brjid dpal*

གཟི་བརྗིད་དཔལ།

—

Buddha in the presence of whom the buddha Uccaratna (938 according to the third enumeration) first gave rise to the mind of awakening.

g.7546 Splendid Glory

*gzi brjid dpal*

གཟི་བརྗིད་དཔལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnaketu.

g.7547 Splendid Great Flower

*me tog chen po'i gzi brjid*

མེ་ཏོག་ཆེན་པོའི་གཟི་བརྗིད།

—

Foremost in terms of insight among the followers of the buddha Puṣpaketu.

g.7548 Splendid Heap of Jewels

*rin po che'i gzi brjid phung po*

རིན་པོ་ཆེའི་གཟི་བརྗིད་ཕུང་པོ།

—

Father of the buddha Vararūpa.

g.7549 Splendid Heap of Merit

*bsod nams phung po'i gzi brjid*

བསོད་ནམས་ཕུང་པོའི་གཟི་བརྗིད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sthāmaprāpta.

g.7550 Splendid Hill

*gzi brjid phung po*

གཟི་བརྗིད་ཕུང་པོ།

—

Mother of the buddha Guṇabāhu.

g.7551 Splendid Hill

*gzi byin phung po*

གཟི་བྱིན་ཕུང་པོ།

—

Mother of the buddha Meghasvara.

g.7552 Splendid Hill

*gzi brjid phung po*

གཟི་བརྗིད་ཕུང་པོ།

—

Mother of the buddha Candra.

g.7553 Splendid Hill

*gzi brjid phung po*

གཟི་བརྗིད་ཕུང་པོ།

—

Birthplace of the buddha Sarvārthadarśin.

g.7554 Splendid Hill

*gzi brjid phung po*

གཟི་བརྗིད་ཕུང་པོ།

—

Birthplace of the buddha Jyotiṣmat.

g.7555 Splendid Honey

*gzi brjid sbrang rtsi*

གཟི་བརྗིད་སྤང་རྩི།

—

Mother of the buddha Prajñākūṭa.

g.7556 Splendid Intelligence of the Truth

*bden pa'i blo gros gzi brjid*

བདེན་པའི་བློ་གྲོས་གཟི་བརྗིད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kuśalapradīpa.

g.7557 Splendid Intelligence That Tames the Enemy

*dgra thul gzi brjid blo gros ma*

དགའ་ལུ་གཟི་བརྗིད་བློ་གྲོས་མ།

—

Mother of the buddha Raśmijāla.

g.7558 Splendid Jewel Adornment

*rin po ches rab tu brgyan pa'i gzi brjid*

རིན་པོ་ཆེས་རབ་ཏུ་བརྒྱན་པའི་གཟི་བརྗིད།

—

Foremost in terms of insight among the followers of the buddha Puṇyabala.

g.7559 Splendid Jewel Light

*rin chen gzi brjid snang ba*

རིན་ཆེན་གཟི་བརྗིད་སྣང་བ།

—

Father of the buddha Saṃuddhajñāna.

g.7560 Splendid Joy

*gzi brjid dga'*

གཟི་བརྗིད་དགའ།

—

Foremost in terms of insight among the followers of the buddha Mokṣatejas.

g.7561 Splendid Joy

*gzi ldan dga'*

གཟི་ལྡན་དགའ།

—

Mother of the buddha Supraṇaṣṭamoha.

g.7562 Splendid Joy

*gzi brjid dga'*

གཟི་བརྗིད་དགའ།

—

Buddha in the presence of whom the buddha Viṣāṇin (120 according to the third enumeration) first gave rise to the mind of awakening.

g.7563 Splendid Kumuda

*ku mu da yi gzi brjid*

ཀུ་མུ་དཡི་གཟི་བརྗིད།

—

Birthplace of the buddha Deśāmūḍha.

g.7564 Splendid Lamp

*gzi brjid sgron ma*

གཟི་བརྗིད་སྒྲོན་མ།

—

Son of the buddha Candra.

g.7565 Splendid Light

*gzi brjid 'od*

གཟི་བརྗིད་འོད།

—

Son of the buddha Brahmaghoṣa.

g.7566 Splendid Light

*gzi brjid 'od*

གཟི་བརྗིད་འོད།

—

Son of the buddha Candra.

g.7567 Splendid Light

*gzi brjid 'od*

གཟི་བརྗིད་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nakṣatrarāja.

g.7568 Splendid Light

*gzi brjid 'od*

གཟི་བརྗིད་འོད།

—

Mother of the buddha Suceṣṭa.

g.7569 Splendid Light

*gzi brjid 'od*

གཟི་བརྗིད་འོད།

—

Mother of the buddha Pradīpa.

g.7570 Splendid Light

*gzi brjid snang ba*

གཟི་བརྗིད་སྒྲུང་བ།

—

Buddha in the presence of whom the buddha Vardhana (858 according to the third enumeration) first gave rise to the mind of awakening.

g.7571 Splendid Light

*gzi brjid 'od*

གཟི་བརྗིད་འོད།

—

Mother of the buddha Guṇatejas.

g.7572 Splendid Light

*gzi brjid 'od*

གཟི་བརྗིད་འོད།

—

Mother of the buddha Śāntārtha.

g.7573 Splendid Light

*gzi brjid 'od*

གཟི་བརྗིད་འོད།

—

Birthplace of the buddha Prabhūta.

g.7574 Splendid Light

*gzi brjid 'od*

གཟི་བརྗིད་འོད།

—

Birthplace of the buddha Brahmaghoṣa.

g.7575 Splendid Light Perfumed by the Fragrance of Agarwood

*a ga ru'i dri bsung gis nges par bdugs pa'i gzi brjid*

ཨ་ག་རུའི་རྗི་བསུང་གིས་ངེས་པར་བདུགས་པའི་གཟི་བརྗིད།

—

Birthplace of the buddha Gandhatejas.

g.7576 Splendid Lion Strength

*seng ge'i stabs gnas gzi brjid*

སེང་གའི་སྟབས་གནས་གཟི་བརྗིད།

—

Son of the buddha Bahudevaghuşa.

g.7577 Splendid Mass of Light



*'od phung gzi brjid*

འོད་ཕུང་གཟི་བརྗིད།

—

Buddha in the presence of whom the buddha Vidhijña (815 according to the third enumeration) first gave rise to the mind of awakening.

g.7578 Splendid Merit

*bsod nams gzi brjid*

བསོད་ནམས་གཟི་བརྗིད།

—

Birthplace of the buddha Sūryaprabha.

g.7579 Splendid Mind of Reflecting Splendid Merit

*bsod nams gzi brjid gzugs brnyan gzi byin sems*

བསོད་ནམས་གཟི་བརྗིད་གསུགས་བརྟན་གཟི་བྱིན་སེམས།

—

Son of the buddha Vidvat.

g.7580 Splendid Miraculous Display

*rnam par 'phrul pa'i gzi brjid*

རྣམ་པར་འཕྲུལ་པའི་གཟི་བརྗིད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ajitagana.

g.7581 Splendid Moon

*dbyig gi zla ba*

དབྱིག་གི་ཟླ་བ།

—

Father of the buddha Puṣpaketu.

g.7582 Splendid Nectar Light

*bdud rtsi'i 'od gzi*

བདུད་རྩིའི་འོད་གཟི།

—

Buddha in the presence of whom the buddha Jñānasāgara (702 according to the third enumeration) first gave rise to the mind of awakening.

g.7583 Splendid Nectar of Recollection

*bdud rtsi dran pa'i gzi brjid*

བདུད་རྩི་ངན་པའི་གཟི་བརྗིད།

—

Son of the buddha Samāhitātman.

g.7584 Splendid Offerings

*gzi ldan legs par mchod*

གཟི་ལྷན་ལེགས་པར་མཚོད།

—

Birthplace of the buddha Arciṣmat.

g.7585 Splendid Power

*dpal stobs*

དཔལ་སྟོབས།

—

Attendant of the buddha Dṛḍha.

g.7586 Splendid Reasoning Mind

*gzi brjid yid 'thad*

གཟི་བརྗིད་ཡིད་འཐད།

—

Father of the buddha Upakāragati.

g.7587 Splendid Ruler

*gzi brjid dbang po*

གཟི་བརྗིད་དབང་པོ།

—

Father of the buddha Śāntārtha.

g.7588 Splendid Sages

*drang srong bzi brjid*

ངང་སྲོང་བཟི་བརྗིད།

—

Birthplace of the buddha Gautama.

g.7589 Splendid Shining Sun

*gzi brjid nyi ma gsal*

གཟི་བརྗིད་ཉིམ་གསལ།

—

Son of the buddha Padmahastin.

g.7590 Splendid Victor

*gzi rgyal*

གཟི་རྒྱལ།

—

Mother of the buddha Jagadrasmi.

g.7591 Splendid Wealth

*'byor pa'i gzi brjid*

འབྲོར་པའི་གཟི་བརྗིད།

—

Attendant of the buddha Sudatta.

g.7592 Splendid Wealth

*gzi brjid 'byor*

གཟི་བརྗིད་འབྲོར།

—

Father of the buddha Abhedyabuddhi.

g.7593 Splendid Wealth

*'byor pa'i gzi brjid*

འབྲོར་པའི་གཟི་བརྗིད།

—

Birthplace of the buddha Arthamati.

g.7594 Splendid Wisdom

*ye shes gzi brjid*

ཡེ་ཤེས་གཟི་བརྗིད།

—

Attendant of the buddha Balatejojnāna.

g.7595 Splendid Worship

*gzi brjid mchod*

གཟི་བརྗིད་མཚོད།

—

Mother of the buddha Mahāraśmi.

g.7596 Splendid Worthy One

*dgra bcom gzi*

དགའ་བཅོམ་གཟི།

—

Buddha in the presence of whom the buddha Vigatatamas (141 according to the third enumeration) first gave rise to the mind of awakening.

g.7597 Splendidly Adorned

*gzi brjid kyis brgyan*

གཟི་བརྗིད་ཀྱིས་བརྒྱན།

—

Birthplace of the buddha Jñānakrama.

g.7598 Splendidly Adorned

*gzi byin shin tu brgyan*

གཟི་བྱིན་ཤིན་ཏུ་བརྒྱན།

—

Birthplace of the buddha Vidyutprabha.

g.7599 Splendidly Adorned with Wisdom

*ye shes kyis rnam par brgyan pa'i gzi brjid*

ཡེ་ཤེས་ཀྱིས་རྣམ་པར་བརྒྱན་པའི་གཟི་བརྗིད།

—

Birthplace of the buddha Jñānin.

g.7600 Splendor

*gzi brjid*

གཟི་བརྗིད།

—

Attendant of the buddha Dānaprabha.

g.7601 Splendor

*gzi brjid*

གཟི་བརྗིད།

—

Father of the buddha Sucittayaśas.

g.7602 Splendor

*gzi brjid*

གཟི་བརྗིད།

—

Son of the buddha Rāhucandra.

g.7603 Splendor of a Frolicking Lion

*seng ge rnam par rtse ba'i gzi brjid*

སེང་གི་རྣམ་པར་ཕྱེ་བའི་གཟི་བརྗིད།

—

Father of the buddha Vijita.

g.7604 Splendor of a Thousand Qualities

*yon tan stong gi gzi brjid*

ཡོན་ཏན་སྟོང་གི་གཟི་བརྗིད།

—

Son of the buddha Ratnayaśas.

g.7605 Splendor of a Thousand Qualities

*yon tan stong gi gzi brjid*

ཡོན་ཏན་སྟོང་གི་གཟི་བརྗིད།

—

Foremost in terms of insight among the followers of the buddha Jñānapriya.

g.7606 Splendor of a Thousand Suns

*nyi ma stong ldan gzi brjid*

ཉིམ་སྟོང་ལྷན་གཟི་བརྗིད།

—

Buddha in the presence of whom the buddha Anupamaśrī (802 according to the third enumeration) first gave rise to the mind of awakening.

g.7607 Splendor of Awakening

*byang chub gzi brjid*

བྱང་ལྷན་གཟི་བརྗིད།

—

Buddha in the presence of whom the buddha Parvatendra (703 according to the third enumeration) first gave rise to the mind of awakening.

g.7608 Splendor of Blooming Flowers

*me tog rgyas pa'i gzi brjid*

མེ་ཏོག་རྒྱས་པའི་གཟི་བརྗིད།

—

Birthplace of the buddha Padma.

g.7609 Splendor of Blooming Flowers

*me tog legs rgyas gzi brjid*

མེ་ཏོག་ལེགས་རྒྱས་གཟི་བརྗིད།

—

Birthplace of the buddha Maṇiprabha.

g.7610 Splendor of Carefulness

*bag yod gzi brjid*

བག་ཡོད་གཟི་བརྗིད།

—

Son of the buddha Udadhi.

g.7611 Splendor of Demigods

*lha ma yin gyi gzi brjid*

ལྷ་མ་ཡིན་གྱི་གཟི་བརྗིད།

—

Mother of the buddha Indrama.

g.7612 Splendor of Excellent Steps

*stegs bzang gzi brjid*

སྟེགས་བཟང་གཟི་བརྗིད།

—

Buddha in the presence of whom the buddha Gautama (839 according to the third enumeration) first gave rise to the mind of awakening.

g.7613 Splendor of Famed Intelligence

*grags pa'i blo gros gzi brjid*

གྲགས་པའི་བློ་གྲོས་གཟི་བརྗིད།

—

Attendant of the buddha Vāsanottīrṇagati.

g.7614 Splendor of Great Qualities

*yon tan chen po'i gzi brjid*

ཡོན་ཏན་ཆེན་པོའི་གཟི་བརྗིད།

—

Attendant of the buddha Guṇadharmā.

g.7615 Splendor of Joy

*dga' ba'i gzi brjid*

དགའ་བའི་གཟི་བརྗིད།

—

Birthplace of the buddha Sūrata.

g.7616 Splendor of Mandāravā Flowers

*me tog man dA ra ba'i gzi brjid*

མེ་ཏོག་མན་རྒྱ་རའི་གཟི་བརྗིད།

—

Mother of the buddha Cāitraka.

g.7617 Splendor of Nirvāṇa

*mya ngan las 'das pa'i gzi brjid*

མྱ་ངན་ལས་འདས་པའི་གཟི་བརྗིད།

—

Mother of the buddha Smṛtindra.

g.7618 Splendor of Noble Faith

*'phags dad gzi brjid*

འཕགས་དད་གཟི་བརྗིད།

—

Foremost in terms of insight among the followers of the buddha Anupamavādin.

g.7619 Splendor of Playful Undeluded Existence

*gti mug med pa'i gnas pa rnam par brtse ba'i gzi brjid*

གཏི་མུག་མེད་པའི་གནས་པ་རྣམ་པར་བརྩེ་བའི་གཟི་བརྗིད།

—

Foremost in terms of insight among the followers of the buddha  
Uttirṇapaṅka.

g.7620 Splendor of Precious Flowers

*rin chen me tog gzi brjid*

རིན་ཆེན་མེ་ཏོག་གཟི་བརྗིད།

—

Son of the buddha Siddhi.

g.7621 Splendor of Precious Qualities

*yon tan rin chen gzi brjid*

ཡོན་ཏན་རིན་ཆེན་གཟི་བརྗིད།

—

Mother of the buddha Puṣpadatta.

g.7622 Splendor of the Banner

*rgyal mtshan gyi gzi brjid*

རྒྱལ་མཚན་གྱི་གཟི་བརྗིད།

—

Son of the buddha Abhedyabuddhi.

g.7623 Splendor of the Best Hands

*lag mchog gzi brjid*

ལག་མཚན་གཟི་བརྗིད།

—

Attendant of the buddha Mahāraśmi.

g.7624 Splendor of the Essence of the Sun

*nyi ma'i snying po gzi brjid*

ཉི་མའི་སྤྱིང་པོ་གཟི་བརྗིད།

—

Mother of the buddha Caitraka.

g.7625 Splendor of the Faith of Wandering Beings



*'gro dad gzi brjid*

འགོ་དང་གཟི་བརྗིད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dhārmika.

g.7626 Splendor of the Gathering of Merit

*bsod nams kyi tshogs kyi gzi brjid*

བསོད་ནམས་ཀྱི་ཚོགས་ཀྱི་གཟི་བརྗིད།

—

Mother of the buddha Mayūraruta.

g.7627 Splendor of the Noble

*'phags pa'i gzi brjid*

འཕགས་པའི་གཟི་བརྗིད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahāraśmi.

g.7628 Splendor of the Precious Flower

*rin chen me tog gzi brjid*

རིན་ཆེན་མེ་ཏོག་གཟི་བརྗིད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Prajñāpuṣpa.

g.7629 Splendor of the Radiant Light of Wisdom

*ye shes snang ba'i 'od kyi gzi brjid*

ཡེ་ཤེས་སྒྲུང་བའི་འོད་ཀྱི་གཟི་བརྗིད།

—

Mother of the buddha Ābhāsaraśmi.

g.7630 Splendor of the Three Realms

*kham s gsum gzi brjid*

ཁམས་གསུམ་གཟི་བརྗིད།

—

Foremost in terms of insight among the followers of the buddha Mahāraśmi.

g.7631 Splendor of the World

*'gro ba'i gzi brjid*

འགྲོ་བའི་གཟི་བརྗིད།

—

Foremost in terms of insight among the followers of the buddha Nāganandin.

g.7632 Splendor of the World

*'gro ba'i gzi brjid*

འགྲོ་བའི་གཟི་བརྗིད།

—

Birthplace of the buddha Maruttejas.

g.7633 Splendor of Training

*dul ba'i gzi brjid*

དུལ་བའི་གཟི་བརྗིད།

—

Buddha in the presence of whom the buddha Damajyeṣṭha (834 according to the third enumeration) first gave rise to the mind of awakening.

g.7634 Splendor of Utter Peace

*shin tu zhi ba'i gzi brjid*

ཤིན་ཏུ་ཞི་བའི་གཟི་བརྗིད།

—

Mother of the buddha Śānta.

g.7635 Splendor That Cannot Be Outshone by Any Mundane Form

*'jig rten pa'i gzugs thams cad kyis zil gyis mi non pa'i gzi brjid*

འཇིག་རྟེན་པའི་གཟུགས་ཐམས་ཅད་ཀྱིས་ཟེལ་གྱིས་མི་ལོན་པའི་གཟི་བརྗིད།

—

Mother of the buddha Vararūpa.

g.7636 Splendor That Holds Hundreds of Thousands of Qualities

*yon tan 'bum phrag snyed 'chang ba'i gzi brjid*

ཡོན་ཏན་འབུམ་ཕྲག་སྟེད་འཆང་བའི་གཟི་བརྗིད།

—

Attendant of the buddha Sthitārthabuddhi.

g.7637 Splendor That Vanquishes the Māra Hordes

*bdud kyi dpung rab tu 'joms pa'i gzi brjid*

བདུད་ཀྱི་དཔུང་རབ་རུ་འཛོམས་པའི་གཟི་བརྗིད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mokṣavrata.

g.7638 Spontaneously Present Wisdom

*ye shes lhun grub*

ཡེ་ཤེས་ལྷུན་གྲུབ།

—

Mother of the buddha Jñānaruci.

g.7639 Spread Out Splendor

*shin tu rnam par phye ba'i gzi brjid*

ཤིན་རུ་རྣམ་པར་ཕྱེ་བའི་གཟི་བརྗིད།

—

Birthplace of the buddha Vajra.

g.7640 Spreading the Fame of Excellent Qualities

*yon tan grags par byed pa*

ཡོན་ཏན་གྲགས་པར་བྱེད་པ།

—

Foremost in terms of insight among the followers of the buddha Vigata-mohārthacintin.

g.7641 Śrāvastī

*mnyan yod*

མཉམན་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.7642 Śreṣṭha

*gtso bo*

གཙོ་བོ།

*śreṣṭha*

The 586th buddha in the first list, 585th in the second list, and 579th in the third list.

g.7643 Śreṣṭharūpa

*gzugs mchog*

གཟུགས་མཚོག།

*śreṣṭharūpa*

The 570th buddha in the first list, 570th in the second list, and 563rd in the third list.

g.7644 Śrī

*dpal*

དཔལ།

*śrī*

The 330th buddha in the first list, 329th in the second list, and 324th in the third list.

g.7645 Śrī

*dpal*

དཔལ།

*śrī*

The 838th buddha in the first list, 837th in the second list, and 827th in the third list.

g.7646 Śrīdeva

*lha yi dpal*

ལྷ་ཡི་དཔལ།

*śrīdeva*

The 37th buddha in the first list, 37th in the second list, and 38th in the third list.

g.7647 Śrīgarbha

*dpal gyi snying po*

དཔལ་གྱི་སྙིང་པོ།

*śrīgarbha*

The 126th buddha in the first list, 126th in the second list, and 127th in the third list.

g.7648 Śrīgupta

*dpal sbas*

དཔལ་སྐྱམས།

*śrīgupta*

A brahmin who invited the Buddha to this home with malicious intent.

g.7649 Śrīgupta

*dpal sbas*

དཔལ་སྐྱམས།

*śrīgupta*

The 256th buddha in the first list, 255th in the second list, and 255th in the third list.

g.7650 Śrīprabha

*dpal 'od*

དཔལ་འོད།

*śrīprabha*

The 381st buddha in the first list, 380th in the second list, and 375th in the third list.

g.7651 Śrotriya

*smrang 'don pa*

སྐྱང་འདོན་པ།

*śrotriya*

The 603rd buddha in the first list, 602nd in the second list, and 596th in the third list.

g.7652 Stability

*brtan ldan*

བརྟན་ལྡན།

—

Son of the buddha Puṣpaketu.

g.7653 Stable Borders

*mtshams brtan*

མཚམས་བརྟན།

—

Birthplace of the buddha Ratna.

g.7654 Stable Borders

*mtshams brtan*

མཚམས་བརྟན།

—

Birthplace of the buddha Nārāyaṇa.

g.7655 Stable Dharma

*chos brtan*

ཚུལ་བརྟན།

—

Son of the buddha Kusumaraśmi.

g.7656 Stable Diligence

*brtson 'grus brtan pa*

བརྩོན་འགྲུས་བརྟན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sūrata.

g.7657 Stable Diligence

*brtson 'grus brtan*

བརྩོན་འགྲུས་བརྟན།

—

Attendant of the buddha Siṃhagati.

g.7658 Stable Faculties of Amassed Glory

*dpal brtsegs dbang po brtan*

དཔལ་བརྩེགས་དབང་པོ་བརྟན།

—

Attendant of the buddha Indrama.

g.7659 Stable Insight

*shes rab brtan*

ཤེས་རབ་བརྟན།

—

Mother of the buddha Dharmacandra.

g.7660 Stable Intelligence

*blo gros brtan pa*

བློ་གྲོས་བརྟན་པ།

—

Birthplace of the buddha Dṛḍhasaṅgha.

g.7661 Stable Meaning

*don brtan*

དོན་བརྟན།

—

Father of the buddha Kṣemaṃkara.

g.7662 Stable Mind

*sems brtan*

སེམས་བརྟན།

—

Father of the buddha Sucintita.

g.7663 Stable Mind

*blo brtan*

བློ་བརྟན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sthāmaprāpta.

g.7664 Stable Mind

*sems brtan*

སེམས་བརྟན།

—

Attendant of the buddha Yaśadatta.

g.7665 Stable Mind

*blo brtan*

ལྷོ་བརྟན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pratibhānakīrti.

g.7666 Stable Mind

*blo brtan*

ལྷོ་བརྟན།

—

Foremost in terms of insight among the followers of the buddha Vigatabhaya.

g.7667 Stable Mind

*blo brtan*

ལྷོ་བརྟན།

—

Buddha in the presence of whom the buddha Yaśas (592 according to the third enumeration) first gave rise to the mind of awakening.

g.7668 Stable Mind

*blo brtan pa*

ལྷོ་བརྟན་པ།

—

Birthplace of the buddha Praśāntagāmin.

g.7669 Stable Mode

*'gros brtan*

འགྲོས་བརྟན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnacandra.

g.7670 Stable Mode



*'gros brtan*

འགྲོས་བརྟན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Rāhula.

g.7671 Stable Mode

*'gros brtan*

འགྲོས་བརྟན།

—

Son of the buddha Muniprasanna.

g.7672 Stable Mode

*'gros brtan*

འགྲོས་བརྟན།

—

Mother of the buddha Gagana.

g.7673 Stable Mode

*'gros brtan*

འགྲོས་བརྟན།

—

Father of the buddha Mahātejas.

g.7674 Stable Movement

*'gro ba brtan*

འགྲོ་བ་བརྟན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Yaśottara.

g.7675 Stable Movement

*rtan 'gro ma*

རྟན་འགྲོ་མ།

—

Mother of the buddha Subāhu.

g.7676 Stable Power

*stobs brtan*

སྟོབས་བརྟན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mukdiskandha.

g.7677 Stable Power

*stobs brtan*

སྟོབས་བརྟན།

—

Attendant of the buddha Suprabha.

g.7678 Stable Power

*mithu brtan*

མཐུ་བརྟན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratna.

g.7679 Stable Power

*mithu rtsal brtan po*

མཐུ་རྩལ་བརྟན་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vidumati.

g.7680 Stable Power

*mithu rtsal brtan*

མཐུ་རྩལ་བརྟན།

—

Son of the buddha Rāhu.

g.7681 Stable Power

*mithu rtsal brtan*

མཐུ་རྩལ་བརྟན།

—

Father of the buddha Jñānakrama.

g.7682 Stable Power

*mithu rtsal brtan po*

མཐུ་རྩལ་བརྟན་པོ།

—

Foremost in terms of insight among the followers of the buddha Jñānarata.

g.7683 Stable Power

*mithu rtsal brtan po*

མཐུ་རྩལ་བརྟན་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Praśāntagāmin.

g.7684 Stable Power of Indomitable Strength

*mithu rtsal brtan po gzhan gyis mi thub pa'i stobs*

མཐུ་རྩལ་བརྟན་པོ་གཞན་གྱིས་མི་སྲུབ་པའི་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Viśvadeva.

g.7685 Stable Splendor

*gzi brjid brtan pa*

གཟི་བརྗིད་བརྟན་པ།

—

Birthplace of the buddha Nārāyaṇa.

g.7686 Stable Strength

*stobs brtan*

སྟོབས་བརྟན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Subuddhi.

g.7687 Stacked Qualities

*yon tan brtsegs pa*

ཡོན་ཏན་བརྩེགས་པ།

—

Birthplace of the buddha Ratnacūḍa.

g.7688 Stainless

*dri med*

དྲི་མེད།

—

Attendant of the buddha Ratnaketu.

g.7689 Stainless

*dri ma med pa*

དྲི་མ་མེད་པ།

—

Birthplace of the buddha Ratnacandra.

g.7690 Stainless Essence

*dri ma med pa'i snying po*

དྲི་མ་མེད་པའི་སྙིང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vikrāntadeva.

g.7691 Stainless Fame

*dri med grags pa*

དྲི་མེད་གྲགས་པ།

—

Attendant of the buddha Amitāyus.

g.7692 Stainless Fame

*dri ma med par grags pa*

དྲི་མ་མེད་པར་གྲགས་པ།

—

Father of the buddha Satyarāśi.

g.7693 Stainless Gift

*dri med byin*

དྲི་མེད་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Guṇabāhu.

g.7694 Stainless Gift

*dri med byin*

དྲི་མེད་བྱིན།

—

Father of the buddha Vajrasena.

g.7695 Stainless Insight

*shes rab sgrib pa med pa*

ཤེས་རབ་སྒྲིབ་པ་མེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Uttamadeva.

g.7696 Stainless Intelligence

*dri med blo gros*

དྲི་མེད་བློ་གྲོས།

—

Mother of the buddha Asthita.

g.7697 Stainless Intelligence

*dri med blo gros*

དྲི་མེད་བློ་གྲོས།

—

Foremost in terms of insight among the followers of the buddha Anantatejas.

g.7698 Stainless Intelligence

*dri med blo gros*

དྲི་མེད་བློ་གྲོས།

—

Mother of the buddha Vṛṣabha.

g.7699 Stainless Intent

*sgrib med dgongs pa*

སྒྲིབ་མེད་དགོངས་པ།

—

Buddha in the presence of whom the buddha Puṣpaprabha (788 according to the third enumeration) first gave rise to the mind of awakening.

g.7700 Stainless Joy

*dri med dga'*

དྲི་མེད་དགའ།

—

Father of the buddha Meruyaśas.

g.7701 Stainless Land

*yul 'khor dri ma med*

ཡུལ་འཁོར་དྲི་མ་མེད།

—

Father of the buddha Ratnakrama.

g.7702 Stainless Light

*dri ma med pa'i 'od*

དྲི་མ་མེད་པའི་འོད།

—

Mother of the buddha Prabhākara.

g.7703 Stainless Light

*dri ma med pa'i 'od*

དྲི་མ་མེད་པའི་འོད།

—

Birthplace of the buddha Candraprabha.

g.7704 Stainless Light

*sgrib pa med pa'i 'od*

སླིབ་པ་མེད་པའི་འོད།

—

Birthplace of the buddha Amohavihārin.

g.7705 Stainless Mind

*dri med blo*

དྲི་མེད་སློ།

—

Son of the buddha Jagattoṣaṇa.

g.7706 Stainless Moon

*dri med zla*

འཇིགས་མེད་ཟེན།

—

Short name of the buddha Bright Countenance Like the Stainless Moon of the Essence of Glorious Splendor.

g.7707 Stainless Power

*mthu rtsal dri med*

མཐུ་རུ་ས་འཇིགས་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mokṣatejas.

g.7708 Stainless Radiance

*dri med 'od 'phro*

འཇིགས་མེད་འོད་འཕྲོ།

—

Father of the buddha Candra.

g.7709 Star

*skar ma*

སྐར་མ།

—

Attendant of the buddha Niyatabuddhi.

g.7710 Star

*skar ma*

སྐར་མ།

—

Attendant of the buddha Mahendra.

g.7711 Star

*rgyu skar*

ཐུ་སྐར།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnacandra.

g.7712 Star

*skar ma*

སྐར་མ།

—

Attendant of the buddha Ratnatejas.

g.7713 Star

*skar ma*

སྐར་མ།

—

Attendant of the buddha Rativyūha.

g.7714 Star

*skar ma*

སྐར་མ།

—

Attendant of the buddha Guṇagaṇa.

g.7715 Star

*skar ma*

སྐར་མ།

—

Son of the buddha Pradīparāja.

g.7716 Star

*rgyu skar*

རྒྱུ་སྐར།

—

Father of the buddha Puṣya.

g.7717 Star

*skar ma*



སྐར་མ།

—

Attendant of the buddha Pratāpa.

g.7718 Star Bearer

*rgyu skar can*

བྱུ་སྐར་ཅན།

—

Birthplace of the buddha Pradyota.

g.7719 Star Color

*skar mdog*

སྐར་མ་དོག།

—

Mother of the buddha Pradīpa.

g.7720 Star Color

*skar mdog*

སྐར་མ་དོག།

—

Son of the buddha Amoghadarśin.

g.7721 Star Crest

*rgyu skar tog*

བྱུ་སྐར་ཏོག།

—

Father of the buddha Udadhi.

g.7722 Star King

*skar rgyal*

སྐར་རྒྱལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kāśyapa.

g.7723 Star King

*rgyu skar rgyal po*

ཐུ་སྐར་རྒྱལ་པོ།

—

Son of the buddha Sunetra.

g.7724 Star King

*skar rgyal*

སྐར་རྒྱལ།

—

Son of the buddha Guṇabāhu.

g.7725 Star King

*rgyu skar rgyal po*

རྒྱུ་སྐར་རྒྱལ་པོ།

—

Son of the buddha Sujāta.

g.7726 Star King

*rgyu skar rgyal po*

རྒྱུ་སྐར་རྒྱལ་པོ།

—

Son of the buddha Asthita.

g.7727 Star King

*rgyu skar rgyal po*

རྒྱུ་སྐར་རྒྱལ་པོ།

—

Father of the buddha Puṣya.

g.7728 Star King

*skar rgyal*

སྐར་རྒྱལ།

—

Attendant of the buddha Merudhvaja.

g.7729 Star King

*skar rgyal*

སྐར་རྒྱལ།

—

Attendant of the buddha Maṇicandra.

g.7730 Star King

*rgyu skar rgyal po*

ལྷ་སྐར་རྒྱལ་པོ།

—

Mother of the buddha Vāsava.

g.7731 Star King

*rgyu skar rgyal po*

ལྷ་སྐར་རྒྱལ་པོ།

—

Buddha in the presence of whom the buddha Durjaya (210 according to the third enumeration) first gave rise to the mind of awakening.

g.7732 Star King

*rgyu skar rgyal po*

ལྷ་སྐར་རྒྱལ་པོ།

—

Buddha in the presence of whom the buddha Vipulabuddhi (223 according to the third enumeration) first gave rise to the mind of awakening.

g.7733 Star Knower

*skar mkhan*

སྐར་མཁན།

—

Son of the buddha Sūryagarbha.

g.7734 Star Lady

*rgyu skar bdag mo*

ལྷ་སྐར་བདག་མོ།

—

Mother of the buddha Puṣya.

g.7735 Star Opportunity

*skar ma'i skabs*

སྐར་མའི་སྐབས།

—

Buddha in the presence of whom the buddha Cīrṇabuddhi (540 according to the third enumeration) first gave rise to the mind of awakening.

g.7736 Star Owner

*rgyu skar bdag*

བྱུ་སྐར་བདག།

—

Mother of the buddha Vighuṣṭatejas.

g.7737 Star Possessor

*rgyu skar ldan*

བྱུ་སྐར་ལྷན།

—

Mother of the buddha Kusumaraśmi.

g.7738 Star Possessor

*skar ldan*

སྐར་ལྷན།

—

Son of the buddha Śreṣṭha.

g.7739 Star Possessor

*skar ldan*

སྐར་ལྷན།

—

Son of the buddha Yaśas.

g.7740 Star Radiance

*skar ma'i 'od*

སྐར་མའི་འོད།

—

Attendant of the buddha Asaṅgakīrti.

g.7741 Star-Like

*skar ma lta bu*

སྐར་མ་ལྷ་བྱ།

—

An eon following the eon called Great Renown, during which time eighty thousand ministers of the universal monarch Vast Mind (a previous incarnation of the buddha Dīpaṅkara) will awaken to buddhahood.

g.7742 Starlight

*skar 'od*

སྐར་འོད།

—

Foremost in terms of insight among the followers of the buddha Ratnadeva.

g.7743 Starlight

*skar 'od*

སྐར་འོད།

—

Buddha in the presence of whom the buddha Dharmeśvara (107 according to the third enumeration) first gave rise to the mind of awakening.

g.7744 Starlight

*skar ma'i 'od*

སྐར་མ་འི་འོད།

—

Birthplace of the buddha Dyutimat.

g.7745 Starlight

*skar ma'i*

སྐར་མ་འི།

—

Birthplace of the buddha Puṇyaraśmi.

g.7746 Starlight

*skar ma snang*

སྐར་མ་སྣང།

—

Birthplace of the buddha Sudarśana.

g.7747 Starlight

*skar ma'i 'od*

སྐར་མའི་འོད།

—

Birthplace of the buddha Bhāgīrathi.

g.7748 Starlight

*skar 'od*

སྐར་འོད།

—

Birthplace of the buddha Suprabha.

g.7749 Steadfast

*brtan ldan*

བརྟན་ལྷན།

—

Attendant of the buddha Vairocana.

g.7750 Steadfast

*brtan pa*

བརྟན་པ།

—

Attendant of the buddha Amoghavikramin.

g.7751 Steadfast

*brtan pa*

བརྟན་པ།

—

Attendant of the buddha Sucandra.

g.7752 Steadfast

*brtan pa*

བརྟན་པ།

—

Attendant of the buddha Dharmacandra.

g.7753 Steadfast

*brtan pa*

བརྟན་པ།

—

Buddha in the presence of whom the buddha Vajra (48 according to the third enumeration) first gave rise to the mind of awakening.

g.7754 Steadfast Diligence

*brtson 'grus brtan*

བརྟོན་འགྲུས་བརྟན།

—

Buddha in the presence of whom the buddha Satyabhāṇin (174 according to the third enumeration) first gave rise to the mind of awakening.

g.7755 Steadfast Diligence

*brtson brtan*

བརྟོན་བརྟན།

—

Buddha in the presence of whom the buddha Vigatakāṅkṣa (180 according to the third enumeration) first gave rise to the mind of awakening.

g.7756 Steadfast Diligence

*brtson 'grus brtan*

བརྟོན་འགྲུས་བརྟན།

—

Buddha in the presence of whom the buddha Kusumarāṣṭra (405 according to the third enumeration) first gave rise to the mind of awakening.

g.7757 Steadfast Feet

*zhabs dag brtan pa*

ཞབས་དག་བརྟན་པ།

—

Buddha in the presence of whom the buddha Abhaya (434 according to the third enumeration) first gave rise to the mind of awakening.

g.7758 Steadfast Intelligence

*blo gros brtan pa*

བློ་གྲོས་བརྟན་པ།

—

Buddha in the presence of whom the buddha Ketumat (916 according to the third enumeration) first gave rise to the mind of awakening.

g.7759 Steadfast Mind

*brtan pa'i blo*

བརྟན་པའི་བློ།

—

Buddha in the presence of whom the buddha Vaiḍūryagarbha (688 according to the third enumeration) first gave rise to the mind of awakening.

g.7760 Steadfast Movement

*brtan par gshegs*

བརྟན་པར་གཤེགས།

—

Buddha in the presence of whom the buddha Duṣpradharṣa (39 according to the third enumeration) first gave rise to the mind of awakening.

g.7761 Steadfast Vision

*gzigs pa brtan*

གཟིགས་པ་བརྟན།

—

Buddha in the presence of whom the buddha Caitraka (885 according to the third enumeration) first gave rise to the mind of awakening.

g.7762 Steadfast Yogic Discipline

*brtul zhugs brtan*

བརྟུལ་ལྷུགས་བརྟན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmākara.

g.7763 Steadfast Yogic Discipline

*brtul zhugs brtan*

བརྟུལ་ལྷུགས་བརྟན།

—

Buddha in the presence of whom the buddha Surūpa (587 according to the third enumeration) first gave rise to the mind of awakening.



g.7764 Steps

*mu stegs*

མུ་སྟེགས།

—

Attendant of the buddha Vibhaktagātra.

g.7765 Steps for Wandering Beings

*'gro ba'i mu stegs*

འགོ་བའི་མུ་སྟེགས།

—

Buddha in the presence of whom the buddha Toṣitatejas (573 according to the third enumeration) first gave rise to the mind of awakening.

g.7766 Sthāmaprāpta

*mthu ni thob pa*

མཐུ་ནི་ཐོབ་པ།

*sthāmaprāpta*

The 214th buddha in the first list, 213th in the second list, and 213th in the third list.

g.7767 Sthāmaprāpta

*mthu thob*

མཐུ་ཐོབ།

*sthāmaprāpta*

The 371st buddha in the first list, 370th in the second list, and 365th in the third list.

g.7768 Sthāmaśrī

*mthu yi dpal*

མཐུ་ཡི་དཔལ།

*sthāmaśrī*

The 370th buddha in the first list, 369th in the second list, and 364th in the third list.

g.7769 Sthāmaśrī

*mthu yi dpal*

མཐུ་ཡི་དཔལ།

*sthāmaśrī*

The 754th buddha in the first list, 753rd in the second list, and 743rd in the third list.

g.7770 Sthitabuddhi

*blo gnas pa*

སྐྱོ་གནས་པ།

*sthitabuddhi*

The 157th buddha in the first list, 156th in the second list, and 156th in the third list.

g.7771 Sthitabuddhirūpa

*blo gnas rang bzhin*

སྐྱོ་གནས་རང་བཞིན།

*sthitabuddhirūpa*

The 852nd buddha in the first list, 851st in the second list, and 841st in the third list.

g.7772 Sthitagandha

*spos gnas*

སྐྱོས་གནས།

*sthitagandha*

The 667th buddha in the first list, 666th in the second list, and 658th in the third list.

g.7773 Sthitamitra

*grogs brtan*

གྲོགས་བརྟན།

*sthitamitra*

The 421st buddha in the first list, 420th in the second list, and 414th in the third list.

g.7774 Sthitārtha

*don la gnas pa*

དོན་ལ་གནས་པ།

*sthitārtha*

The 720th buddha in the first list, 719th in the second list, and 709th in the third list.

g.7775 Sthitārthabuddhi

*don gnas blo · don la gnas pa'i blo mnga' ba*

དོན་གནས་སྒོ། · དོན་ལ་གནས་པའི་སྒོ་མངའ་བ།

*sthitārthabuddhi*

The 648th buddha in the first list, 647th in the second list, and 639th in the third list.

g.7776 Sthitārthajñānin

*don gnas mkhyen*

དོན་གནས་མཁྱེན།

*sthitārthajñānin*

The 191st buddha in the first list, 190th in the second list, and 190th in the third list.

g.7777 Sthitavegajñāna

*shugs gnas ye shes ldan*

ཤུགས་གནས་ཡེ་ཤེས་ལྷན།

*sthitavegajñāna*

The 792nd buddha in the first list, 791st in the second list, and 781st in the third list.

g.7778 Stirrer of the Ocean of Existence

*srid pa'i rgya mtsho 'khrugs byed*

སྲིད་པའི་རྒྱ་མཚོ་འཁྲུགས་བྱེད།

—

Foremost in terms of insight among the followers of the buddha Mahāraśmi.

g.7779 Stopping the Loss of Adherence to the Realized Meaning

*rtogs pa'i don la gnas pa 'dor ba ldog par byed pa*

རྟོགས་པའི་དོན་ལ་གནས་པ་འདོར་བ་ལྡོག་པར་བྱེད་པ།

—

Mother of the buddha Sthitagandha.

g.7780 Strength Gift

*stobs byin*

སྟོབས་བྱིན།

—

Son of the buddha Nandeśvara.

g.7781 Strength of a Striding Lion

*seng ge rnam bsgyings pa yi stobs*

སང་གེ་རྣམ་བསྐྱེད་ས་པ་ཡི་སྟོབས།

—

Buddha in the presence of whom the buddha Oghajaha (620 according to the third enumeration) first gave rise to the mind of awakening.

g.7782 Strength of Awakening

*byang chub stobs*

བྱང་ལྷུབ་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnottama.

g.7783 Strength of Awakening

*byang chub stobs*

བྱང་ལྷུབ་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Avabhāśadarśin.

g.7784 Strength of Bliss

*bde stobs*

བདེ་སྟོབས།

—

Son of the buddha Kusumaparvata.

g.7785 Strength of Brightness

*mdangs stobs*

མདངས་སྟོབས།

—

Buddha in the presence of whom the buddha Sucandra (922 according to the third enumeration) first gave rise to the mind of awakening.

g.7786 Strength of Concentration

*bsam gtan stobs*

བསམ་གཏན་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Velāmarāja.

**g.7787 Strength of Dharma**

*chos kyi stobs*

ཚོས་ཀྱི་སྟོབས།

—

Buddha in the presence of whom the buddha Matimat (983 according to the third enumeration) first gave rise to the mind of awakening.

**g.7788 Strength of Discipline**

*tshul khrims stabs*

སྡུག་སྲིམས་སྟོབས།

—

Buddha in the presence of whom the buddha Atyuccagāmin (118 according to the third enumeration) first gave rise to the mind of awakening.

**g.7789 Strength of Divine Power**

*lha'i mthu rtsal stobs*

ལྷ་འི་མཐུ་རུལ་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śīlaprabha.

**g.7790 Strength of Excellent Qualities**

*yon tan stobs*

ཡོན་ཏན་སྟོབས།

—

Attendant of the buddha Siṃhabala.

**g.7791 Strength of Insight**

*shes rab stobs*

ཤེས་རབ་སྟོབས།

—

Buddha in the presence of whom the buddha Siṃhabala (772 according to the third enumeration) first gave rise to the mind of awakening.

g.7792 Strength of Intelligence

*blo gros stobs*

སློབ་གྲོས་སྦྲོབ་ས།

—

Foremost in terms of insight among the followers of the buddha Siṃhabala.

g.7793 Strength of Love

*byams pa'i stobs*

བྱམས་པའི་སྦྲོབ་ས།

—

Buddha in the presence of whom the buddha Gandhābha (859 according to the third enumeration) first gave rise to the mind of awakening.

g.7794 Strength of Merit

*bsod nams stobs*

བསོད་ནམས་སྦྲོབ་ས།

—

Son of the buddha Puṇyaraśmi.

g.7795 Strength of Merit

*bsod nams stobs*

བསོད་ནམས་སྦྲོབ་ས།

—

Son of the buddha Surāṣṭra.

g.7796 Strength of Qualities

*yon tan stobs*

ཡོན་ཏན་སྦྲོབ་ས།

—

Son of the buddha Aparājitadhvaja.

g.7797 Strength of Reflection

*bsam pa'i stobs*

བསམ་པའི་སྦྲོབ་ས།

—

Foremost in terms of insight among the followers of the buddha Siṃhagātra.

g.7798 Strength of Serenity

*rab tu zhi ba'i stobs*

རབ་ཏུ་ཞི་བའི་སྣོབ་ས།

—

Birthplace of the buddha Muniprasanna.

g.7799 Strength of the Capable

*dbang po'i stobs*

དབང་པོའི་སྣོབ་ས།

—

Father of the buddha Vaidyarāja.

g.7800 Strength of the Conduct of Lion Strength

*seng ge'i mthu rtsal spyod pa'i stobs*

སེང་གའི་མཐུ་རྩལ་སྦྱོར་པའི་སྣོབ་ས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmesvara.

g.7801 Strength of the Essence of Acumen

*spobs pa'i snying stobs*

སྣོབ་ས་པའི་སྡིང་སྣོབ་ས།

—

Foremost in terms of insight among the followers of the buddha Pratibhānacakṣus.

g.7802 Strength of the Truth

*bden pa'i stobs*

བདེན་པའི་སྣོབ་ས།

—

Son of the buddha Supriya.

g.7803 Strength of Virtue

*dge ba'i stobs*

དག་བའི་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Kathendra.

g.7804 Strength of Wisdom

*ye shes stobs*

ཡེ་ཤེས་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Marudadhipa.

g.7805 Strength of Wisdom

*ye shes stobs*

ཡེ་ཤེས་སྟོབས།

—

Mother of the buddha Pratibhānagaṇa.

g.7806 Striding Departure

*bsgyings ldan bzhud*

བསྐྱེད་སེམས་ལྷན་བཞུད།

—

Buddha in the presence of whom the buddha Guṇamālin (168 according to the third enumeration) first gave rise to the mind of awakening.

g.7807 Striding Elephant

*glang po bsgyings*

གླང་པོ་བསྐྱེད་སེམས།

—

Foremost in terms of insight among the followers of the buddha Vigatamala.

g.7808 Striding Lion

*seng ge nam bsgyings*

སེང་གེ་རྣམ་བསྐྱེད་སེམས།

—

Buddha in the presence of whom the buddha Nāgadatta (59 according to the third enumeration) first gave rise to the mind of awakening.

g.7809 Striding Lion



*seng ge rnam bsgyings*

སང་གེ་རྣམ་བསྐྱེད་སྟེ།

—

Buddha in the presence of whom the buddha Abhyudgata (489 according to the third enumeration) first gave rise to the mind of awakening.

g.7810 Striding Lion

*seng ge rnam par bsgyings*

སང་གེ་རྣམ་པར་བསྐྱེད་སྟེ།

—

Birthplace of the buddha Simhabala.

g.7811 Striding Lion

*seng ge rnam par bsgyings*

སང་གེ་རྣམ་པར་བསྐྱེད་སྟེ།

—

Birthplace of the buddha Anantapratibhānaraśmi.

g.7812 Strong Hands and Language

*lag shugs sgra skad*

ལག་ཤུགས་སྒྲ་སྐད།

—

Father of the buddha Mayūra.

g.7813 Strong Love

*legs byams*

ལེགས་བྱམས།

—

Attendant of the buddha Anihatavrata.

g.7814 Strong Love

*byams legs*

བྱམས་ལེགས།

—

Father of the buddha Jagatpūjita.

g.7815 Strong Support

*rkang stobs*

རྐང་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vikrāntagāmin.

g.7816 Studded

*bkod pa dang ldan pa*

བཀོད་པ་དང་ལྷན་པ།

—

Birthplace of the buddha Siṃhagati.

g.7817 Studded

*bkod pa dang ldan pa*

བཀོད་པ་དང་ལྷན་པ།

—

Birthplace of the buddha Candra.

g.7818 Studded with Signs

*mtshan gyis spras*

མཚན་གྱིས་སྤྲུས།

—

Birthplace of the buddha Tiṣya.

g.7819 Stūpa

*mchod rten*

མཚོད་རྟེན།

—

Son of the buddha Guṇasañcaya.

g.7820 Stūpa

*mchod rten*

མཚོད་རྟེན།

—

Son of the buddha Arthabuddhi.

g.7821 Stūpa

*mchod rten*

མཚོད་རྟེན།

—

Foremost in terms of insight among the followers of the buddha  
Anupamaśrī.

g.7822 Stūpa

*mchod rten*

མཚོད་རྟེན།

—

Father of the buddha Ugra.

g.7823 Stūpa

*mchod rten*

མཚོད་རྟེན།

—

Birthplace of the buddha Pratimaṇḍita.

g.7824 Stūpa

*mchod rten*

མཚོད་རྟེན།

—

Birthplace of the buddha Anindita.

g.7825 Stūpa Chariot

*mchod rten shing rta*

མཚོད་རྟེན་ཤིང་རྟ།

—

Foremost in terms of insight among the followers of the buddha  
Jñānasāgara.

g.7826 Stūpa Endowed with Gathering

*tshogs ldan mchod rten*

ཚོགས་ལྷན་མཚོད་རྟེན།

—

Foremost in terms of insight among the followers of the buddha Brahmaketu.

g.7827 Stūpa for Demigods

*lha min mchod rten*

ལྷ་མིན་མཚོད་རྟེན།

—

Birthplace of the buddha Rāhu.

g.7828 Stūpa for Humanity

*skye bo'i mchod rten*

སྐྱེ་བོའི་མཚོད་རྟེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Padma.

g.7829 Stūpa for Humanity

*skye bo'i mchod rten*

སྐྱེ་བོའི་མཚོད་རྟེན།

—

Mother of the buddha Abhyudgataśrī.

g.7830 Stūpa for Humanity

*skye bo'i mchod rten*

སྐྱེ་བོའི་མཚོད་རྟེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Padma.

g.7831 Stūpa for Humanity

*skye ba'i mchod rten*

སྐྱེ་བའི་མཚོད་རྟེན།

—

Mother of the buddha Suvayas.

g.7832 Stūpa for Humanity

*skye ba'i mchod rten*

སྐྱེ་བའི་མཚོད་རྟེན།

—

Son of the buddha Subuddhi.

g.7833 Stūpa for Humanity

*skye bo'i mchod rten*

སྐུ་བོའི་མཚོད་རྟེན།

—

Son of the buddha Baladatta.

g.7834 Stūpa for Humanity

*skye bo'i mchod rten*

སྐུ་བོའི་མཚོད་རྟེན།

—

Father of the buddha Jñānaśrī.

g.7835 Stūpa for Humanity

*skye bo'i mchod rten*

སྐུ་བོའི་མཚོད་རྟེན།

—

Buddha in the presence of whom the buddha Arciṣmat (102 according to the third enumeration) first gave rise to the mind of awakening.

g.7836 Stūpa for Humanity

*skye bo'i mchod rten*

སྐུ་བོའི་མཚོད་རྟེན།

—

Buddha in the presence of whom the buddha Sthitabuddhi (156 according to the third enumeration) first gave rise to the mind of awakening.

g.7837 Stūpa for Humanity

*skye bo'i mchod rten*

སྐུ་བོའི་མཚོད་རྟེན།

—

Attendant of the buddha Pārthiva.

g.7838 Stūpa for Humanity

*mi'i mchod rten*

མིའི་མཚོད་རྟེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Vratasthita.

g.7839 Stūpa for Humanity

*skye bo'i mchod rten*

སྐྱེ་བོའི་མཚོད་རྟེན།

—

Birthplace of the buddha Jyeṣṭhadatta.

g.7840 Stūpa for Humanity

*skye bo'i mchod rten*

སྐྱེ་བོའི་མཚོད་རྟེན།

—

Birthplace of the buddha Cāritraka.

g.7841 Stūpa for Teaching

*smra ba'i mchod rten*

སྐྱེ་བོའི་མཚོད་རྟེན།

—

Birthplace of the buddha Harivaktra.

g.7842 Stūpa for the World

*'gro ba'i mchod rten*

འགོ་བའི་མཚོད་རྟེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Siṃhahanu.

g.7843 Stūpa for the World

*'jig rten dag gi mchod rten*

འཇིག་རྟེན་དག་གི་མཚོད་རྟེན།

—

Buddha in the presence of whom the buddha Puṇyapradīparāja (837  
according to the third enumeration) first gave rise to the mind of awakening.

g.7844 Stūpa for Yogic Discipline

*brtul zhugs mchod rten*

བརྟུལ་ལྷགས་མཚོད་རྟེན།

—

Foremost in terms of insight among the followers of the buddha  
Dṛḍhadharma.

g.7845 Stūpa of Fearlessness

*'jigs pa med pa'i mchod rten*

འཇིགས་པ་མེད་པའི་མཚོད་རྟེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Vigatabhaya.

g.7846 Stūpa of Joy

*mchod rten dga'*

མཚོད་རྟེན་དགའ།

—

Foremost in terms of insight among the followers of the buddha  
Kṛtāntadarśin.

g.7847 Stūpa of Qualities

*yon tan mchod rten*

ཡོན་ཏན་མཚོད་རྟེན།

—

Foremost in terms of insight among the followers of the buddha Sumati.

g.7848 Stūpa of Qualities

*yon tan mchod rten*

ཡོན་ཏན་མཚོད་རྟེན།

—

Foremost in terms of insight among the followers of the buddha Uttama.

g.7849 Stūpa of Qualities

*yon tan mchod rten*

ཡོན་ཏན་མཚོད་རྟེན།

—

Foremost in terms of insight among the followers of the buddha Puṣpadama-  
sthita.

g.7850 Stūpa of Qualities

*yon tan mchod rten*

ཡོན་ཏན་མཚོད་རྟེན།

—

Foremost in terms of insight among the followers of the buddha  
Laḍitāgragāmin.

g.7851 Stūpa of Qualities

*yon tan mchod rten*

ཡོན་ཏན་མཚོད་རྟེན།

—

Foremost in terms of insight among the followers of the buddha Adoṣa.

g.7852 Stūpa of Qualities

*yon tan mchod rten*

ཡོན་ཏན་མཚོད་རྟེན།

—

Mother of the buddha Asamabuddhi.

g.7853 Stūpa of Qualities

*yon tan mchod rten*

ཡོན་ཏན་མཚོད་རྟེན།

—

Son of the buddha Vajra.

g.7854 Stūpa of the Directions

*phyogs kyi mchod rten*

ཕྱོགས་ཀྱི་མཚོད་རྟེན།

—

Foremost in terms of insight among the followers of the buddha Yaśodatta.

g.7855 Stūpa of the Ground

*sa yi mchod rten*

ས་ཡི་མཚོད་རྟེན།

—

Birthplace of the buddha Jñānaśūra.

g.7856 Stūpa of the Victorious Ones



*rgyal ba'i mchod rten*

ཀླུ་པའི་མཚོ་རྩེ།

—

Foremost in terms of insight among the followers of the buddha Rāhusūrya-  
garbha.

g.7857 Stūpa of the Victorious Ones

*rgyal ba'i mchod rten*

ཀླུ་པའི་མཚོ་རྩེ།

—

Foremost in terms of insight among the followers of the buddha Netra.

g.7858 Stūpa of Wisdom

*ye shes mchod rten*

ཡེ་ཤེས་མཚོ་རྩེ།

—

Buddha in the presence of whom the buddha Prāmodyarāja (69 according to  
the third enumeration) first gave rise to the mind of awakening.

g.7859 Stūpa Qualities

*yon tan mchod rten*

ཡོན་ཏན་མཚོ་རྩེ།

—

Mother of the buddha Puṣpaprabha.

g.7860 Stūpa Worship

*mchod rten mchod*

མཚོ་རྩེ་མཚོ།

—

Son of the buddha Subuddhi.

g.7861 Stūpa Worship

*mchod rten mchod*

མཚོ་རྩེ་མཚོ།

—

Birthplace of the buddha Brahmaruta.

g.7862 Subāhu

*lag bzang*

ལག་བཟང་།

*subāhu*

Hearer present in the circle around Śākyamuni.

g.7863 Subāhu

*lag bzangs*

ལག་བཟངས།

*subāhu*

The 99th buddha in the first list, 99th in the second list, and 100th in the third list.

g.7864 Subāhu

*lag bzangs*

ལག་བཟངས།

*subāhu*

The 469th buddha in the first list, 468th in the second list, and 462nd in the third list.

g.7865 Subduer of the Enemy

*dgra 'dul*

དག་འདུལ།

—

Father of the buddha Anavanata.

g.7866 Subduer of the Enemy

*dgra thul*

དག་ཐུལ།

—

Buddha in the presence of whom the buddha Madhuvaktra (480 according to the third enumeration) first gave rise to the mind of awakening.

g.7867 Śubhacīrṇabuddhi

*blo dbyangs dge ba*

བློ་དབྱངས་དགེ་བ།

*śubhacīrṇabuddhi*

The 731st buddha in the first list, 730th in the second list, and 720th in the third list.

g.7868 Subhadra

*kun tu bzang*

ཀུན་ཏུ་བཟང་།

*subhadra*

A brahmin mentioned in the context of what is likely a story of a past life of the Buddha.

g.7869 Subhadra

*shin tu bzang*

ཤིན་ཏུ་བཟང་།

*subhadra*

The 500th buddha in the first list, 499th in the second list, and 493rd in the third list.

g.7870 Subhaga

*skal bzang po*

སྐལ་བཟང་པོ།

*subhaga*

The 643rd buddha in the first list, 642nd in the second list, and 634th in the third list.

g.7871 Subhūti

*rab 'byor*

རབ་འབྱོར།

*subhūti*

One of the closest disciples of the Buddha Śākyamuni, known for his profound understanding of emptiness.

g.7872 Subjugator

*rnam par gnon*

རྣམ་པར་གཞོན།

—

Father of the buddha Bhavāntadarśin.

g.7873 Subjugator

*rnam par gnon*

རྣམ་པར་གཞོན།

—

Father of the buddha Ratnaketu.

g.7874 Subjugator

*rnam par gnon pa*

རྣམ་པར་གཞོན་པ།

—

Father of the buddha Pradīpa.

g.7875 Subjugator by Means of Stable Diligence

*brtson 'grus brtan pos pha rol gnon pa can*

བརྩོན་འགྲུས་བརྟན་པོས་པ་རོལ་གཞོན་པ་ཅན།

—

Attendant of the buddha Vaiḍūryagarbha.

g.7876 Subjugator of Doubt

*yid gnyis rnam gnon*

ཡིད་གཉིས་རྣམ་གཞོན།

—

Buddha in the presence of whom the buddha Mahauṣadhi (527 according to the third enumeration) first gave rise to the mind of awakening.

g.7877 Subjugator of Doubt

*yid gnyis rnam gnon*

ཡིད་གཉིས་རྣམ་གཞོན།

—

Buddha in the presence of whom the buddha Indrama (674 according to the third enumeration) first gave rise to the mind of awakening.

g.7878 Subjugator of the Gathering

*tshogs ni rnam gnon*

ཚོགས་ནི་རྣམ་གཞོན།

—

Buddha in the presence of whom the buddha Añjana (857 according to the third enumeration) first gave rise to the mind of awakening.

g.7879 Subjugator of the Māras

*bdud zil gyis gnon pa*

བདུད་ཟེལ་གྱིས་གཞོན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahādatta.

g.7880 Subjugator of the Māras

*bdud zil gnon*

བདུད་ཟེལ་གཞོན་པ།

—

Attendant of the buddha Maṇivajra.

g.7881 Subjugator of the Māras

*bdud zil gyis gnon pa*

བདུད་ཟེལ་གྱིས་གཞོན་པ།

—

Father of the buddha Gandhābha.

g.7882 Sublime Intelligence

*blo gros gya nom*

བློ་གྲོས་གྲུ་ལོ་མ།

—

Father of the buddha Jñānavara.

g.7883 Sublime Roar

*gya nom nga ro*

གྲུ་ལོ་མ་ང་རོ།

—

Attendant of the buddha Manojñavākya.

g.7884 Sublime Splendor of Aggregated Qualities

*yon tan gyi phung po 'phags pa'i gzi brjid*

ཡོན་ཏན་གྱི་ཕུང་པོ་འཕགས་པའི་གཟི་བརྟི།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmadatta.

g.7885 Subuddhi

*blo bzang*

སྒོ་བཟང།

*subuddhi*

A king who appears in the Jātakas.

g.7886 Subuddhi

*blo bzang*

སྒོ་བཟང།

*subuddhi*

A king of deer.

g.7887 Subuddhi

*blo bzangs*

སྒོ་བཟངས།

*subuddhi*

The 426th buddha in the first list, 425th in the second list, and 419th in the third list.

g.7888 Subuddhi

*blo bzangs*

སྒོ་བཟངས།

*subuddhi*

The 431st buddha in the first list, 430th in the second list, and 424th in the third list.

g.7889 Subuddhinetra

*mngon rtogs spyan*

མངོན་རྟོགས་སྤྱན།

*subuddhinetra*

The 576th buddha in the first list, 576th in the second list, and 569th in the third list.

g.7890 Sucandra

*zla ba bzang*

སྒྲ་བ་བཟང།

*sucandra*

The 853rd buddha in the first list, 852nd in the second list, and 842nd in the third list.

g.7891 Sucandra

*zla bzang*

སྒྲ་བཟང་།

*sucandra*

The 932nd buddha in the first list, 931st in the second list, and 922nd in the third list.

g.7892 Suceṣṭa

*spyod bzang*

སྐྱོད་བཟང་།

*suceṣṭa*

The 922nd buddha in the first list, 921st in the second list, and 912th in the third list.

g.7893 Sucintita

*legs sems*

ལེགས་སེམས།

*sucintita*

The 76th buddha in the first list, 76th in the second list, and 77th in the third list.

g.7894 Sucintitārtha

*don legs sems*

དོན་ལེགས་སེམས།

*sucintitārtha*

The 105th buddha in the first list, 105th in the second list, and 106th in the third list.

g.7895 Sucīrṇabuddhi

*legs par sbyangs pa'i blo*

ལེགས་པར་སྐྱེས་པའི་བློ།

*sucīrṇabuddhi*

The 172nd buddha in the first list, 171st in the second list, and 171st in the third list.

g.7896 Sucīrṇavipāka

*legs spyad rnam smin*

ལེགས་སྤྱད་རྣམ་སྐྱོན།

*sucīrṇavipāka*

The 888th buddha in the first list, 887th in the second list, and 878th in the third list.

g.7897 Sucittayaśas

*legs bsams grags pa*

ལེགས་བསམས་གྲགས་པ།

*sucittayaśas*

The 415th buddha in the first list, 414th in the second list, and 408th in the third list.

g.7898 Sudarśana

*legs mthong*

ལེགས་མཐོང་།

*sudarśana*

A king who appears in the Jātakas.

g.7899 Sudarśana

*shin tu gzigs*

ཤིན་ཏུ་གཟིགས།

*sudarśana*

The 147th buddha in the first list, 147th in the second list, and 147th in the third list.

g.7900 Sudarśana

*shin tu gzigs*

ཤིན་ཏུ་གཟིགས།

*sudarśana*

The 775th buddha in the first list, 774th in the second list, and 764th in the third list.

g.7901 Sudarśana

*shin tu gzigs*

ཤིན་ཏུ་གཟིགས།



*sudarśana*

The 994th buddha in the first list, 993rd in the second list, and not listed in the third list.

g.7902 Sudatta

*legs byin*

ལེགས་བྱིན།

*sudatta*

A prince.

g.7903 Sudatta

*legs byin*

ལེགས་བྱིན།

*sudatta*

The 242nd buddha in the first list, 241st in the second list, and 241st in the third list.

g.7904 Sudatta

*legs byin*

ལེགས་བྱིན།

*sudatta*

The 615th buddha in the first list, 614th in the second list, and not listed in the third list.

g.7905 Śuddhaprabha

*'od gtsang*

འོད་གཙང།

*śuddhaprabha*

The 657th buddha in the first list, 656th in the second list, and 648th in the third list.

g.7906 Śuddhaprabha

*dag pa'i 'od*

དག་པའི་འོད།

*śuddhaprabha*

The 811th buddha in the first list, 810th in the second list, and 799th in the third list.

g.7907 Śuddhasāgara

*dag pa'i rgya mtsho*

དག་པའི་རྒྱ་མཚོ།

*śuddhasāgara*

The 827th buddha in the first list, 826th in the second list, and 816th in the third list.

g.7908 Śuddhodana

*zas gtsang ma*

ཟས་གཙང་མ།

*śuddhodana*

Father of the buddha Śākyamuni.

g.7909 Sudhana

*nor bzangs*

ནོར་བཟངས།

*sudhana*

The 972nd buddha in the first list, 971st in the second list, and 962nd in the third list.

g.7910 Sudharma

*chos bzang*

ཚོས་བཟང།

*sudharma*

Śakra's audience hall.

g.7911 Suffering

*mya ngan*

མྱ་ངན།

—

Attendant of the buddha Nikhiladarśin.

g.7912 Suffering Dispelled

*mya ngan sel*

མྱ་ངན་སེལ།

—

Birthplace of the buddha Vaidyādhīpa.

g.7913 Suffering Dispelled

*mya ngan sel*

ལྷ་ངན་སེལ།

—

Birthplace of the buddha Aśokarāṣṭra.

g.7914 Suffering Relinquished

*mya ngan spong*

ལྷ་ངན་སྲོང་།

—

Mother of the buddha Aśoka.

g.7915 Sugandha

*spos bzangs*

སྲོས་བཟངས།

*sugandha*

The 266th buddha in the first list, 265th in the second list, and 265th in the third list.

g.7916 Sugandha

*spos bzangs*

སྲོས་བཟངས།

*sugandha*

The 322nd buddha in the first list, 321st in the second list, and 316th in the third list.

g.7917 Sugandha

*spos bzangs*

སྲོས་བཟངས།

*sugandha*

The 967th buddha in the first list, 966th in the second list, and 957th in the third list.

g.7918 Sugaṇin

*tshogs can bzang*

ཚོགས་ཅན་བཟང་།

*sugaṇin*

The 460th buddha in the first list, 459th in the second list, and 453rd in the third list.

g.7919 Sughoṣa

*dbyangs bzang*

དབྱངས་བཟང་།

*sughoṣa*

The 746th buddha in the first list, 745th in the second list, and 735th in the third list.

g.7920 Sughoṣa

*dbyangs snyan*

དབྱངས་སྟན།

*sughoṣa*

The 919th buddha in the first list, 918th in the second list, and 909th in the third list.

g.7921 Sujāta

*legs skyes*

ལེགས་སྐྱེས།

*sujāta*

The 225th buddha in the first list, 224th in the second list, and 224th in the third list.

g.7922 Sujāta

*legs par skyes*

ལེགས་པར་སྐྱེས།

*sujāta*

The 331st buddha in the first list, 330th in the second list, and 325th in the third list.

g.7923 Sujñāna

*ye shes bzang ldan*

ཡེ་ཤེས་བཟང་ལྷན།

*sujñāna*

The 760th buddha in the first list, 759th in the second list, and 749th in the third list.

g.7924 Sukhābha

*'od bzangs*

འོད་བཟངས།

*sukhābha*

The 724th buddha in the first list, 723rd in the second list, and 713th in the third list.

g.7925 Sukhacittin

*bde bar dgongs*

བདེ་བར་དགོངས།

*sukhacittin*

The 824th buddha in the first list, 823rd in the second list, and 813th in the third list.

g.7926 Sukhita

*bde ldan*

བདེ་ལྷན།

*sukhita*

The 999th buddha in the first list, 998th in the second list, and 989th in the third list.

g.7927 Sukrama

*legs gshegs*

ལེགས་གཤེགས།

*sukrama*

The 655th buddha in the first list, 654th in the second list, and 646th in the third list.

g.7928 Sūkṣmabuddhi

*blo zhib*

བློ་ཞིབ།

*sūkṣmabuddhi*

The 621st buddha in the first list, 620th in the second list, and 613th in the third list.

g.7929 Sulocana

*spyang legs*

སྤྱན་ལེགས།

*sulocana*

The 647th buddha in the first list, 646th in the second list, and 638th in the third list.

g.7930 Sumanāpuṣpaprabha

*sna ma'i me tog 'od*

སྣ་མའི་མེ་ཏོག་འོད།

*sumanāpuṣpaprabha*

The 463rd buddha in the first list, 462nd in the second list, and 456th in the third list.

g.7931 Sumanas

*yid bzangs*

ཡིད་བཟངས།

*sumanas*

The 77th buddha in the first list, 77th in the second list, and 78th in the third list.

g.7932 Sumati

*blo gros bzang*

བློ་གྲོས་བཟང།

*sumati*

The 312th buddha in the first list, 311th in the second list, and 306th in the third list.

g.7933 Sumati

*blo gros bzang*

བློ་གྲོས་བཟང།

*sumati*

The 542nd buddha in the first list, 542nd in the second list, and 535th in the third list.

g.7934 Sumedhas

*thugs rab gzhungs*

ཐུགས་རབ་གཞུངས།

*sumedhas*

The 352nd buddha in the first list, 351st in the second list, and 346th in the third list.

g.7935 Sumedhas

*thugs ni shin tu gzhungs*

ཐུགས་ནི་ཤིན་ཏུ་གཞུངས།

*sumedhas*

The 502nd buddha in the first list, 501st in the second list, and 495th in the third list.

g.7936 Sumedhas

*shin tu thugs gzhungs*

ཤིན་ཏུ་ཐུགས་གཞུངས།

*sumedhas*

The 725th buddha in the first list, 724th in the second list, and 714th in the third list.

g.7937 Sumeru

*su me ru*

སུ་མེ་རུ།

*sumeru*

Father of the buddha Viniścitamati.

g.7938 Sumeru

*ri rab*

རི་རབ།

*sumeru*

The great mountain at the center of the universe according to ancient Indian cosmology. At its summit lies Sudarśana city, home of Śakra (Indra) and his thirty-two gods. The mountain is also referred to as Mount Meru.

g.7939 Sumitra

*bshes gnyen bzang po*

བཤེས་གཉེན་བཟང་པོ།

*sumitra*

The 880th buddha in the first list, 879th in the second list, and 870th in the third list.

g.7940 Summit of Insight

*shes rab brtsegs*

ཤེས་རབ་བརྟུན་ལམ།

—

Birthplace of the buddha Prajñākūṭa.

g.7941 Sun

*nyi ma*

ཉི་མ།

—

Attendant of the buddha Atiyaśas.

g.7942 Sun

*nyi ma*

ཉི་མ།

—

A god, a past life of the buddha Arthabuddhi (382 according to the third enumeration).

g.7943 Sun and Moon

*nyi zla*

ཉི་ཟླ།

—

Father of the buddha Vajradhvaja.

g.7944 Sun Continuum

*nyi ma'i rgyud*

ཉི་མའི་རྒྱུད།

—

Mother of the buddha Bhadradata.

g.7945 Sun Crest

*nyi ma'i tog*

ཉི་མའི་རྩོག།

—

Father of the buddha Sugaṇin.



g.7946 Sun Crest

*nyi ma'i tog*

ཉིམའི་རྟོག

—

Buddha in the presence of whom the buddha Mahātapas (329 according to the third enumeration) first gave rise to the mind of awakening.

g.7947 Sun Crest

*nyi ma'i tog*

ཉིམའི་རྟོག

—

Son of the buddha Vidyuddatta.

g.7948 Sun Essence

*nyi ma'i snying po*

ཉིམའི་སྒྲིང་པོ།

—

Foremost in terms of insight among the followers of the buddha Guṇadhvaja.

g.7949 Sun Essence

*nyi ma'i snying po*

ཉིམའི་སྒྲིང་པོ།

—

Mother of the buddha Candra.

g.7950 Sun Essence

*nyi ma'i snying po*

ཉིམའི་སྒྲིང་པོ།

—

Mother of the buddha Sugaṇin.

g.7951 Sun Essence

*nyi ma'i snying po*

ཉིམའི་སྒྲིང་པོ།

—

Son of the buddha Muktaprabha.

g.7952 Sun Essence

*nyi ma'i snying po*

ཉིམའི་སྤྱིང་པོ།

—

Mother of the buddha Cāritratīrtha.

g.7953 Sun Essence

*nyi ma'i snying po*

ཉིམའི་སྤྱིང་པོ།

—

Buddha in the presence of whom the buddha Vikrīḍitāvin (161 according to the third enumeration) first gave rise to the mind of awakening.

g.7954 Sun Face

*nyi ma'i gdong*

ཉིམའི་གཏོང་།

—

Son of the buddha Jñānasūrya.

g.7955 Sun Face

*nyi ma'i bzhin*

ཉིམའི་བཞེན།

—

Mother of the buddha Candrodgata.

g.7956 Sun Face

*nyi ma'i zhal*

ཉིམའི་ཞལ།

—

Buddha in the presence of whom the buddha Jñānakrama (262 according to the third enumeration) first gave rise to the mind of awakening.

g.7957 Sun Gift

*nyi mas byin*

ཉིམས་བྱིན།

—

Attendant of the buddha Dhārmika.

g.7958 Sun Gift

*nyi mas byin*

ཉིམས་བྱིན།

—

Son of the buddha Mati.

g.7959 Sun God

*nyi ma'i lha*

ཉིམ་འཇིག་ལྷ།

—

Attendant of the buddha Jñānaśrī.

g.7960 Sun Intelligence

*nyi ma'i blo gros*

ཉིམ་འཇིག་རྫོག་གྲོས།

—

Birthplace of the buddha Vidyuddatta.

g.7961 Sun Lamp

*nyi ma'i sgron ma*

ཉིམ་འཇིག་རྫོག་མ།

—

Son of the buddha Vidyutketu.

g.7962 Sun Lamp

*nyi ma sgron ma*

ཉིམ་རྫོག་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Samadhyāyin.

g.7963 Sun Lamp

*nyi ma'i sgron*

ཉིམ་འཇིག་རྫོག་མ།

—

Buddha in the presence of whom the buddha Puruṣadatta (244 according to the third enumeration) first gave rise to the mind of awakening.

g.7964 Sun Lamp

*nyi ma'i sgron*

ཉིམ་འོ་སྒྲོན།

—

Birthplace of the buddha Candrapradīpa.

g.7965 Sun Mass

*nyi ma'i phung po*

ཉིམ་འོ་ཕུང་པོ།

—

Buddha in the presence of whom the buddha Mayūra (682 according to the third enumeration) first gave rise to the mind of awakening.

g.7966 Sun Mass

*nyi ma'i phung po*

ཉིམ་འོ་ཕུང་པོ།

—

Buddha in the presence of whom the buddha Padmahastin (826 according to the third enumeration) first gave rise to the mind of awakening.

g.7967 Sun of Insight

*shes rab nyi ma*

ཤེས་རབ་ཉིམ།

—

Foremost in terms of insight among the followers of the buddha Balatejojñāna.

g.7968 Sun of Intelligence

*blo gros nyi ma*

བློ་གྲོས་ཉིམ།

—

Mother of the buddha Bhavapuṣpa.

g.7969 Sun of Liberation

*thar pa'i nyi ma*

ཐར་པའི་ཉིམ།

—

Buddha in the presence of whom the buddha Ketu (404 according to the third enumeration) first gave rise to the mind of awakening.

g.7970 Sun of Virtue

*dge ba'i nyi ma*

དགེ་བའི་ཉི་མ།

—

Buddha in the presence of whom the buddha Creator (458 according to the third enumeration) first gave rise to the mind of awakening.

g.7971 Sun of Wisdom

*ye shes nyi ma*

ཡེ་ཤེས་ཉི་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dr̥dhavrata.

g.7972 Sun Parasol

*nyi ma'i gdugs*

ཉི་མའི་གདུགས།

—

Father of the buddha Anihata.

g.7973 Sun Possessor

*nyi ma can*

ཉི་མ་ཅན།

—

Mother of the buddha Creator.

g.7974 Sun Power

*nyi ma'i mthu*

ཉི་མའི་མཐུ།

—

Father of the buddha Suprabha.

g.7975 Sun Rays

*nyi ma'i 'od zer*

ཉི་མའི་འོད་ཟེར།

—

Son of the buddha Anantatejas.

g.7976 Sun Splendor

*nyi ma'i gzi brjid*

ཉིམ་འི་གཟི་བརྗིད།

—

Father of the buddha Jaya.

g.7977 Sun Splendor

*nyi ma'i gzi brjid*

ཉིམ་འི་གཟི་བརྗིད།

—

Father of the buddha Sārathi.

g.7978 Sun Wish

*nyi ma 'dod*

ཉིམ་འདོད།

—

Birthplace of the buddha Dṛḍhavrata.

g.7979 Sunakṣatra

*rgyu skar bzang*

རྒྱ་སྐར་བཟང།

*sunakṣatra*

The 11th buddha in the first list. Not listed in the second or third list.

g.7980 Sundarapārśva

*ngos bzang*

ངོས་བཟང།

*sundarapārśva*

The 425th buddha in the first list, 424th in the second list, and 418th in the third list.

g.7981 Sundarī

*mdzes ma*

མཛེས་མ།

*sundarī*

This refers to the beautiful wandering female mendicant Sundarī, who in one of the stories of the life of the Buddha is enlisted by some heretics, jealous of the Buddha's fame, to tempt the Buddha to have sex with her and thus destroy his reputation as a virtuous sage. She pretends to do so, and the heretics, believing her story, then hire some drunkards to murder her and bury her body under a pile of flowers near the Buddha's monastery in order to make the public believe that the Buddha has ravished and killed her. As the rumour spreads, the citizenry is at first outraged but are then led to reconsider the story told by the Buddha's monks, who pass on their master's advice to avoid unsubstantiated hearsay and rumors. The truth eventually comes to light when King Prasenajit sends his secret service to investigate the matter, and the true perpetrators are brought to justice. This story is found in the *Sundarīsutta*, *Udāna* 4.8.

g.7982 Sunetra

*mig bzang*

མིག་བཟང་།

*sunetra*

A king who appears in the Jātakas.

g.7983 Sunetra

*spyan legs*

སྤྱན་ལེགས།

*sunetra*

Not listed in the first list, the 11th buddha in the second list, and 11th in the third list.

g.7984 Sunetrā

*mig bzang*

མིག་བཟང་།

*sunetrā*

A queen.

g.7985 Sunlight

*nyi ma'i 'od*

ཉི་མའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Sukhābha.

g.7986 Sunlight

*nyi ma'i 'od*

ཉིམའི་འོད།

—

Buddha in the presence of whom the buddha Nāganandin (164 according to the third enumeration) first gave rise to the mind of awakening.

g.7987 Sunlight

*nyi ma'i 'od*

ཉིམའི་འོད།

—

Buddha in the presence of whom the buddha Śāsiketū (212 according to the third enumeration) first gave rise to the mind of awakening.

g.7988 Sunlight

*nyi ma'i 'od*

ཉིམའི་འོད།

—

Buddha in the presence of whom the buddha Vaidyarāja (238) first gave rise to the mind of awakening.

g.7989 Sunlight

*nyi ma'i 'od*

ཉིམའི་འོད།

—

Buddha in the presence of whom the buddha Vigatabhaya (297 according to the third enumeration) first gave rise to the mind of awakening.

g.7990 Sunlight

*nyi 'od*

ཉི་འོད།

—

Buddha in the presence of whom the buddha Ugradatta (392 according to the third enumeration) first gave rise to the mind of awakening.

g.7991 Sunlight



*nyi 'od*

ཉི་འོད།

—

Buddha in the presence of whom the buddha Abhijñāketu (544 according to the third enumeration) first gave rise to the mind of awakening.

g.7992 Sunlight

*nyi ma'i 'od*

ཉི་མའི་འོད།

—

Buddha in the presence of whom the buddha Dharmacchattra (609 according to the third enumeration) first gave rise to the mind of awakening.

g.7993 Sunlight

*nyi ma'i 'od*

ཉི་མའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Lokottīrṃa.

g.7994 Sunlight

*nyi ma'i 'od*

ཉི་མའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Puṇyābha.

g.7995 Sunlight of Sweet Fragrant Sandalwood

*tsan dan dri bsung zhim po'i nyi ma'i 'od*

ཅན་དན་དྲི་བསུང་ཞིམ་པོའི་ཉི་མའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Gandhatejas.

g.7996 Sunshine

*nyi ma'i 'od zer*

ཉི་མའི་འོད་ཟེར།

—

Son of the buddha Balatejojñāna.

g.7997 Supakṣa

*phyogs bzang*

ཕྱགས་བཟང་།

*supakṣa*

The 410th buddha in the first list, 409th in the second list, and 403rd in the third list.

g.7998 Supārśva

*ngos bzangs*

ངོས་བཟངས།

*supārśva*

The 719th buddha in the first list, 718th in the second list, and 708th in the third list.

g.7999 Superior

*rab 'phags*

རབ་འཕགས།

—

Son of the buddha Vibhaktagātra.

g.8000 Superior

*rab 'phags*

རབ་འཕགས།

—

Son of the buddha Dharmaprabhāsa.

g.8001 Superior

*'phags pa*

འཕགས་པ།

—

Attendant of the buddha Pūritāṅga.

g.8002 Superior

*mngon par 'phags*

མངོན་པར་འཕགས།

—

Father of the buddha Guṇākara.

g.8003 Superior Abiding

*gnas pa khyad par 'phags pa*

གནས་པ་ལྷན་པར་འཕགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Rddhiketu.

g.8004 Superior Abiding

*gnas pa khyad par 'phags pa*

གནས་པ་ལྷན་པར་འཕགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vrataniidhi.

g.8005 Superior Array

*bkod pa khyad par 'phags pa*

བཀོད་པ་ལྷན་པར་འཕགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Cakradhara.

g.8006 Superior Aspects of Melody

*dbyangs kyi yan lag khyad 'phags*

དབྱངས་ཀྱི་ཡན་ལག་ལྷན་པར་འཕགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Viśiṣṭasvarāṅga.

g.8007 Superior Awakening

*byang chub 'phags*

བྱང་ལྡན་འཕགས་པ།

—

Birthplace of the buddha Guṇakūṭa.

g.8008 Superior Brightness

*mdangs 'phags*

མདངས་འཕགས་པ།

—

Birthplace of the buddha Aśoka.

g.8009 Superior Conqueror

*'phags 'joms mdzad*

འཕགས་འཛོམས་མཛད།

—

Buddha in the presence of whom the buddha Sūrata (35 according to the third enumeration) first gave rise to the mind of awakening.

g.8010 Superior Crest

*tog 'phags*

དོག་འཕགས།

—

Attendant of the buddha Marutskandha.

g.8011 Superior Deity

*'phags pa'i lha*

འཕགས་པའི་ལྷ།

—

Father of the buddha Guṇakīrti.

g.8012 Superior Dharma

*chos 'phag*

ཚོས་འཕགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Candra.

g.8013 Superior Dharma

*chos 'phag*

ཚོས་འཕགས།

—

Father of the buddha Pradyota.

g.8014 Superior Dharma

*chos 'phags*

ཚོས་འཕགས།

—

Attendant of the buddha Śāśin.

g.8015 Superior Dharma

*chos 'phags*

ཚོས་འཕགས།

—

Foremost in terms of insight among the followers of the buddha Kanakaparvata.

g.8016 Superior Dharma

*chos 'phags*

ཚོས་འཕགས།

—

Foremost in terms of insight among the followers of the buddha Vikrīḍitāvin.

g.8017 Superior Dharma

*chos 'phags*

ཚོས་འཕགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Madhurasvararāja.

g.8018 Superior Excellence

*'phags bzang ma*

འཕགས་བཟང་མ།

—

Mother of the buddha Subhadra.

g.8019 Superior Faith

*'phags dad*

འཕགས་དད།

—

Attendant of the buddha Pūjya.

g.8020 Superior Faith

*'phags pa dad*

འཕགས་པ་དད།

—

Father of the buddha Jñānapriya.

g.8021 Superior Fame

*grags pa'i mngon par 'phags*

གྲགས་པའི་མངོན་པར་འཕགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sarvārthadarśin.

g.8022 Superior Fame

*grags pa kun 'phags pa*

གྲགས་པ་ཀུན་འཕགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kṣemottamarāja.

g.8023 Superior Fame

*grags pa 'phags*

གྲགས་པ་འཕགས།

—

Son of the buddha Amitābha.

g.8024 Superior Fame

*grags pa 'phags*

གྲགས་པ་འཕགས།

—

Birthplace of the buddha Yaśomitra.

g.8025 Superior Flower

*'phags pa'i me tog*

འཕགས་པའི་མེ་ཏོག།

—

Attendant of the buddha Rṣīndra.

g.8026 Superior Flower

*'phags pa'i me tog*

འཕགས་པའི་མེ་ཏོག

—

Buddha in the presence of whom the buddha Sārathi (294 according to the third enumeration) first gave rise to the mind of awakening.

g.8027 Superior God

*mngon par 'phags pa'i lha*

མངོན་པར་འཕགས་པའི་ལྷ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Candra.

g.8028 Superior Illumination

*khyad 'phags snang bar byed*

ལྷན་འཕགས་སྣང་བར་བྱེད།

—

Birthplace of the buddha Viśiṣṭasvarāṅga.

g.8029 Superior in All Regards

*kun 'phags*

ཀུན་འཕགས།

—

Son of the buddha Sthitavegajñāna.

g.8030 Superior Infinite View

*lta ba mtha' yas 'phags*

ལྷ་བ་མཐའ་ཡས་འཕགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Padmagarbha.

g.8031 Superior Insight

*shes rab 'phags*

ཤེས་རབ་འཕགས།

—

Mother of the buddha Supriya.

g.8032 Superior Insight

*shes rab 'phags*

ཤེས་རབ་འཕགས།

—

Foremost in terms of insight among the followers of the buddha Maticintin.

g.8033 Superior Insight

*shes rab 'phags*

ཤེས་རབ་འཕགས།

—

Birthplace of the buddha Pārthiva.

g.8034 Superior Jewel

*rin chen 'phags*

རིན་ཆེན་འཕགས།

—

Son of the buddha Dharmavikrāmin.

g.8035 Superior Jewel

*rin chen 'phags ma*

རིན་ཆེན་འཕགས་མ།

—

Mother of the buddha Vilocana.

g.8036 Superior Jewel

*rin chen 'phags pa*

རིན་ཆེན་འཕགས་པ།

—

Mother of the buddha Mañicaraṇa.

g.8037 Superior Lamp

*sgron ma khyad par 'phags*

སྒྲོན་མ་ཁྱུད་པར་འཕགས།

—



Foremost in terms of miraculous abilities among the followers of the buddha Acala.

g.8038 Superior Light

*'od 'phags*

འོད་འཕགས།

—

Father of the buddha Devasūrya.

g.8039 Superior Merit

*bsod nams 'phags*

བསོད་ནམས་འཕགས།

—

A king.

g.8040 Superior Merit

*bsod nams yang dag 'phags*

བསོད་ནམས་ཡང་དག་འཕགས།

—

Foremost in terms of insight among the followers of the buddha Pūrṇamati.

g.8041 Superior Merit

*bsod nams 'phags*

བསོད་ནམས་འཕགས།

—

Father of the buddha Śuddhasāgara.

g.8042 Superior Merit

*bsod nams 'phags*

བསོད་ནམས་འཕགས།

—

Buddha in the presence of whom the buddha Guṇagarbha (367 according to the third enumeration) first gave rise to the mind of awakening.

g.8043 Superior Moon

*zla ba'i bla ma*

ཟླ་བའི་བླ་མ།

—

Son of the buddha Varuṇa.

g.8044 Superior Moon

*zla ba 'phags*

ལྷ་བ་འཕགས།

—

Foremost in terms of insight among the followers of the buddha  
Guṇatejoraśmi.

g.8045 Superior Qualities

*yon tan lhag*

ཡོན་ཏན་ལྷག།

—

Attendant of the buddha Yaśottara.

g.8046 Superior Shooting Star

*skar mda' 'phag*

སྐར་མདའ་འཕགས།

—

Foremost in terms of insight among the followers of the buddha Mahātejas.

g.8047 Superior Splendor

*gzi brjid 'phags*

གཟི་བརྗིད་འཕགས།

—

Birthplace of the buddha Puṣpaprabha.

g.8048 Superior Splendor

*'jig rten 'phags*

འཇིག་རྟེན་འཕགས།

—

Birthplace of the buddha Lokaprabha.

g.8049 Superior Support

*mngon 'phags stegs*

མངོན་འཕགས་སྟེགས།

—

Buddha in the presence of whom the buddha Śuddhaprabha (799 according to the third enumeration) first gave rise to the mind of awakening.

g.8050 Superior Taming

*'phags pa dul ba*

འཕགས་པ་དུལ་བ།

—

Buddha in the presence of whom the buddha Campaka (451 according to the third enumeration) first gave rise to the mind of awakening.

g.8051 Superior Taming

*'phags dul*

འཕགས་དུལ།

—

Buddha in the presence of whom the buddha Puṇyahastin (530 according to the third enumeration) first gave rise to the mind of awakening.

g.8052 Superior to the World

*'jig rten bla ma*

འཇིག་རྟེན་བླ་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Tiṣya.

g.8053 Superior to the World

*'jig rten bla ma*

འཇིག་རྟེན་བླ་མ།

—

Buddha in the presence of whom the buddha Lokajyeṣṭha (699 according to the third enumeration) first gave rise to the mind of awakening.

g.8054 Superior Training

*'phags 'dul*

འཕགས་འདུལ།

—

Father of the buddha Durjaya.

g.8055 Superior True Wisdom

*ye shes yang dag 'phags pa*

ཡེ་ཤེས་ཡང་དག་འཕགས་པ།

—

Foremost in terms of insight among the followers of the buddha Jñānākara.

g.8056 Superior True Wisdom

*ye shes yang dag 'phags pa*

ཡེ་ཤེས་ཡང་དག་འཕགས་པ།

—

Foremost in terms of insight among the followers of the buddha Satyabhāṇin.

g.8057 Superior Wisdom

*khyad par du 'phags pa'i blo*

ལྷན་པར་དུ་འཕགས་པའི་སྒོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ṛṣideva.

g.8058 Superior Wisdom

*khyad par du 'phags pa'i blo*

ལྷན་པར་དུ་འཕགས་པའི་སྒོ།

—

Foremost in terms of insight among the followers of the buddha Supakṣa.

g.8059 Superior Wish

*'dod 'phags*

འདོད་འཕགས།

—

Son of the buddha Mahendra.

g.8060 Superior Wish

*'phags pa 'dod*

འཕགས་པ་འདོད།

—

Son of the buddha Praśāntagāmin.

g.8061 Superior World

*'jig rten 'phags*

འཇིག་རྟེན་འཕགས།

—

Birthplace of the buddha Janendra.

g.8062 Superior World

*'jig rten 'phags*

འཇིག་རྟེན་འཕགས།

—

Birthplace of the buddha Meruraśmi.

g.8063 Superknowledge

*mngon par shes pa*

མངོན་པར་ཤེས་པ།

—

Father of the buddha Abhijñāketu.

g.8064 Superknowledge

*mngon shes*

མངོན་ཤེས།

—

Son of the buddha Abhijñāketu

g.8065 superknowledge

*mngon par shes pa*

མངོན་པར་ཤེས་པ།

*abhijñā*

Supernatural abilities attained through realization and yogic accomplishment. The superknowledges are listed as either five or six. The first five are divine sight, divine hearing, the ability to perform miracles, remembrance of past lives, and knowledge of the minds of others. A sixth, knowing that all mental defilements have been eliminated, is often added. The first five are attained through concentration (Skt. *dhyāna*) and are sometimes described as worldly, as they can be attained to some extent by

non-Buddhist yogis. The sixth is supramundane and attained only by realization—by bodhisattvas or, according to some accounts, only by buddhas. See “five superknowledges” and “six superknowledges.”

g.8066 Superknowledge Gift

*mngon shes byin*

མངོན་ཤེས་བྱིན།

—

Father of the buddha Simhadvaja.

g.8067 Superknowledge of All Jewels

*rin chen thams cad mngon par shes pa*

རིན་ཆེན་ཐམས་ཅད་མངོན་པར་ཤེས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Suvarṇottama.

g.8068 Superknowledge of Precious Qualities

*yon tan rin chen mngon par shes pa*

ཡོན་ཏན་རིན་ཆེན་མངོན་པར་ཤེས་པ།

—

Son of the buddha Tīṣya.

g.8069 Support for Excellent Abiding

*legs gnas zhabs*

ལེགས་གནས་ཞབས།

—

Buddha in the presence of whom the buddha Dharmadvaja (753 according to the third enumeration) first gave rise to the mind of awakening.

g.8070 Support for Masses of Merit

*bsod nams kyi phung po'i stegs*

བསོད་ནམས་ཀྱི་ཕུང་པོའི་སྟེགས།

—

Birthplace of the buddha Puṇyabala.

g.8071 Support for Merit

*bsod nams stegs*

བསོད་ནམས་སྟེགས།

—

Father of the buddha Satyaketu.

g.8072 Support for Qualities

*yon tan stegs*

ཡོན་ཏན་སྟེགས།

—

Buddha in the presence of whom the buddha Siddhi (844 according to the third enumeration) first gave rise to the mind of awakening.

g.8073 Support for the Worthy Ones

*dgra bcom stegs*

དགའ་བཅོམ་སྟེགས།

—

Buddha in the presence of whom the buddha Jyotīrāma (746 according to the third enumeration) first gave rise to the mind of awakening.

g.8074 Support of the Teacher

*ston pa'i stegs*

སྟོན་པའི་སྟེགས།

—

Buddha in the presence of whom the buddha Śrī (827 according to the third enumeration) first gave rise to the mind of awakening.

g.8075 Suppression of Suffering

*mya ngan 'tshang*

མྱ་ངན་འཚོང་།

—

Birthplace of the buddha Aśoka.

g.8076 Suprabha

*'od bzang*

འོད་བཟང་།

*suprabha*

The 24th buddha in the first list, 24th in the second list, and 25th in the third list.

g.8077 Suprabha

*'od bzangs*

འོད་བཟངས།

*suprabha*

The 592nd buddha in the first list, 591st in the second list, and 585th in the third list.

g.8078 Supraṇaṣṭamoha

*gti mug rab zad*

གྲི་མུག་རབ་བཟ།

*supraṇaṣṭamoha*

The 930th buddha in the first list, 929th in the second list, and 920th in the third list.

g.8079 Supreme

*bla ma*

བླ་མ།

—

Son of the buddha Krakucchanda.

g.8080 Supreme

*mchog*

མཚོག།

—

Attendant of the buddha Vikriḍitāvin.

g.8081 Supreme

*mchog ma*

མཚོག་མ།

—

Attendant of the buddha Jyotiṣka.

g.8082 Supreme

*mchog*

མཚོག།

—

Attendant of the buddha Ratnākara.



g.8083 Supreme

*mchog ma*

མཚོག་མ།

—

Son of the buddha Abhyudgataśrī.

g.8084 Supreme

*mchog ma*

མཚོག་མ།

—

Son of the buddha Puṃgava.

g.8085 Supreme

*mchog ma*

མཚོག་མ།

—

Son of the buddha Mañjughoṣa.

g.8086 Supreme

*mchog ma*

མཚོག་མ།

—

Son of the buddha Sthitārtha.

g.8087 Supreme

*mchog ma*

མཚོག་མ།

—

Son of the buddha Pūjya.

g.8088 Supreme

*mchog ma*

མཚོག་མ།

—

Son of the buddha Prajñāgati.

g.8089 Supreme

*mchog ma*

མཚོག་མ།

—

Attendant of the buddha Sukhita.

g.8090 Supreme

*mchog ma*

མཚོག་མ།

—

Birthplace of the buddha Puṣpaketu.

g.8091 Supreme Abiding

*gnas pa mchog*

གནས་པ་མཚོག

—

Father of the buddha Dṛḍhasvara.

g.8092 Supreme Abiding

*legs gnas mchog*

ལེགས་གནས་མཚོག

—

Birthplace of the buddha Sthāmaprāpta.

g.8093 Supreme Accumulation

*mchog bsags*

མཚོག་བསགས།

—

Birthplace of the buddha Vidumati.

g.8094 Supreme Adornment

*rnam par brgyan pa'i mchog*

རྣམ་པར་བརྒྱན་པའི་མཚོག

—

Birthplace of the buddha Laḍita.

g.8095 Supreme Among All Qualities

*yon tan kun gyi mchog ma*

ཡོན་ཏན་ཀུན་གྱི་མཚོག་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śāntārtha.

g.8096 Supreme and Victorious Discipline

*mchog rgyal brtul zhugs*

མཚོག་རྒྱལ་བརྟུལ་ལྷག་ས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Maticintin.

g.8097 Supreme Banner

*rgyal mtshan mchog*

རྒྱལ་མཚན་མཚོག་

—

Foremost in terms of insight among the followers of the buddha Atula-pratibhānarāja.

g.8098 Supreme Beauty

*mchog mdzes*

མཚོག་མཛེས།

—

Birthplace of the buddha Sārthavāha.

g.8099 Supreme Beauty

*mchog tu mdzes pa*

མཚོག་ཏུ་མཛེས་པ།

—

Birthplace of the buddha Puṃgava.

g.8100 Supreme Body

*lus mchog*

ལུས་མཚོག་

—

Mother of the buddha Aparājitadhvaja.

g.8101 Supreme Boy

*khye'u mchog*

ཁྱེ་ལོ་མཚོག

—

Father of the buddha Ratnottama.

g.8102 Supreme Branches

*yan lag mchog*

ཡན་ལག་མཚོག

—

Mother of the buddha Mahāpradīpa.

g.8103 Supreme Campaka

*tsam pa'i mchog*

ཅམ་པའི་མཚོག

—

Foremost in terms of insight among the followers of the buddha Nāgadatta.

g.8104 Supreme Campaka

*tsam pa'i mchog*

ཅམ་པའི་མཚོག

—

Son of the buddha Arciṣmat.

g.8105 Supreme Campaka

*tsam pa'i mchog*

ཅམ་པའི་མཚོག

—

Son of the buddha Pradīpa.

g.8106 Supreme Campaka

*tsam pa mchog*

ཅམ་པ་མཚོག

—

Mother of the buddha Prabhūta.

g.8107 Supreme Campaka

*tsam pa mchog*

ཅམ་པ་མཚོག

—

Son of the buddha Gautama.

g.8108 Supreme Campaka

*tsam pa'i mchog*

ཅམ་པའི་མཚོག

—

Buddha in the presence of whom the buddha Kāśyapa (3) first gave rise to the mind of awakening.

g.8109 Supreme Campaka

*tsam mchog*

ཅམ་མཚོག

—

Buddha in the presence of whom the buddha Velāmarāja (126 according to the third enumeration) first gave rise to the mind of awakening.

g.8110 Supreme Campaka

*tsam pa'i mchog*

ཅམ་པའི་མཚོག

—

Buddha in the presence of whom the buddha Bhasmakrodha (644 according to the third enumeration) first gave rise to the mind of awakening.

g.8111 Supreme Campaka

*tsam pa mchog*

ཅམ་པ་མཚོག

—

Birthplace of the buddha Vilocana.

g.8112 Supreme Campaka

*tsam pa mchog*

ཅམ་པ་མཚོག

—

Birthplace of the buddha Druma.

g.8113 Supreme Campaka

*tsam pa'i mchog*

ཙམ་པའི་མཚོག

—

Birthplace of the buddha Tiṣya.

g.8114 Supreme Circle

*'khor mchog*

འཁོར་མཚོག

—

Birthplace of the buddha Vardhana.

g.8115 Supreme Companion

*grogs mchog*

གྲོགས་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Vajra.

g.8116 Supreme Courage

*snying stobs mchog*

སྟིང་སྟོབས་མཚོག

—

Attendant of the buddha Arhaddeva.

g.8117 Supreme Courage

*snying stobs mchog*

སྟིང་སྟོབས་མཚོག

—

Son of the buddha Ojobala.

g.8118 Supreme Crest

*tog mchog*

ཏོག་མཚོག

—

Birthplace of the buddha Ketu.

g.8119 Supreme Crest of Royal Splendor

*tog mchog gzi brjid rgyal po*

ཏོག་མཚོག་གཟི་བརྗིད་རྒྱལ་པོ།

—

Father of the buddha Ojastejas.

g.8120 Supreme Deity

*lha mchog*

ལྷ་མཚོག་

—

Son of the buddha Amohavihārin.

g.8121 Supreme Deity

*lha mchog*

ལྷ་མཚོག་

—

Buddha in the presence of whom the buddha Arthamati (412 according to the third enumeration) first gave rise to the mind of awakening.

g.8122 Supreme Deity

*lha yi mchog*

ལྷ་ཡི་མཚོག་

—

Buddha in the presence of whom the buddha Mahāraśmi (463 according to the third enumeration) first gave rise to the mind of awakening.

g.8123 Supreme Deity

*lha mchog*

ལྷ་མཚོག་

—

Son of the buddha Siṃhagati.

g.8124 Supreme Dharma

*chos mchog*

ཚོས་མཚོག་

—

Son of the buddha Ratnacūḍa.

g.8125 Supreme Dharma

*chos mchog*

ཚོས་མཚོག

—

Attendant of the buddha Girikūṭaketu.

g.8126 Supreme Dharma

*chos mchog*

ཚོས་མཚོག

—

Son of the buddha Satyakathin.

g.8127 Supreme Dharma Roar

*chos kyi nga ro mchog ma*

ཚོས་ཀྱི་ངའོ་མཚོག་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kathendra.

g.8128 Supreme Divinity

*lha mchog ma*

ལྷ་མཚོག་མ།

—

Mother of the buddha Adoṣa.

g.8129 Supreme Endowment

*mchog ldan*

མཚོག་ལྷན།

—

Mother of the buddha Yaśottara.

g.8130 Supreme Enjoyment

*dga' byed mchog*

དགའ་བྱེད་མཚོག

—

Birthplace of the buddha Priyaprasanna.



g.8131 Supreme Equality

*mnyam nyid mchog ma*

མཉམ་ཉིད་མཚོག་མ།

—

Mother of the buddha Suvaktra.

g.8132 Supreme Essence

*snying po mchog*

སླིང་པོ་མཚོག་མ།

—

Foremost in terms of insight among the followers of the buddha Siddhārtha.

g.8133 Supreme Essence

*snying po mchog*

སླིང་པོ་མཚོག་མ།

—

Birthplace of the buddha Arthadarśin.

g.8134 Supreme Excellence

*bzang mchog ma*

བཟང་མཚོག་མ།

—

Mother of the buddha Jñānasūrya.

g.8135 Supreme Excellence

*bzang mchog*

བཟང་མཚོག་མ།

—

Father of the buddha Amitāyus.

g.8136 Supreme Excellence

*bzang mchog*

བཟང་མཚོག་མ།

—

Father of the buddha Gaṇiprabhāsa.

g.8137 Supreme Excellence

*legs mchod*

ལེགས་མཚོད།

—

Father of the buddha Guṇaprabha.

g.8138 Supreme Excellence

*legs mchog*

ལེགས་མཚོག

—

Attendant of the buddha Puṃgava.

g.8139 Supreme Excellence

*legs mchog*

ལེགས་མཚོག

—

Father of the buddha Pūritāṅga.

g.8140 Supreme Excellence

*mchog legs*

མཚོག་ལེགས།

—

Father of the buddha Śreṣṭha.

g.8141 Supreme Excellence

*legs mchog*

ལེགས་མཚོག

—

Father of the buddha Jñānaratna.

g.8142 Supreme Excellence

*mchog tu bzang*

མཚོག་ཏུ་བཟང།

—

Birthplace of the buddha Atyuccagāmin.

g.8143 Supreme Excellence

*bzang mchog*

བཟང་མཚོག

—

Birthplace of the buddha Balasena.

g.8144 Supreme Excellence

*bzang mchog*

བཟང་མཚོག

—

Birthplace of the buddha Śaśiketu.

g.8145 Supreme Excellence

*bzang po'i mchog*

བཟང་པོའི་མཚོག

—

Birthplace of the buddha Dṛḍhakrama.

g.8146 Supreme Expert

*mkhas pa mchog*

མཁས་པ་མཚོག

—

Buddha in the presence of whom the buddha Mokṣadhvaja (792 according to the third enumeration) first gave rise to the mind of awakening.

g.8147 Supreme Eye

*spyang mchog*

སྤྱན་མཚོག

—

Buddha in the presence of whom the buddha Amohavihārin (810 according to the third enumeration) first gave rise to the mind of awakening.

g.8148 Supreme Eye

*spyang mchog*

སྤྱན་མཚོག

—

Buddha in the presence of whom the buddha Ojobala (840 according to the third enumeration) first gave rise to the mind of awakening.

g.8149 Supreme Faith

*dad mchog*

དད་མཚོག

—

Mother of the buddha Prabhākośa.

g.8150 Supreme Fame

*grags mchog ma*

གྲགས་མཚོག་མ།

—

Mother of the buddha Yaśas.

g.8151 Supreme Fame

*grags mchog*

གྲགས་མཚོག

—

Foremost in terms of insight among the followers of the buddha  
Guṇāgradhārin.

g.8152 Supreme Fame

*grags mchog*

གྲགས་མཚོག

—

Foremost in terms of insight among the followers of the buddha Priyaketu.

g.8153 Supreme Fame

*grags mchog*

གྲགས་མཚོག

—

Foremost in terms of insight among the followers of the buddha  
Vidyutprabha.

g.8154 Supreme Fame

*grags mchog ma*

གྲགས་མཚོག་མ།

—

Mother of the buddha Puṇyapradīpa.

g.8155 Supreme Fame

*mchog grags*

མཚོག་གྲགས།

—

Buddha in the presence of whom the buddha Mahābāhu (13) first gave rise to the mind of awakening.

g.8156 Supreme Fame

*mchog grags*

མཚོག་གྲགས།

—

Buddha in the presence of whom the buddha Nanda (64 according to the third enumeration) first gave rise to the mind of awakening.

g.8157 Supreme Fame

*mchog tu grags*

མཚོག་ཏུ་གྲགས།

—

Buddha in the presence of whom the buddha Dānaprabha (334 according to the third enumeration) first gave rise to the mind of awakening.

g.8158 Supreme Fame

*grags mchog*

གྲགས་མཚོག་།

—

Buddha in the presence of whom the buddha Siṃhasena (590 according to the third enumeration) first gave rise to the mind of awakening.

g.8159 Supreme Fame

*grags mchog ma*

གྲགས་མཚོག་མ།

—

Mother of the buddha Brahmaketu.

g.8160 Supreme Fame

*grags mchog*

གྲགས་མཚོག་།

—

Father of the buddha Velāmaprabha.

g.8161 Supreme Fame

*grags mchog*

གྲགས་མཚོག

—

Birthplace of the buddha Guṇasañcaya.

g.8162 Supreme Fearlessness

*'jigs pa med pa'i mchog*

འཇིགས་པ་མེད་པའི་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Balanandin.

g.8163 Supreme Flower

*me tog mchog*

མེ་ཏོག་མཚོག

—

Mother of the buddha Girikūṭaketu.

g.8164 Supreme Flower

*me tog mchog ma*

མེ་ཏོག་མཚོག་མ།

—

Mother of the buddha Supuṣpa.

g.8165 Supreme Flower

*me tog mchog ma*

མེ་ཏོག་མཚོག་མ།

—

Buddha in the presence of whom the buddha Madhurasvararāja (388 according to the third enumeration) first gave rise to the mind of awakening.

g.8166 Supreme Flower

*me tog mchog*

མེ་ཏོག་མཚོག

—

Birthplace of the buddha Yaśottara.

g.8167 Supreme Fragrance

*spos mchog*

སྤྲོས་མཚོག

—

Mother of the buddha Caraṇabhrāja.

g.8168 Supreme Fragrance

*bro ba'i mchog*

བློ་བའི་མཚོག

—

Birthplace of the buddha Siṃhadamaṣṭra.

g.8169 Supreme Friend

*bshes gnyen mchog*

བཤེས་གཉེན་མཚོག

—

Attendant of the buddha Satyaketu.

g.8170 Supreme Gaṅgā

*gang gA'i mchog*

གང་གའི་མཚོག

—

Mother of the buddha Vairocana.

g.8171 Supreme Gift

*mchog sbyin*

མཚོག་སྤྱིན།

—

Foremost in terms of insight among the followers of the buddha Mahābala.

g.8172 Supreme Gift

*mchog sbyin*

མཚོག་སྤྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sārathi.

g.8173 Supreme Gift

*mchog sbyin*

མཚོག་སྤྱན།

—

Mother of the buddha Jyotiṣmat.

g.8174 Supreme Gift

*mchog sbyin pa*

མཚོག་སྤྱན་པ།

—

Son of the buddha Sārathi.

g.8175 Supreme Glorious Jewel

*dpal gyi rin chen mchog*

དཔལ་གྱི་རིན་ཆེན་མཚོག

—

Mother of the buddha Ratnayaśas.

g.8176 Supreme Glory

*dpal mchog*

དཔལ་མཚོག

—

Foremost in terms of insight among the followers of the buddha Sārthavāha.

g.8177 Supreme Glory

*dpal mchog*

དཔལ་མཚོག

—

Mother of the buddha Śaśin.

g.8178 Supreme Glory

*dpal gyi mchog*

དཔལ་གྱི་མཚོག



—

Buddha in the presence of whom the buddha Kṛtārthadarśin (187 according to the third enumeration) first gave rise to the mind of awakening.

g.8179 Supreme Glory

*dpal gyi mchog*

དཔལ་གྱི་མཚོག

—

Buddha in the presence of whom the buddha Deva (959 according to the third enumeration) first gave rise to the mind of awakening.

g.8180 Supreme Gold

*gser mchog*

གསེར་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Dṛḍhasaṃdhi.

g.8181 Supreme Golden Peak

*gser mchog brtsegs*

གསེར་མཚོག་བརྟེགས།

—

Foremost in terms of insight among the followers of the buddha Mokṣadhvaja.

g.8182 Supreme Ground

*sa mchog*

ས་མཚོག

—

Father of the buddha Siṃhasvara.

g.8183 Supreme Ground

*sa mchog*

ས་མཚོག

—

Buddha in the presence of whom the buddha Praśāntadoṣa (144) first gave rise to the mind of awakening.

g.8184 Supreme Ground

*sa mchog*

ས་མཚོག

—

Father of the buddha Vṛṣabha.

g.8185 Supreme Hand

*lag mchog*

ལག་མཚོག

—

Father of the buddha Guṇottama.

g.8186 Supreme Heaven of Glorious Light

*'od dpal mtho ris mchog*

འོད་དཔལ་མཐོ་རིས་མཚོག

—

Birthplace of the buddha Akṣobhyavarṇa.

g.8187 Supreme Holy Man

*skyes mchog dam pa*

སྐྱེས་མཚོག་དམ་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jagatpūjita.

g.8188 Supreme Immeasurability

*gzhal med mchog*

གཞལ་མེད་མཚོག

—

Father of the buddha Ketu.

g.8189 Supreme Immeasurability

*gzhal med mchog*

གཞལ་མེད་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Abhaya.

g.8190 Supreme in All Regards

*thams cad mchog tu phyin*

ཐམས་ཅད་མཚོག་ཏུ་ཕྱིན།

—

Birthplace of the buddha Uttama.

g.8191 Supreme in the Entire World

*'jig rten kun mchog*

འཇིག་རྟེན་ཀུན་མཚོག།

—

Son of the buddha Śaśin.

g.8192 Supreme in the World

*'jig rten mchog ma*

འཇིག་རྟེན་མཚོག་མ།

—

Mother of the buddha Jñānaratna.

g.8193 Supreme in the World

*'jig rten mchog ma*

འཇིག་རྟེན་མཚོག་མ།

—

Foremost in terms of insight among the followers of the buddha  
Puṣpaprabha.

g.8194 Supreme Incense

*spos mchog*

སྤྲོས་མཚོག།

—

Birthplace of the buddha Añjana.

g.8195 Supreme Insight

*shes rab mchog*

ཤེས་རབ་མཚོག།

—

Mother of the buddha Prajñākūṭa.

g.8196 Supreme Insight

*shes rab mchog ma*

ཤེས་རབ་མཚོག་མ།

—

Mother of the buddha Prajñādatta.

g.8197 Supreme Insight

*shes rab mchog ma*

ཤེས་རབ་མཚོག་མ།

—

Mother of the buddha Mahāprajñātirtha.

g.8198 Supreme Intelligence

*blo gros mchog*

སློ་བློས་མཚོག་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kṛtārthadarśin.

g.8199 Supreme Intelligence

*mchog gi blo gros*

མཚོག་གི་སློ་བློས་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahātejas.

g.8200 Supreme Intelligence

*mchog gi blo gros*

མཚོག་གི་སློ་བློས་མ།

—

Mother of the buddha Uttama.

g.8201 Supreme Intelligence

*blo gros mchog ma*

སློ་བློས་མཚོག་མ།

—

Buddha in the presence of whom the buddha Subuddhi (419 according to the third enumeration) first gave rise to the mind of awakening.

g.8202 Supreme Intelligence

*blo gros mchog*

སྣོ་གྲོས་མཚོག

—

Buddha in the presence of whom the buddha Jñānakośa (660 according to the third enumeration) first gave rise to the mind of awakening.

g.8203 Supreme Intelligence

*blo gros mchog*

སྣོ་གྲོས་མཚོག

—

Buddha in the presence of whom the buddha Priyābha (893 according to the third enumeration) first gave rise to the mind of awakening.

g.8204 Supreme Intelligence

*blo gros mchog*

སྣོ་གྲོས་མཚོག

—

Buddha in the presence of whom the buddha Ūṛṇa (973 according to the third enumeration) first gave rise to the mind of awakening.

g.8205 Supreme Intelligence

*blo gros mchog*

སྣོ་གྲོས་མཚོག

—

Attendant of the buddha Ratnapriya.

g.8206 Supreme Jambu

*'dzam bu'i mchog*

འཛམ་བུའི་མཚོག

—

Mother of the buddha Vaidya.

g.8207 Supreme Jasmine Flower

*sna ma'i me tog mchog*

སྣ་མའི་མེ་ཏོག་མཚོག

—

Mother of the buddha Mahādatta.

g.8208 Supreme Jewel

*rin chen mchog ma*

འིན་ཚེན་མཚོག་མ།

—

Mother of the buddha Indra.

g.8209 Supreme Jewel

*rin chen mchog*

འིན་ཚེན་མཚོག

—

Son of the buddha Muni.

g.8210 Supreme Jewel

*rin chen mchog*

འིན་ཚེན་མཚོག

—

Attendant of the buddha Mahāmeru.

g.8211 Supreme Jewel

*rin chen mchog*

འིན་ཚེན་མཚོག

—

Foremost in terms of insight among the followers of the buddha  
Prāmodyarāja.

g.8212 Supreme Jewel

*rin chen mchog ma*

འིན་ཚེན་མཚོག་མ།

—

Son of the buddha Ratnākara.

g.8213 Supreme Jewel

*rin chen mchog ma*

རིན་ཆེན་མཚོག་མ།

—

Foremost in terms of insight among the followers of the buddha  
Manujacandra.

g.8214 Supreme Jewel

*rin chen mchog*

རིན་ཆེན་མཚོག་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Guṇārci.

g.8215 Supreme Jewel

*rin chen mchog ma*

རིན་ཆེན་མཚོག་མ།

—

Mother of the buddha Ratnaskandha.

g.8216 Supreme Jewel

*rin chen mchog ma*

རིན་ཆེན་མཚོག་མ།

—

Mother of the buddha Bhāgīrathi.

g.8217 Supreme Jewel

*rin chen mchog*

རིན་ཆེན་མཚོག་མ།

—

Mother of the buddha Sahitaraśmi.

g.8218 Supreme Jewel

*rin chen mchog ma*

རིན་ཆེན་མཚོག་མ།

—

Mother of the buddha Ratna.

g.8219 Supreme Jewel

*rin chen mchog ma*

རིན་ཆེན་མཚོག་མ།

—

Mother of the buddha Dṛḍhasaṅgha.

g.8220 Supreme Jewel

*rin chen mchog*

རིན་ཆེན་མཚོག

—

Son of the buddha Pratibhānavarṇa.

g.8221 Supreme Jewel

*rin chen mchog*

རིན་ཆེན་མཚོག

—

Son of the buddha Anupamaśrī.

g.8222 Supreme Jewel

*rin chen mchog*

རིན་ཆེན་མཚོག

—

Father of the buddha Samṛddhayaśas.

g.8223 Supreme Jewel

*rin chen mchog*

རིན་ཆེན་མཚོག

—

Mother of the buddha Damajyeṣṭha.

g.8224 Supreme Jewel

*rin chen mchog*

རིན་ཆེན་མཚོག

—

Mother of the buddha Maṇivīśuddha.

g.8225 Supreme Jewel

*rin chen mchog*



རིན་ཆེན་མཚོག

—

Buddha in the presence of whom the buddha Mañjughoṣa (575 according to the third enumeration) first gave rise to the mind of awakening.

g.8226 Supreme Jewel

*rin chen mchog*

རིན་ཆེན་མཚོག

—

Son of the buddha Anantayaśas.

g.8227 Supreme Jewel

*rin chen mchog*

རིན་ཆེན་མཚོག

—

Birthplace of the buddha Candra.

g.8228 Supreme Jewel

*rin chen mchog*

རིན་ཆེན་མཚོག

—

Birthplace of the buddha Siṃhadatta.

g.8229 Supreme Jewel

*rin po che'i mchog*

རིན་པོ་ཆེ་འཇོག

—

Birthplace of the buddha Ratnacandra.

g.8230 Supreme Jewel Crest

*rin chen tog mchog*

རིན་ཆེན་ཏོག་མཚོག

—

Foremost in terms of insight among the followers of the buddha Ratnadhara.

g.8231 Supreme Joy

*dga' mchog*

དགའ་མཚོག

—

Mother of the buddha Maṇidharman.

g.8232 Supreme Joy

*dga' mchog*

དགའ་མཚོག

—

Mother of the buddha Balanandin.

g.8233 Supreme Joy

*dga' mchog*

དགའ་མཚོག

—

Foremost in terms of insight among the followers of the buddha Ananta-  
pratibhānaraśmi.

g.8234 Supreme Joy

*dga' mchog*

དགའ་མཚོག

—

Birthplace of the buddha Toṣaṇa.

g.8235 Supreme King

*rgyal mchog*

རྒྱལ་མཚོག

—

Foremost in terms of insight among the followers of the buddha Campaka.

g.8236 Supreme King

*mchog gi rgyal po*

མཚོག་གི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Asaṅgamati.

g.8237 Supreme King

*mchog gi rgyal po*

མཚོག་གི་རྒྱལ་པོ།

—

Son of the buddha Uttama.

g.8238 Supreme King

*mchog gi rgyal po*

མཚོག་གི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Puṇyabāhu.

g.8239 Supreme King

*mchog gi rgyal po*

མཚོག་གི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Rāhusūryagarbha.

g.8240 Supreme King

*mchog gi rgyal po*

མཚོག་གི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Sucandra.

g.8241 Supreme Knowledge

*shes mchog*

ཤེས་མཚོག

—

Mother of the buddha Jñānavikrama.

g.8242 Supreme Knowledge

*shes mchog*

ཤེས་མཚོག

—

Son of the buddha Jñānaruci.

g.8243 Supreme Knowledge

*shes mchog*

ཤེས་མཚོག

—

Son of the buddha Dharmadhvaja.

g.8244 Supreme Knowledge

*shes mchog*

ཤེས་མཚོག

—

Son of the buddha Mokṣadhvaja.

g.8245 Supreme Lady

*dbang mchog ma*

དབང་མཚོག་མ།

—

Mother of the buddha Janendrakalpa.

g.8246 Supreme Lady of Glorious Excellence

*dpal gyi bzang mchog ma*

དཔལ་གྱི་བཟང་མཚོག་མ།

—

Mother of the buddha Kalyāṇacūḍa.

g.8247 Supreme Lamp

*sgron ma mchog*

སྒྲོན་མ་མཚོག

—

Mother of the buddha Mahāmitra.

g.8248 Supreme Lamp

*sgron ma mchog*

སྒྲོན་མ་མཚོག

—

Buddha in the presence of whom the buddha Yaśaḥkīrti (915 according to the third enumeration) first gave rise to the mind of awakening.

g.8249 Supreme Lamp

*sgron ma mchog*

སྒྲོན་མ་མཚོག

—

Birthplace of the buddha Vidhijña.

g.8250 Supreme Lamp of Qualities

*yon tan sgron ma'i mchog*

ཡོན་ཏན་སྒྲོན་མའི་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇarāsi.

g.8251 Supreme Land

*yul 'khor mchog*

ཡུལ་འཁོར་མཚོག

—

Mother of the buddha Prajñārāṣṭra.

g.8252 Supreme Land

*yul 'khor mchog*

ཡུལ་འཁོར་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Priyacandra.

g.8253 Supreme Land

*yul 'khor mchog*

ཡུལ་འཁོར་མཚོག

—

Buddha in the presence of whom the buddha Jñānapriya (438 according to the third enumeration) first gave rise to the mind of awakening.

g.8254 Supreme Land

*yul 'khor mchog*

ཡུལ་འཁོར་མཚོག

—

Birthplace of the buddha Gambhīramati.

g.8255 Supreme Land

*yul 'khor mchog*

ཡུལ་འཁོར་མཚོག

—

Birthplace of the buddha Pūjya.

g.8256 Supreme Leader

*gtso mchog*

གཙོ་མཚོག

—

Father of the buddha Tacchaya.

g.8257 Supreme Leader

*gtso mchog*

གཙོ་མཚོག

—

Son of the buddha Siṃhapakṣa.

g.8258 Supreme Leader

*gtso mchog*

གཙོ་མཚོག

—

Son of the buddha Marutskandha.

g.8259 Supreme Leader

*gtso mchog*

གཙོ་མཚོག

—

Mother of the buddha Jyeṣṭhadatta.

g.8260 Supreme Leader

*gtso mchog*

གཙོ་མཚོག

—

Buddha in the presence of whom the buddha Vararuci (228 according to the third enumeration) first gave rise to the mind of awakening.

g.8261 Supreme Liberation

*thar pa mchog*

ཐར་པ་མཚོག

—

Mother of the buddha Dīptatejas.

g.8262 Supreme Liberation

*rnam par grol ba mchog*

རྣམ་པར་གྲོལ་བ་མཚོག

—

Birthplace of the buddha Vigatamohārthacintin.

g.8263 Supreme Light

*'od mchog*

འོད་མཚོག

—

Foremost in terms of insight among the followers of the buddha Satyaketu.

g.8264 Supreme Light

*'od mchog*

འོད་མཚོག

—

Attendant of the buddha Muktaprabha.

g.8265 Supreme Light

*snang ba'i mchog*

སྤང་བའི་མཚོག

—

Buddha in the presence of whom the buddha Asita (443 according to the third enumeration) first gave rise to the mind of awakening.

g.8266 Supreme Light

*'od mchog*

འོད་མཚོག

—

Buddha in the presence of whom the buddha Varabuddhi (729 according to the third enumeration) first gave rise to the mind of awakening.

g.8267 Supreme Light

*'od kyi mchog*

འོད་ཀྱི་མཚོག

—

Birthplace of the buddha Sughoṣa.

g.8268 Supreme Light of Wisdom

*ye shes 'od mchog*

ཡེ་ཤེས་འོད་མཚོག

—

Foremost in terms of insight among the followers of the buddha Māradama.

g.8269 Supreme Lightning

*glog mchog*

གློག་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Kusumaparvata.

g.8270 Supreme Lightning

*glog mchog*

གློག་མཚོག

—

Father of the buddha Meghasvara.

g.8271 Supreme Limbs

*yan lag mchog*

ཡན་ལག་མཚོག

—

Mother of the buddha Pūritāṅga.

g.8272 Supreme Limbs

*yan lag mchog*



ཡན་ལག་མཚོག

—

Son of the buddha Uttamadeva.

g.8273 Supreme Limbs

*yan lag mchog*

ཡན་ལག་མཚོག

—

Birthplace of the buddha Uttamadeva.

g.8274 Supreme Love

*byams mchog*

བྱམས་མཚོག

—

Mother of the buddha Priyaṅgama.

g.8275 Supreme Luminosity

*gsal mchog ma*

གསལ་མཚོག་མ།

—

Mother of the buddha Jyotiṣka.

g.8276 Supreme Luminosity

*gsal mchog*

གསལ་མཚོག

—

Son of the buddha Prabhākośa.

g.8277 Supreme Master of Speech

*smra ba'i dbang phyug mchog*

སླ་བའི་དབང་ཕྱུག་མཚོག

—

Birthplace of the buddha Kathendra.

g.8278 Supreme Melody

*mchog dbyangs*

མཚོག་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha  
Ratnaskandha.

g.8279 Supreme Melody

*dbyangs mchog ma*

དབྱངས་མཚོག་མ།

—

Mother of the buddha Garjitasvara.

g.8280 Supreme Melody

*mchog gi dbyangs*

མཚོག་གི་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Adīnaghōṣa.

g.8281 Supreme Melody

*dbyangs mchog ma*

དབྱངས་མཚོག་མ།

—

Mother of the buddha Mañjughoṣa.

g.8282 Supreme Melody

*dbyangs mchog*

དབྱངས་མཚོག་

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Mañjughoṣa.

g.8283 Supreme Melody

*sgra dbyangs mchog*

སྒྲ་དབྱངས་མཚོག་

—

Attendant of the buddha Ratnakrama.

g.8284 Supreme Melody

*dbyangs snyan mchog*

དབྱངས་སྒྲུབ་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Gaganasvara.

g.8285 Supreme Melody

*dbyangs mchog*

དབྱངས་མཚོག

—

Buddha in the presence of whom the buddha Sarvavaraguṇaprabha (694 according to the third enumeration) first gave rise to the mind of awakening.

g.8286 Supreme Melody

*sgra dbyangs mchog*

སྒྲ་དབྱངས་མཚོག

—

Buddha in the presence of whom the buddha Supraṇaṣṭamoha (920 according to the third enumeration) first gave rise to the mind of awakening.

g.8287 Supreme Melody

*dbyangs kyi mchog ma*

དབྱངས་ཀྱི་མཚོག་མ།

—

Birthplace of the buddha Saṃgīti.

g.8288 Supreme Melody

*dbyangs mchog*

དབྱངས་མཚོག

—

Birthplace of the buddha Siṃhagati.

g.8289 Supreme Merit

*bsod nams mchog*

བསོད་ནམས་མཚོག

—

Mother of the buddha Cīṇaprabha.

g.8290 Supreme Merit

*bsod nams mchog*

བསོད་ནམས་མཚོག

—

Foremost in terms of insight among the followers of the buddha  
Cīṇaprabha.

g.8291 Supreme Mind

*blo mchog*

བློ་མཚོག

—

Foremost in terms of insight among the followers of the buddha Ketudhvaja.

g.8292 Supreme Mind

*blo mchog*

བློ་མཚོག

—

Father of the buddha Vidumati.

g.8293 Supreme Mind

*blo mchog ma*

བློ་མཚོག་མ།

—

Mother of the buddha Vararuci.

g.8294 Supreme Mind

*blo mchog*

བློ་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Vararuci.

g.8295 Supreme Mind

*mchog sems*

མཚོག་སེམས།

—

Son of the buddha Prabhūta.

g.8296 Supreme Mind

*blo mchog*

ལྷོ་མཚོག

—

Father of the buddha Mahādatta.

g.8297 Supreme Mind

*mchog sems*

མཚོག་སེམས།

—

Attendant of the buddha Nāgakrama.

g.8298 Supreme Mind

*blo mchog*

ལྷོ་མཚོག

—

Foremost in terms of insight among the followers of the buddha  
Laḍitavikrama.

g.8299 Supreme Mind

*blo rab mchog*

ལྷོ་རབ་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Akṣaya.

g.8300 Supreme Mind

*blo mchog*

ལྷོ་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Susvara.

g.8301 Supreme Mind

*blo mchog*

ལྷོ་མཚོག

—

Son of the buddha Anupamavādin.

g.8302 Supreme Mind

*blo mchog*

སློམ་ཚོག་

—

Buddha in the presence of whom the buddha Jyotiṣprabha (700 according to the third enumeration) first gave rise to the mind of awakening.

g.8303 Supreme Mind

*blo mchog*

སློམ་ཚོག་

—

Buddha in the presence of whom the buddha Bhāgīratha (940 according to the third enumeration) first gave rise to the mind of awakening.

g.8304 Supreme Miracle

*rdzu 'phrul mchog*

རྩུ་འཕྲུལ་མཚོག་

—

Buddha in the presence of whom the buddha Āśādatta (464 according to the third enumeration) first gave rise to the mind of awakening.

g.8305 Supreme Moon

*zla mchog*

ཟླ་མཚོག་

—

Foremost in terms of insight among the followers of the buddha Dṛḍhasaṃdhi.

g.8306 Supreme Moon

*zla mchog*

ཟླ་མཚོག་

—

Foremost in terms of insight among the followers of the buddha Kusumadeva.

g.8307 Supreme Moon

*zla mchog ma*

ལྷ་མཚོག་མ།

—

Mother of the buddha Nakṣatrarāja.

g.8308 Supreme Moon

*zla mchog ma*

ལྷ་མཚོག་མ།

—

Mother of the buddha Maṇuṣyacandra.

g.8309 Supreme Moon

*zla mchog*

ལྷ་མཚོག

—

Son of the buddha Cāritratīrtha.

g.8310 Supreme Moon

*zla mchog*

ལྷ་མཚོག

—

Father of the buddha Sucandra.

g.8311 Supreme Moon

*zla mchog*

ལྷ་མཚོག

—

Mother of the buddha Dharmapradīpākṣa.

g.8312 Supreme Moon

*zla mchog*

ལྷ་མཚོག

—

Buddha in the presence of whom the buddha Ugratejas (474 according to the third enumeration) first gave rise to the mind of awakening.

g.8313 Supreme Moon

*zla mchog*

ལྷ་མཚོག

—

Son of the buddha Ketumat.

g.8314 Supreme Moon of the Crest of Faith

*zla mchog dad pa'i tog*

ལྷ་མཚོག་དད་པའི་རྟོག

—

Foremost in terms of insight among the followers of the buddha Jñānapriya.

g.8315 Supreme Mountain

*ri mchog*

རི་མཚོག

—

Attendant of the buddha Bhadrāpāla.

g.8316 Supreme Mountain

*ri mchog*

རི་མཚོག

—

Son of the buddha Ratnakīrti.

g.8317 Supreme Nāga

*klu mchog*

ལྷ་མཚོག

—

Son of the buddha Varuṇa.

g.8318 Supreme Nonapprehension

*dmigs med mchog*

དམིགས་མེད་མཚོག

—

Foremost in terms of insight among the followers of the buddha Vīryadatta.

g.8319 Supreme Peace

*rab zhi mchog*



རབ་ཞི་མཚོག

—

Foremost in terms of insight among the followers of the buddha Sugandha.

g.8320 Supreme Person

*gang zag mchog*

གང་ཟག་མཚོག

—

Foremost in terms of insight among the followers of the buddha Surabhiḡandha.

g.8321 Supreme Possessor of Gatherings

*tshogs can rab mchog*

ཚོགས་ཅན་རབ་མཚོག

—

Buddha in the presence of whom the buddha Arthavādin (990 according to the third enumeration) first gave rise to the mind of awakening.

g.8322 Supreme Power

*mthu rtsal mchog*

མཐུ་རྩལ་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Satyacara.

g.8323 Supreme Power

*mthu rtsal mchog*

མཐུ་རྩལ་མཚོག

—

Foremost in terms of insight among the followers of the buddha Jñānaśrī.

g.8324 Supreme Qualities

*yon tan mchog*

ཡོན་ཏན་མཚོག

—

Mother of the buddha Bhavāntamaṅigandha.

g.8325 Supreme Qualities

*yon tan mchog*

ཡོན་ཏན་མཚོག

—

Father of the buddha Guṇagupta.

g.8326 Supreme Qualities

*yon tan mchog*

ཡོན་ཏན་མཚོག

—

Son of the buddha Sarvavaraguṇaprabha.

g.8327 Supreme Qualities

*yon tan mchog*

ཡོན་ཏན་མཚོག

—

Son of the buddha Guṇabala.

g.8328 Supreme Qualities

*yon tan mchog*

ཡོན་ཏན་མཚོག

—

Son of the buddha Samṛddha.

g.8329 Supreme Qualities

*yon tan mchog*

ཡོན་ཏན་མཚོག

—

Father of the buddha Jñānaruta.

g.8330 Supreme Qualities

*yon tan mchog*

ཡོན་ཏན་མཚོག

—

Son of the buddha Mahātejas.

g.8331 Supreme Qualities

*yon tan mchog ma*

ཡོན་ཏན་མཚོག་མ།

—

Son of the buddha Gambhīramati.

g.8332 Supreme Qualities

*yon tan mchog*

ཡོན་ཏན་མཚོག་མ།

—

Foremost in terms of insight among the followers of the buddha Dṛḍhasvara.

g.8333 Supreme Radiance

*'od zer mchog*

འོད་ཟེར་མཚོག་མ།

—

Foremost in terms of insight among the followers of the buddha Supriya.

g.8334 Supreme Radiance

*'od zer mchog*

འོད་ཟེར་མཚོག་མ།

—

Mother of the buddha Abhyudgata.

g.8335 Supreme Radiance

*'od zer mchog*

འོད་ཟེར་མཚོག་མ།

—

Mother of the buddha Citraraśmi.

g.8336 Supreme Radiance

*'od zer mchog*

འོད་ཟེར་མཚོག་མ།

—

Birthplace of the buddha Citraraśmi.

g.8337 Supreme Realization

*rtogs pa'i mchog*

རྟོགས་པའི་མཚོག་མ།

—

Buddha in the presence of whom the buddha Oṣadhi (615 according to the third enumeration) first gave rise to the mind of awakening.

g.8338 Supreme Regarding All Qualities

*yon tan thams cad mchog*

ཡོན་ཏན་ཐམས་ཅད་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Kuśalaprabha.

g.8339 Supreme Relinquishment

*mchog tu spong ba*

མཚོག་ཏུ་སྲོང་བ།

—

Birthplace of the buddha Vimoharāja.

g.8340 Supreme River of Speech

*smra ba'i chu mchog*

སྲ་བའི་ཚུ་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahāraśmi.

g.8341 Supreme Roar

*nga ro mchog*

ངའོ་མཚོག

—

Father of the buddha Sārathi.

g.8342 Supreme Roar

*nga ro mchog*

ངའོ་མཚོག

—

Father of the buddha Viśiṣṭasvarāṅga.

g.8343 Supreme Seeing

*mchog mthong ma*

མཚོག་མཐོང་མ།

—

Mother of the buddha Ghoṣasvara.

g.8344 Supreme Sentient Being

*sems can mchog*

སེམས་ཅན་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṇyaraśi.

g.8345 Supreme Soldier

*dmag ma'i mchog*

དམག་མའི་མཚོག

—

Foremost in terms of insight among the followers of the buddha Sūryapriya.

g.8346 Supreme Sound

*sgra mchog*

སྒྲ་མཚོག

—

Father of the buddha Dharmeśvara.

g.8347 Supreme Sound

*sgra mchog*

སྒྲ་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Supraṇaṣṭamoha.

g.8348 Supreme Speech

*mchog smra*

མཚོག་སྒྲ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śūra.

g.8349 Supreme Speech

*mchog smra*

མཚོག་སྤྲ།

—

Father of the buddha Vararuci.

g.8350 Supreme Splendor

*gzi brjid mchog*

གཟི་བརྗིད་མཚོག

—

Mother of the buddha Guṇākara.

g.8351 Supreme Splendor

*gzi brjid mchog*

གཟི་བརྗིད་མཚོག

—

Mother of the buddha Vibhaktatejas.

g.8352 Supreme Splendor

*gzi brjid mchog*

གཟི་བརྗིད་མཚོག

—

Birthplace of the buddha Jñānarāja.

g.8353 Supreme Splendor

*gzi brjid mchog*

གཟི་བརྗིད་མཚོག

—

Birthplace of the buddha Suvarṇottama.

g.8354 Supreme Steadfastness

*mchog tu brtan*

མཚོག་ཏུ་བརྟན།

—

Mother of the buddha Kṣemaṃkara.

g.8355 Supreme Steps

*stegs mchog*

སྟགས་མཚོག

—

Birthplace of the buddha Ūṛṇa.

g.8356 Supreme Stride

*stabs kyi mchog ma*

སྟགས་ཀྱི་མཚོག་མ།

—

Buddha in the presence of whom the buddha Prajñāpuṣpa (987 according to the third enumeration) first gave rise to the mind of awakening.

g.8357 Supreme Stūpa

*mchod rten mchog*

མཚོད་རྟེན་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Sugandha.

g.8358 Supreme Stūpa

*mchod rten mchog*

མཚོད་རྟེན་མཚོག

—

Birthplace of the buddha Pratimaṇḍitalocana.

g.8359 Supreme Support for Donning the Robes of Mindfulness

*dran pa'i go bgos pa gnas kyi mchog*

དྲན་པའི་གོ་བོས་པ་གནས་ཀྱི་མཚོག

—

Birthplace of the buddha Smṛtiprabha.

g.8360 Supreme Taste

*ro mchog*

རོ་མཚོག

—

Son of the buddha Mahāraśmi.

g.8361 Supreme Teacher

*smra ba'i mchog*

སྐྱ་བའི་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Vikrīḍitāvin.

g.8362 Supreme Teaching

*smra ba'i mchog*

སྐྱ་བའི་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇakūṭa.

g.8363 Supreme Time

*dus mchog*

དུས་མཚོག

—

Father of the buddha Kusuma.

g.8364 Supreme Tone

*gdangs mchog*

གདངས་མཚོག

—

Attendant of the buddha Adīnaghoṣa.

g.8365 Supreme Tones

*gdangs mchog ma*

གདངས་མཚོག་མ།

—

Mother of the buddha Viśiṣṭasvarāṅga.

g.8366 Supreme Treasure

*dbyig mchog*

དབྱིག་མཚོག

—

Father of the buddha Sūrata.



- g.8367 Supreme Treasure  
*dbyig mchog*  
དབྱིག་མཚོག  
—  
Father of the buddha Velāma.
- g.8368 Supreme Treasury  
*mdzod mchog*  
མཛོད་མཚོག  
—  
Mother of the buddha Dharmakośa.
- g.8369 Supreme Tree  
*ljon mchog*  
ལྗོན་མཚོག  
—  
Son of the buddha Tīrthakara.
- g.8370 Supreme Truth  
*mchog bden*  
མཚོག་བདེན།  
—  
Attendant of the buddha Sumanas.
- g.8371 Supreme Victor  
*rgyal mchog*  
རྒྱལ་མཚོག  
—  
Father of the buddha Prabhūta.
- g.8372 Supreme Victor  
*rgyal mchog*  
རྒྱལ་མཚོག  
—  
Son of the buddha Ghoṣasvara.
- g.8373 Supreme Victor

*rgyal mchog*

ཀྲུལ་མཚོག

—

Son of the buddha Puṣpaprabha.

g.8374 Supreme Victor

*rgyal mchog*

ཀྲུལ་མཚོག

—

Son of the buddha Brahmaruta.

g.8375 Supreme Victory

*rgyal mchog*

ཀྲུལ་མཚོག

—

Birthplace of the buddha Asthita.

g.8376 Supreme Virtue

*dge mchog*

དགེ་མཚོག

—

Foremost in terms of insight among the followers of the buddha Priyaṅgama.

g.8377 Supreme Virtue

*dge mchog ma*

དགེ་མཚོག་མ།

—

Mother of the buddha Kanakaparvata.

g.8378 Supreme Virtue

*dge mchog ma*

དགེ་མཚོག་མ།

—

Mother of the buddha Kṣema.

g.8379 Supreme Wealth

*nor mchog*

ལོ་མཚོ་གཤམ་

—

Birthplace of the buddha Jñānapriya.

g.8380 Supreme Wisdom

*ye shes mchog*

ཡི་ཤེས་མཚོ་གཤམ་

—

Foremost in terms of insight among the followers of the buddha Guṇārci.

g.8381 Supreme Wisdom

*ye shes mchog*

ཡི་ཤེས་མཚོ་གཤམ་

—

Foremost in terms of insight among the followers of the buddha Lokasundara.

g.8382 Supreme Wisdom

*ye shes mchog*

ཡི་ཤེས་མཚོ་གཤམ་

—

Foremost in terms of insight among the followers of the buddha Siṃhahasta.

g.8383 Supreme Wisdom

*ye shes mchog ma*

ཡི་ཤེས་མཚོ་གཤམ་མ།

—

Mother of the buddha Jñānarāśi.

g.8384 Supreme Wisdom

*ye shes mchog*

ཡི་ཤེས་མཚོ་གཤམ་

—

Foremost in terms of insight among the followers of the buddha Priyacandra.

g.8385 Supreme Wisdom

*ye shes mchog*

ཡེ་ཤེས་མཚོག

—

Son of the buddha Acala.

g.8386 Supreme Wisdom

*ye shes mchog*

ཡེ་ཤེས་མཚོག

—

A monk who presumably appears in the Jātakas.

g.8387 Supreme Wisdom

*ye shes tog*

ཡེ་ཤེས་ཏོག

—

Father of the buddha Jñānakūṭa.

g.8388 Supreme Wish

*mchog 'dod*

མཚོག་འདོད།

—

Son of the buddha Subāhu.

g.8389 Supreme World

*'jig rten mchog*

འཇིག་རྟེན་མཚོག

—

Foremost in terms of insight among the followers of the buddha Oṣadhi.

g.8390 Supreme Worship

*mchog mchod ma*

མཚོག་མཚོད་མ།

—

Mother of the buddha Jyotīrāma.

g.8391 Supreme Worship

*mchod mchog*

མཚོད་མཚོག

—

Buddha in the presence of whom the buddha Acala (945 according to the third enumeration) first gave rise to the mind of awakening.

g.8392 **Supremely Distinguished**

*mchog tu khyad par 'phags*

མཚོག་ཏུ་ལྷན་པར་འཕགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pratibhānarāṣṭra.

g.8393 **Supremely Joyous**

*mchog tu dga'*

མཚོག་ཏུ་དགའ།

—

Birthplace of the buddha Prajñānavihāsasvara.

g.8394 **Supremely Terrifying**

*'jigs mchog*

འཇིགས་མཚོག།

—

Birthplace of the buddha Bhīṣaṇa.

g.8395 **Supriya**

*legs dgyes*

ལེགས་དགེས།

*supriya*

The 889th buddha in the first list, 888th in the second list, and 879th in the third list.

g.8396 **Supuṣpa**

*me tog bzang*

མེ་ཏོག་བཟང།

*supuṣpa*

The 385th buddha in the first list, 384th in the second list, and 378th in the third list.

g.8397 **Śūra**

*dpa' bo*

དཔའ་བོ།

*śūra*

The 219th buddha in the first list, 218th in the second list, and 218th in the third list.

g.8398 Surabhigandha

*spos dri zhim*

སྤོས་རྩི་ཞིམ།

*surabhigandha*

The 139th buddha in the first list, 139th in the second list, and 139th in the third list.

g.8399 Suraśmi

*'od zer bzang po*

འོད་ཟེར་བཟང་པོ།

*suraśmi*

A buddha who in the second enumeration appears between the buddhas Puṇyaraśmi and Śrotriya.

g.8400 Suraśmi

*'od zer bzang po*

འོད་ཟེར་བཟང་པོ།

*suraśmi*

The 733rd buddha in the first list, 732nd in the second list, and 722nd in the third list.

g.8401 Surāṣṭra

*yul 'khor bzang*

ཡུལ་འཁོར་བཟང་།

*surāṣṭra*

The 841st buddha in the first list, 840th in the second list, and 830th in the third list.

g.8402 Sūrata

*des pa*

དེས་པ།

*sūrata*

The 34th buddha in the first list, 34th in the second list, and 35th in the third list.

g.8403 Sūrata

*des pa*

དེས་པ།

*sūrata*

The 251st buddha in the first list, 250th in the second list, and 250th in the third list.

g.8404 Surūpa

*gzugs bzang*

གཟུགས་བཟང་།

*surūpa*

The 91st buddha in the first list, 91st in the second list, and 92nd in the third list.

g.8405 Surūpa

*gzugs bzang*

གཟུགས་བཟང་།

*surūpa*

The 594th buddha in the first list, 593rd in the second list, and 587th in the third list.

g.8406 Sūrya

*nyi ma*

ཉིམ།

*sūrya*

The 688th buddha in the first list, 687th in the second list, and 678th in the third list.

g.8407 Sūryagarbha

*nyi ma'i snying*

ཉིམ་འཁྲིང་།

*sūryagarbha*

The 21st buddha in the first list, 21st in the second list, and 22nd in the third list.

g.8408 Sūryānana

*nyi ma'i zhal*

ཉིམ་འེ་ཞམ།

*sūryānana*

The 862nd buddha in the first list, 861st in the second list, and 851st in the third list.

g.8409 Sūryaprabha

*nyi ma'i 'od*

ཉིམ་འེ་འོད།

*sūryaprabha*

The 122nd buddha in the first list, 122nd in the second list, and 123rd in the third list.

g.8410 Sūryaprabha

*nyi ma'i 'od*

ཉིམ་འེ་འོད།

*sūryaprabha*

The 176th buddha in the first list, 175th in the second list, and 175th in the third list.

g.8411 Sūryaprabha

*nyi ma'i 'od*

ཉིམ་འེ་འོད།

*sūryaprabha*

The 442nd buddha in the first list, 441st in the second list, and 435th in the third list.

g.8412 Sūryaprabha

*nyi ma'i 'od*

ཉིམ་འེ་འོད།

*sūryaprabha*

The 483rd buddha in the first list, 482nd in the second list, and 476th in the third list.

g.8413 Sūryapriya

*nyi ma dgyes*



ཉིམ་དབྱེས།

*sūryapriya*

The 912th buddha in the first list, 911th in the second list, and 902nd in the third list.

g.8414 Sūryaraśmi

*nyi 'od*

ཉིའོད།

*sūryaraśmi*

The 540th buddha in the first list, 540th in the second list, and 533rd in the third list.

g.8415 Suśītala

*shin tu bsil ba*

ཤིན་ཏུ་བསིལ་བ།

*suśītala*

The 906th buddha in the first list, 905th in the second list, and 896th in the third list.

g.8416 Sustainer

*'tsho byed*

འཚོ་བྱེད།

—

Son of the buddha Vajra.

g.8417 Sustainer

*gso byed*

གསོ་བྱེད།

—

Attendant of the buddha Vaidyarāja.

g.8418 Sustainer

*'tsho byed*

འཚོ་བྱེད།

—

Son of the buddha Vaidyādhīpa.

g.8419 Sūsthita

*legs gnas*

ལེགས་གནས།

*susthita*

The 87th buddha in the first list, 87th in the second list, and 88th in the third list.

g.8420 Susthita

*legs gnas*

ལེགས་གནས།

*susthita*

The 546th buddha in the first list, 546th in the second list, and 539th in the third list.

g.8421 Susvara

*dbyangs snyan*

དབྱངས་སྟོན།

*susvara*

The 631st buddha in the first list, 630th in the second list, and 623rd in the third list.

g.8422 Sutīrtha

*stegs bzang po*

སྟེགས་བཟང་པོ།

*sutīrtha*

The 735th buddha in the first list, 734th in the second list, and 724th in the third list.

g.8423 Suvaktra

*zhal bzangs*

ཞལ་བཟངས།

*suvaktra*

The 791st buddha in the first list, 790th in the second list, and 780th in the third list.

g.8424 Suvarṇacūḍa

*gtsug gi gser*

གཙུག་གི་གསེར།

*suvarṇacūḍa*

The 609th buddha in the first list, 608th in the second list, and 602nd in the third list.

g.8425 Suvarṇottama

*gser mchog*

གསེར་མཚོག

*suvarṇottama*

The 664th buddha in the first list, 663rd in the second list, and 655th in the third list.

g.8426 Suvayas

*na tshod bzang*

ན་ཚོད་བཟང་།

*suvayas*

The 305th buddha in the first list, 304th in the second list, and 299th in the third list.

g.8427 Suvayas

*tshod bzang*

ཚོད་བཟང་།

*suvayas*

The 344th buddha in the first list, 343rd in the second list, and 338th in the third list.

g.8428 Suviniścītārtha

*don legs nges pa*

དོན་ལེགས་ངེས་པ།

*suviniścītārtha*

The 467th buddha in the first list, 466th in the second list, and 460th in the third list.

g.8429 Suvrata

*brtul zhugs bzang po*

བརྟུལ་ལྷུགས་བཟང་པོ།

*suvrata*

The 514th buddha in the first list, 514th in the second list, and 507th in the third list.

g.8430 Suyajña

*mchod sbyin bzang*

མཚོ་དུལྱིན་བཟང་།

*suyajña*

The 773rd buddha in the first list, 772nd in the second list, and 762nd in the third list.

g.8431 Svaracodaka

*dbyangs kyis bskul · sgra dbyangs bskul ba*

དབྱངས་ཀྱིས་བསྐྱེད། · སློ་དབྱངས་བསྐྱེད་བ།

*svaracodaka*

The 849th buddha in the first list, 848th in the second list, and 838th in the third list.

g.8432 Swaying Limbs

*yan lag g.yo*

ཡན་ལག་གཡོ།

—

Son of the buddha Sahitaraśmi.

g.8433 Sweet Fragrance

*dri zhim*

དྷི་ཞིམ།

—

Buddha in the presence of whom the buddha Oṣadhi (16) first gave rise to the mind of awakening.

g.8434 Swift Sharpness

*so rings*

སོ་རིངས།

—

Foremost in terms of insight among the followers of the buddha Viṣāṇin.

g.8435 Swift Sharpness

*so rings ma*

སོ་རིངས་མ།

—

Mother of the buddha Vasudeva.

g.8436 Tacchaya

*der gnas*

དེར་གནས།

*tacchaya*

The 232nd buddha in the first list, 231st in the second list, and 231st in the third list.

g.8437 Tamer of Companions

*grogs thul*

གྲོགས་ཐུ།

—

Foremost in terms of insight among the followers of the buddha Kusumarāṣṭra.

g.8438 Tamer of Enemies

*dgra 'dul*

དགའ་འདུལ།

—

Son of the buddha Puṣya.

g.8439 Tamer of Enemies

*dgra thul*

དགའ་ཐུ།

—

Buddha in the presence of whom the buddha Deveśvara (706 according to the third enumeration) first gave rise to the mind of awakening.

g.8440 Tamer of Enemies

*dgra 'dul*

དགའ་འདུལ།

—

Buddha in the presence of whom the buddha Suvaktra (780 according to the third enumeration) first gave rise to the mind of awakening.

g.8441 Tamer of Enemies

*dgra dag 'dul ba*

དགའ་དག་འདུལ་བ།

—

Buddha in the presence of whom the buddha Dharaṇīśvara (901 according to the third enumeration) first gave rise to the mind of awakening.

g.8442 Tamer of Rebirths

*yang srid thul*

ཡང་སྲིད་སུལ།

—

Attendant of the buddha Ketu.

g.8443 Teacher

*'chad mkhan*

འཆད་མཁན།

—

Son of the buddha Śāntagati.

g.8444 Teacher

*ston byed*

སྟོན་བྱེད།

—

Son of the buddha Śāntārtha.

g.8445 Teacher

*ston pa*

སྟོན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nāgaruta.

g.8446 Teacher

*ston byed*

སྟོན་བྱེད།

—

Son of the buddha Siṃhamati.

g.8447 Teacher Mind

*ston pa sems*

སྟོན་པ་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siddhi.

g.8448 Teacher of Joy

*ston dga'*

སྟོན་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṣpakuṭu.

g.8449 Teacher of Qualities

*yon tan smra ba*

ཡོན་ཏན་སྐྱབ།

—

Mother of the buddha Ratnatejas.

g.8450 Teacher of Qualities

*yon tan smra ba*

ཡོན་ཏན་སྐྱབ།

—

Mother of the buddha Candra.

g.8451 Teacher of the Luminous Mount

*ston pa gsal ba brtsegs*

སྟོན་པ་གསལ་བ་བརྟེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānakośa.

g.8452 Teacher of the Peak

*ston brtsegs*

སྟོན་བརྟེན།

—

Son of the buddha Sudhana.

g.8453 Teacher of Wisdom and Merit

*ye shes dge ba 'chad pa*

ཡེ་ཤེས་དགེ་བ་འཚད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pūjya.

g.8454 Teacher Worship

*ston pa'i mchod*

སྟོན་པའི་མཚོད།

—

Birthplace of the buddha Praśasta.

g.8455 Teaching the Dharma to Many As the Pure Ripening of Merit

*skye bo mang po la bsod nams kyi rnam par smin pa dag par sgra sgrogs pa*

སྐྱེ་བོ་མང་པོ་ལ་བསོད་ནམས་ཀྱི་རྣམ་པར་སྦྱིན་པ་དག་པར་སྒྲ་སྒྲོགས་པ།

—

A prince.

g.8456 Teaching with Unimpeded Mind

*sems pa thogs med smra*

སེམས་པ་ཐོགས་མེད་སྒྲ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnaskandha.

g.8457 Tejasprabha

*gzi 'od*

གཟི་འོད།

*tejasprabha*

The 401st buddha in the first list, 400th in the second list, and 394th in the third list.

g.8458 Tejorāja

*gzi brjid rgyal po*

གཟི་བརྗིད་རྒྱལ་པོ།



*tejorāja*

The 645th buddha in the first list, 644th in the second list, and 636th in the third list.

g.8459 Tejorāsi

*gzi brjid phung po*

གཟི་བརྗིད་ཕུང་པོ།

*tejorāsi*

The 573rd buddha in the first list, 573rd in the second list, and 566th in the third list.

g.8460 Ten Aggregates

*phung po bcu pa*

ཕུང་པོ་བརྒྱམ།

—

Buddha in the presence of whom the buddha Amṛtādhipa (872 according to the third enumeration) first gave rise to the mind of awakening.

g.8461 Ten Light Rays

*'od zer bcu*

འོད་ཟེར་བརྒྱ།

—

Birthplace of the buddha Sūryaprabha.

g.8462 ten powers

*stobs bcu*

སྟོབས་བརྒྱ།

*daśabala*

The classical list of the Buddha's ten powers, which appears frequently throughout both Pali and Sanskrit sources, refers to the following powers of knowing (*jñānabala*): (1) knowing what is possible and what is impossible (*sthānāsthāna*), (2) knowing the ripening of karma (*karmavipāka*), (3) knowing the various inclinations (*nānādhimukti*), (4) knowing the various elements (*nānādhātu*), (5) knowing the supreme and lesser faculties (*indriyaparāpara*), (6) knowing the paths that lead to all destinations (*sarvatragāminīpratipad*), (7) knowing the concentrations, liberations, absorptions, and attainments

(*dhyānavimokṣasamādhisamāpatti*), (8) knowing the recollection of past existences (*pūrvanivāsānusmṛti*), (9) knowing death and rebirth (*cyutyupapatti*), and (10) knowing the exhaustion of the defilements (*āśravaṣaya*).

g.8463 ten spiritual levels

*sa bcu*

ས་བརྒྱ

*daśabhūmi*

Different versions of these exist in the Buddhist doctrines of different periods. In the context of the bodhisattva path, a standard list is (1) Joyful (*pramuditā*), in which one rejoices at realizing a partial aspect of the truth; (2) Stainless (*vimalā*), in which one is free from all defilement; (3) Illuminator (*prabhākarī*), in which one radiates the light of wisdom; (4) Radiant Intellect (*arciṣmatī*), in which the radiant flame of wisdom burns away earthly desires; (5) Difficult to Master (*sudurjayā*), in which one surmounts the illusions of darkness, or ignorance, as the Middle Way; (6) Manifest (*abhimukhī*) in which supreme wisdom begins to manifest; (7) Far-Reaching (*dūraṅgamā*), in which one rises above the states of the lower vehicles of hearers and solitary buddhas; (8) Immovable (*acalā*), in which one dwells firmly in the truth of the Middle Way and cannot be perturbed by anything; (9) Good Intelligence (*sādhumatī*), in which one preaches the Dharma unimpededly; and (10) Cloud of Dharma (*dharmameghā*), in which one benefits all sentient beings with Dharma, just as a cloud releases rain impartially on all things.

g.8464 Ten Stūpas

*mchod rten bcu pa*

མཚོད་རྟེན་བརྒྱཔ།

—

Foremost in terms of insight among the followers of the buddha Samudradatta.

g.8465 Terrifier of Existence

*srid pa skrag par byed pa*

སྲིད་པ་སྐྱག་པར་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Arciṣmati.

g.8466 Terrifying

*shin tu 'jigs byed*

ཤིན་ཏུ་འཇིགས་བྱེད།

—

Father of the buddha Jagadīśvara.

g.8467 the Awakened One's previous lives

*skyes pa'i rabs*

སྐྱེས་པའི་རབས།

*jātaka*

The canonical narratives of the Buddha's previous births.

g.8468 the first list of one thousand buddhas of the Good Eon

—

—

—

The first list of the of the one thousand buddhas which is found in *The Good Eon* beginning at 2.A.7 and in fact lists one thousand and four buddhas in total.

g.8469 The Meaning of Pure Intelligence

*blo gros dag pa'i don*

བློ་གྲོས་དག་པའི་དོན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sukhacittin.

g.8470 The People's Offering

*skye bo'i mchod*

སྐྱེ་བའི་མཚོད།

—

Birthplace of the buddha Puṇya.

g.8471 the second list of one thousand buddhas of the Good Eon

—

—

—

The second list of the of the one thousand buddhas which is found in *The Good Eon* beginning at 2.B.2.

g.8472 the third list of one thousand buddhas of the Good Eon

—  
—  
—

The third list of the of the one thousand buddhas which is found in *The Good Eon* beginning at 2.C.4.

g.8473 The World's Superior

*'jig rten bla ma*

འཇིག་རྟེན་སྐྱེ་མཁེལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Subāhu.

g.8474 thirty-two marks

*mtshan sum cu rtsa gnyis*

མཚན་སུམ་རུ་ཚུ་གཉིས།

—

These are the major physical marks that identify the buddha body of emanation and which, in some sources and traditions, portend the advent of a universal monarch. As well as being listed in this and other Prajñāpāramitā sūtras (see *The Transcendent Perfection of Wisdom in Ten Thousand Lines* [Toh 11], 2.16 and 29.24), they are to be found detailed in the *Lalitavistara* (see *The Play in Full* (Toh 95), 7.99 and 26.145–73), *Mahāyānopadeśa* (Toh 169), *Ratnagotravibhāgottaratanaśāstra* (Toh 4024, 3.17–25), *Mahāvastu*, and in the Pali *Lakkhaṇasutta*.

g.8475 Thorough Ascertainment

*shin tu rnam par nges pa*

ཤིན་ཏུ་རྣམ་པར་ངེས་པ།

—

Foremost in terms of insight among the followers of the buddha Mahāraśmi.

g.8476 Thorough Peace

*nyer zhi*

ཉེར་ཞི།

—

Attendant of the buddha Sufīrtha.

g.8477 Thoroughly Abiding

*shin tu gnas*

ཤིན་ཏུ་གནས།

—

Birthplace of the buddha Anilavegagāmin.

g.8478 Thoroughly Adorned

*rab tu brgyan*

རབ་ཏུ་བརྒྱན།

—

Foremost in terms of insight among the followers of the buddha Tīṣya.

g.8479 Thoroughly Clear

*kun nas gsal*

ཀུན་ནས་གསལ།

—

Buddha in the presence of whom the buddha Puṣpaketu (184 according to the third enumeration) first gave rise to the mind of awakening.

g.8480 Thoroughly Concealed Qualities

*yon tan kun sbed*

ཡོན་ཏན་ཀུན་སྐྱེད།

—

Son of the buddha Vigataśoka.

g.8481 Thoroughly Hidden

*kun tu sbed*

ཀུན་ཏུ་སྐྱེད།

—

Buddha in the presence of whom the buddha Sthitārthajñānin (190 according to the third enumeration) first gave rise to the mind of awakening.

g.8482 Thoroughly Hidden

*kun tu sbed*

ཀུན་ཏུ་སྐྱེད།

—

Buddha in the presence of whom the buddha Anantatejas (236 according to the third enumeration) first gave rise to the mind of awakening.

g.8483 Thoroughly Hidden

*kun tu sbed*

ཀུན་ཏུ་སྐྱེད།

—

Attendant of the buddha Vardhana.

g.8484 Thoroughly Joyous

*nges par dga'*

ངེས་པར་དགའ།

—

Mother of the buddha Samṛddha.

g.8485 Thoroughly Joyous

*rab tu dga' ba*

རབ་ཏུ་དགའ་བ།

—

Father of the buddha Ghoṣasvara.

g.8486 Thoroughly Peaceful

*rab zhi*

རབ་ཞི།

—

Attendant of the buddha Guṇavīrya.

g.8487 Thoroughly Peaceful

*rab tu zhi ba*

རབ་ཏུ་ཞི་བ།

—

Father of the buddha Praśāntamala.

g.8488 Thoroughly Trained

*shin tu rnam dul*

ཤིན་ཏུ་རྣམ་དུ་ལ།

—

Attendant of the buddha Vidyutketu.

g.8489 Thought of by Gods

*lhas bsams ma*

ལྷ་ས་བསམས་མ།

—

Mother of the buddha Vidyutprabha.

g.8490 three gateways to liberation

*rnam par thar pa'i sgo gsum*

རྣམ་པར་ཐར་པའི་སྐོ་གསུམ།

*trīṇi vimokṣamukhāni*

Signlessness, wishlessness, and emptiness.

g.8491 three modes of engagement

*sbyor ba rnam gsum*

སྟོར་བ་རྣམ་གསུམ།

—

Likely refers to the activities of body, speech, and mind.

g.8492 three modes of perfect conduct

*legs par spyod pa rnam pa gsum*

ལེགས་པར་སྟོན་པ་རྣམ་པ་གསུམ།

—

Refers to perfect conduct by way of body, speech, and mind.

g.8493 three stains

*dri ma gsum · dri gsum*

དྲི་མ་གསུམ། · དྲི་གསུམ།

*trimala*

The three root emotional defilements (*kleśa*): desire, hatred, and delusion.

Also known as the three poisons.

g.8494 threefold knowledge

*rig pa gsum*

རིག་པ་གསུམ།

*trividya*

As indicated in the *Dharmasaṅgītisūtra* (Toh 238, 1.133), these comprise the awareness of clairvoyance (*lha'i mig gi rig pa*), the awareness that recollects past abodes (*sngon gyi gnas rjes su dran pa'i rig pa*), and the awareness of the cessation of contaminants (*zag pa zad pa'i rig pa*).

g.8495 Thundering Power

*'brug sgra mthu rtsal*

འབྲུག་སྒྲ་མཐུ་རྩམ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mārakṣayaṃkara.

g.8496 Tiers of Liberation

*thar pa brtsegs*

ཐར་པ་བརྗེན།

—

Son of the buddha Meruprabha.

g.8497 Tiger Gift

*stag sbyin*

སྐག་སྦྱིན།

—

Son of the buddha Bhadrapāla.

g.8498 Time Knower

*dus rig*

དུས་རིག།

—

Son of the buddha Pradyota.

g.8499 Time-Given Melody

*dus byin dbyang*

དུས་བྱིན་དབྱང།

—



Son of the buddha Śuddhaprabha.

g.8500 Tīrthakara

*stegs mdzad*

སྟེགས་མཛད།

*tīrthakara*

The 318th buddha in the first list, 317th in the second list, and 312th in the third list.

g.8501 Tīṣya

*skar rgyal*

སྐར་རྒྱལ།

*tīṣya*

The 26th buddha in the first list, 26th in the second list, and 27th in the third list.

g.8502 Tīṣya

*skar rgyal*

སྐར་རྒྱལ།

*tīṣya*

The 118th buddha in the first list, 118th in the second list, and 119th in the third list.

g.8503 Tīṣya

*skar rgyal*

སྐར་རྒྱལ།

*tīṣya*

The 376th buddha in the first list, 375th in the second list, and 370th in the third list.

g.8504 Tīṣya

*skar rgyal*

སྐར་རྒྱལ།

*tīṣya*

The 591st buddha in the first list, 590th in the second list, and 584th in the third list.

g.8505 Tīṣya

*skar rgyal*

སྐར་རྒྱལ།

*tiṣya*

The 687th buddha in the first list, 686th in the second list, and not listed in the third list.

g.8506 To Be Seen

*lta bar bya*

ལྷ་བར་བྱ།

—

Birthplace of the buddha Amitatejas.

g.8507 Toṣaṇa

*dga' mdzad*

དགའ་མཛད།

*toṣaṇa*

The 459th buddha in the first list, 458th in the second list, and 452nd in the third list.

g.8508 Toṣitatejas

*gzi brjid tshim mdzad*

གཟི་བརྗིད་ཚིམ་མཛད།

*toṣitatejas*

The 580th buddha in the first list, 580th in the second list, and 573rd in the third list.

g.8509 Total Relinquishment

*yul med spong ba*

ཡུལ་མེད་སྤོང་བ།

—

Buddha in the presence of whom the buddha Sūryapriya (902 according to the third enumeration) first gave rise to the mind of awakening.

g.8510 Towering Mountain

*ri bo brtsegs pa*

རི་བོ་བརྗེགས་པ།

—

Buddha in the presence of whom the buddha Vidyuddatta (482 according to the third enumeration) first gave rise to the mind of awakening.

g.8511 Towering Sight

*mthong ba brtsegs*

མཐོང་བ་བརྟེན་ལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Priyaṅgama.

g.8512 Trailokyapūjya

*khamṣ gsum dag gi mchod gnas*

ལམས་གསུམ་དག་གི་མཚོད་གནས།

*trailokyapūjya*

The 800th buddha in the first list, 799th in the second list, and 789th in the third list.

g.8513 Trained

*dul ba*

དུལ་བ།

—

Attendant of the buddha Brahmaśvara.

g.8514 Trained

*dul ba*

དུལ་བ།

—

Attendant of the buddha Sthāmaprāpta.

g.8515 Trained

*dul ba*

དུལ་བ།

—

Attendant of the buddha Ratnottama.

g.8516 Trained

*dul ba*

དུལ་བ།

—

Father of the buddha Aśokarāṣṭra.

g.8517 Trained

*dul ba*

དུལ་བ།

—

Attendant of the buddha Prajñāpuṣpa.

g.8518 Trained Being

*bdag nyid thul*

བདག་ཉིད་ཐུལ།

—

Father of the buddha Prabhāsthitalkalpa.

g.8519 Trained Mind

*blo sbyangs*

བློ་སྦྱངས།

—

Foremost in terms of insight among the followers of the buddha Jyeṣṭha.

g.8520 Trained Mind

*blo sbyong ba*

བློ་སྦྱང་བ།

—

Foremost in terms of insight among the followers of the buddha Sthāmaśrī.

g.8521 Training

*dul ba*

དུལ་བ།

—

Attendant of the buddha Yaśodatta.

g.8522 Training

*dul ba*

དུལ་བ།

—

Attendant of the buddha Amṛtaprabha.

g.8523 Transcendence Attained

*pha rol phyin thob*

ཕ་རོལ་ཕྱིན་ཐོབ།

—

Foremost in terms of insight among the followers of the buddha Vimalaprabha.

g.8524 Trapuṣa

*ga gon*

ག་གོན།

*trapuṣa*

A merchant who met the Buddha.

g.8525 Traverser

*rgal ba po*

རྒལ་བ་པོ།

—

Father of the buddha Guṇagaṇa.

g.8526 Traverser

*rgal gyur*

རྒལ་གྱུར།

—

Attendant of the buddha Ratnasvaraghoṣa.

g.8527 Traverser of the Swamp

*'dam las rgal ba*

འདམ་ལས་རྒལ་བ།

—

Buddha in the presence of whom the buddha Devasūrya (649 according to the third enumeration) first gave rise to the mind of awakening.

g.8528 Traverser of the Swamp

*'dam las rgal*

འདམ་ལས་རྒལ།

—

Foremost in terms of insight among the followers of the buddha Simhagati.

g.8529 Treasure Melody

*mdzod dbyangs*

མཛོད་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Vipulabuddhi.

g.8530 Treasure of Qualities

*yon tan dbyig*

ཡོན་ཏན་དབྱིག

—

Buddha in the presence of whom the buddha Vikrīḍita (275 according to the third enumeration) first gave rise to the mind of awakening.

g.8531 Treasury Adorned with Jewel Nets

*rin po che'i dra bas rnam par brgyan pa'i mdzod*

རིན་པོ་ཆེའི་དྲ་བས་རྣམ་པར་བརྒྱན་པའི་མཛོད།

—

Foremost in terms of insight among the followers of the buddha Raśmijāla.

g.8532 Treasury Hair

*mdzod spu*

མཛོད་སྤུ།

—

Son of the buddha Ugrasena.

g.8533 Treasury of Certainty

*rnam par nges pa'i mdzod*

རྣམ་པར་ངེས་པའི་མཛོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Arthabuddhi.

g.8534 Treasury of Engagement with the Infinite Jewel Body of Renown

*rin po che'i lus mtha' yas par grags pa spyod pa'i mdzod*

རིན་པོ་ཆེའི་ལུས་མཐའ་ཡས་པར་གྲགས་པ་སྤྱོད་པའི་མངོན།

—

A Dharma teacher.

g.8535 Treasury of Infinite Light

*'od dpag med mdzod*

འོད་དཔག་མེད་མངོན།

—

Buddha in the presence of whom the buddha Arthadarśin (31 according to the third enumeration) first gave rise to the mind of awakening.

g.8536 Treasury of Liberation

*thar pa'i mdzod*

ཐར་པའི་མངོན།

—

Attendant of the buddha Sukhacittin.

g.8537 Treasury of Limitless Jewels

*rin chen mtha' yas mdzod*

རིན་ཆེན་མཐའ་ཡས་མངོན།

—

Attendant of the buddha Caraṇaprasanna.

g.8538 Treasury of Riches

*'byor pa'i mdzod*

འབྱོར་པའི་མངོན།

—

Birthplace of the buddha Jagattoṣaṇa.

g.8539 Treasury of Strength

*stobs kyi mdzod*

སྟོབས་ཀྱི་མངོན།

—

Foremost in terms of insight among the followers of the buddha Prahāṇakhila.

g.8540 Treasury of the Gathering of Jewels

*rin po che'i tshogs kyi mdzod*

རིན་པོ་ཆེའི་ཚོགས་ཀྱི་མཛོད།

—

Son of the buddha Smṛtiprabha.

g.8541 Treasury of the Invincible Gathering

*mi thub pa'i tshogs kyi mdzod*

མི་ཐུབ་པའི་ཚོགས་ཀྱི་མཛོད།

—

Attendant of the buddha Yaśas.

g.8542 Tree

*ljon pa*

ལྗོན་པ།

—

Attendant of the buddha Rāhudeva.

g.8543 Tree

*ljon pa*

ལྗོན་པ།

—

Attendant of the buddha Gaṇimukha.

g.8544 Tree of Pride

*nga rgyal ljon shing ma*

ང་རྒྱལ་ལྗོན་ཤིང་མ།

—

Mother of the buddha Puṃgava.

g.8545 Tree Trunk

*sdong bu*

སྡོང་བུ།

—

Father of the buddha Saṃpannakīrti.

g.8546 Tree Trunk Gift

*sdong bu byin*



སྤོང་བུ་བྱིན།

—

Mother of the buddha Dṛḍhakrama.

g.8547 Tremendous Beauty

*shin tu mdzes pa*

འགྲོ་བུ་མཛེས་པ།

—

Attendant of the buddha Suvrata.

g.8548 Tremendous Beauty

*shin tu mdzes*

འགྲོ་བུ་མཛེས་པ།

—

Father of the buddha Vikrama.

g.8549 Tremendous Delight

*shin tu dgyes*

འགྲོ་བུ་དགེས་པ།

—

Buddha in the presence of whom the buddha Kāñcanaprabha (607 according to the third enumeration) first gave rise to the mind of awakening.

g.8550 Tremendous Detail

*shin tu rnam par 'byes pa*

འགྲོ་བུ་རྣམ་པར་འབྲེས་པ།

—

Birthplace of the buddha Vibhaktatejas.

g.8551 Tremendous Power

*shin tu mthu rtsal stobs*

འགྲོ་བུ་མཐུ་རྩལ་སྤོང་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Devaraśmi.

g.8552 Tremendous Wealth

*shin tu 'byor*

ཤིན་ཏུ་འབྱོར།

—

Attendant of the buddha Guṇagarbha.

g.8553 trichiliocosm

*stong gsum gyi stong chen po'i 'jig rten gyi khams · stong gsum*

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

*trisāhasramahāsāhasralokadhātu*

*Definition from the 84000 Glossary of Terms:*

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

g.8554 Triple Knowledge

*gsum rig*

གསུམ་རིག

—

Father of the buddha Vimalakīrti.

g.8555 True Abiding

*yang dag gnas*

ཡང་དག་གནས།

—

Son of the buddha Sthāmaśrī.

g.8556 True Awakening

*byang chub dam pa*

བྱང་ལྷུབ་དམ་པ།

—

Buddha in the presence of whom the buddha Guṇatejas (710 according to the third enumeration) first gave rise to the mind of awakening.

g.8557 True Friend

*bshes gnyen bden*

བཤེས་གཉེན་བདེན།

—

Son of the buddha Nala.

g.8558 True Intelligence

*blo gros bden pa*

སློབ་གྲོས་བདེན་པ།

—

Foremost in terms of insight among the followers of the buddha Udadhi.

g.8559 True Jewel

*rin chen dam pa*

རིན་ཆེན་དམ་པ།

—

Foremost in terms of insight among the followers of the buddha  
Duṣpradharṣa.

g.8560 True Joy

*mngon par dga'*

མངོན་པར་དགའ།

—

Attendant of the buddha Guṇagupta.

g.8561 True Mind

*don sems*

དོན་སེམས།

—

Son of the buddha Samṛddha.

g.8562 True Mind

*don sems*

དོན་སེམས།

—

Son of the buddha Tacchaya.

g.8563 True Qualities

*yon tan bden*

ཡོན་ཏན་བདེན།

—

Foremost in terms of insight among the followers of the buddha Yaśomitra.

g.8564 True Speech

*bden smra*

བདེན་སྒྲ།

—

Son of the buddha Siṃhabala.

g.8565 True Wisdom

*ye shes dam pa*

ཡེ་ཤེས་དམ་པ།

—

Birthplace of the buddha Jñānavara.

g.8566 True Yogic Discipline

*brtul zhugs bden*

བརྟུལ་ལྷགས་བདེན།

—

Foremost in terms of insight among the followers of the buddha Jaya.

g.8567 True Yogic Discipline

*brtul zhugs bden pa*

བརྟུལ་ལྷགས་བདེན་པ།

—

Mother of the buddha Jñānābhibhū.

g.8568 True Yogic Discipline

*brtul zhugs don*

བརྟུལ་ལྷགས་དོན།

—

Father of the buddha Kṣemapriya.

g.8569 Truly Stable

*nges brtan*

ངེས་བརྟན།

—

Mother of the buddha Vajrasena.

g.8570 Truly Superior

*yang dag 'phags*

ཡང་དག་འཕགས།

—

Attendant of the buddha Tacchaya.

g.8571 Truly Superior Fame

*grags pa mngon 'phags*

གྲགས་པ་མངོན་འཕགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Lokāntara.

g.8572 Truly Superior Glory

*mngon par 'phags pa'i dpal*

མངོན་པར་འཕགས་པའི་དཔལ།

—

Buddha in the presence of whom the buddha Kusuma (10) first gave rise to the mind of awakening.

g.8573 Truly Superior Instiller of Faith and Renown among Others

*gzhan grags dad byed yang dag 'phags*

གཞན་གྲགས་དད་བྱེད་ཡང་དག་འཕགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pradānakīrti.

g.8574 Truly Superior Merit

*bsod nams yang dag 'phags*

བསོད་ནམས་ཡང་དག་འཕགས།

—

Birthplace of the buddha Lokottara.

g.8575 Truly Superior Qualities

*yon tan yang dag 'phags*

ཡོན་ཏན་ཡང་དག་འཕགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Akṣobhya.

g.8576 Truly Superior Thought

*bsam pa yang dag 'phags*

བསམ་པ་ཡང་དག་འཕགས།

—

Birthplace of the buddha Āśādatta.

g.8577 Truly Superior Totality of Wisdom

*ye shes thams cad yang dag par 'phags pa*

ཡེ་ཤེས་ཐམས་ཅད་ཡང་དག་པར་འཕགས་པ།

—

Foremost in terms of insight among the followers of the buddha Brahmagāmin.

g.8578 Truly Superior Wisdom

*ye shes yang dag 'phags*

ཡེ་ཤེས་ཡང་དག་འཕགས།

—

Attendant of the buddha Ratnaskandha.

g.8579 Truly Superior Wisdom

*ye shes yang dag 'phags*

ཡེ་ཤེས་ཡང་དག་འཕགས།

—

Foremost in terms of insight among the followers of the buddha Laḍitakrama.

g.8580 Truly Superior Yogic Discipline

*brtul zhugs yang dag par 'phags*

བརྟུལ་ལྷན་ཡང་དག་པར་འཕགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śrīgupta.

g.8581 Truly Superior Yogic Discipline

*brtul zhugs yang dag 'phags*

བརྟུལ་བློགས་ཡང་དག་འཕགས།

—

Mother of the buddha Āśādatta.

g.8582 Truly Supreme

*mchog gi dam pa*

མཚོག་གི་དམ་པ།

—

Attendant of the buddha Muni.

g.8583 Truth

*bden pa*

བདེན་པ།

—

Attendant of the buddha Simhahanu.

g.8584 Truth

*bden pa*

བདེན་པ།

—

Foremost in terms of insight among the followers of the buddha Yaśottara.

g.8585 Truth

*bden pa*

བདེན་པ།

—

Attendant of the buddha Ajitaḡaṇa.

g.8586 Truth

*bden pa*

བདེན་པ།

—

Foremost in terms of insight among the followers of the buddha Kuśalapradīpa.

g.8587 Truth Appreciator

*bden dga'*

བདེན་དགའ།

—

Son of the buddha Jaya.

g.8588 Truth Crest

*bden tog*

བདེན་ཉོག།

—

Buddha in the presence of whom the buddha Yaśomitra (327 according to the third enumeration) first gave rise to the mind of awakening.

g.8589 Truth Crest

*bden pa'i tog*

བདེན་པའི་ཉོག།

—

Attendant of the buddha Gandhahastin.

g.8590 Truth Crest

*bden pa'i tog*

བདེན་པའི་ཉོག།

—

Foremost in terms of insight among the followers of the buddha Surāṣṭra.

g.8591 Truth Crest

*bden pa'i tog*

བདེན་པའི་ཉོག།

—

Son of the buddha Sthitabuddhirūpa.

g.8592 Truth Crest

*bden pa'i tog*

བདེན་པའི་ཉོག།

—

Attendant of the buddha Smṛtindra.



g.8593 Truth Crest

*bden pa'i tog*

བདེན་པའི་རྟོག

—

Buddha in the presence of whom the buddha Ratnacandra (291 according to the third enumeration) first gave rise to the mind of awakening.

g.8594 Truth Crest

*bden pa'i tog*

བདེན་པའི་རྟོག

—

Buddha in the presence of whom the buddha Siṃhagati (391 according to the third enumeration) first gave rise to the mind of awakening.

g.8595 Truth Friend

*bden grogs*

བདེན་གྲོགས།

—

Attendant of the buddha Ojobala.

g.8596 Truth Gift

*bden byin*

བདེན་བྱིན།

—

Mother of the buddha Arthakīrti.

g.8597 Truth Gift

*bden pa byin*

བདེན་པ་བྱིན།

—

Father of the buddha Sūryaprabha.

g.8598 Truth Gift

*bden sbyin*

བདེན་སྦྱིན།

—

Son of the buddha Asaṅgakośa.

g.8599 Truth Gift

*bden byin*

བདེན་བྱིན།

—

Son of the buddha Anantapratibhānaketu.

g.8600 Truth Mind

*bden pa'i blo*

བདེན་པའི་བློ།

—

Buddha in the presence of whom the buddha Akṣobhya-varṇa (635 according to the third enumeration) first gave rise to the mind of awakening.

g.8601 Truth Speaker

*bden par smra*

བདེན་པར་སྒྲ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nāgabhuja.

g.8602 Truth Speaker

*bden par smra*

བདེན་པར་སྒྲ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vigatamala.

g.8603 Truth Speaker

*bden smra*

བདེན་སྒྲ།

—

Son of the buddha Vegadhārin.

g.8604 Truth Speaker

*bden smra*

བདེན་སྒྲ།

—

Mother of the buddha Ketudhvaja.

g.8605 Truth Speaker

*bden smra*

བདེན་སྣུ།

—

Foremost in terms of insight among the followers of the buddha  
Upakāragati.

g.8606 Truth Speaker

*bden smra*

བདེན་སྣུ།

—

Father of the buddha Praśānta.

g.8607 Truth Speaker

*bden smra*

བདེན་སྣུ།

—

Buddha in the presence of whom the buddha Amitabuddhi (91 according to  
the third enumeration) first gave rise to the mind of awakening.

g.8608 Truth Wish

*bden pa 'dod*

བདེན་པ་འདོད།

—

Birthplace of the buddha Satyacara.

g.8609 Truthful

*bden pa po*

བདེན་པ་པོ།

—

Buddha in the presence of whom the buddha Jivaka (337 according to the  
third enumeration) first gave rise to the mind of awakening.

g.8610 Truthful Speech

*bden par gsung ba*

བདེན་པར་གསུང་བ།

—

Buddha in the presence of whom the buddha Sudarśana (147) first gave rise to the mind of awakening.

g.8611 Two-Minded Wish

*yid gnyis 'dod*

ཡིད་གཉིས་འདོད།

—

Mother of the buddha Maticintin.

g.8612 Ube

*u be*

ལུ་བེ།

—

Mother of the buddha Śrīgarbha.

g.8613 Uccaratna

*mtsho*

མཐོ།

*uccaratna*

The 948th buddha in the first list, 947th in the second list, and 938th in the third list.

g.8614 Udadhi

*rgya mtsho*

རྒྱ་མཚོ།

*udadhi*

The 900th buddha in the first list, 899th in the second list, and 890th in the third list.

g.8615 Udāragarbha

*rgya chen snying po*

རྒྱ་ཚེན་སྙིང་པོ།

*udāragarbha*

The 601st buddha in the first list, 600th in the second list, and 594th in the third list.

g.8616 Udāyin

*'char ka*

འཇར་ཀ

*udāyin*

A hearer disciple of the Buddha.

g.8617 Udgata

*gyen du 'phags pa*

གྱེན་དུ་འཕགས་པ།

*udgata*

The 815th buddha in the first list, 814th in the second list, and 804th in the third list.

g.8618 Udraka Rāmaputra

*rangs byed kyi bu lhag spyod*

རངས་བྱེད་ཀྱི་བུ་ལྷག་སྟོན།

*udraka rāmaputra*

A teacher with whom Siddhārtha studied meditation.

g.8619 Ugra

*drag shul*

དྲག་ཤུལ།

*ugra*

The 82nd buddha in the first list, 82nd in the second list, and 83rd in the third list.

g.8620 Ugradatta

*drag shul byin*

དྲག་ཤུལ་བྱིན།

*ugradatta*

The 399th buddha in the first list, 398th in the second list, and 392nd in the third list.

g.8621 Ugraprabha

*drag shul 'od zer*

དྲག་ཤུལ་འོད་ཟེར།

*ugraprabha*

The 354th buddha in the first list, 353rd in the second list, and 348th in the third list.

g.8622 Ugrasena

*drag shul sde*

དག་ཤུལ་སྡེ།

*ugrasena*

The 524th buddha in the first list, 524th in the second list, and 517th in the third list.

g.8623 Ugratejas

*gzi brjid drag shul can*

གཟི་བརྗིད་དག་ཤུལ་ཅན།

*ugratejas*

The 324th buddha in the first list, 323rd in the second list, and 318th in the third list.

g.8624 Ugratejas

*gzi brjid drag shul*

གཟི་བརྗིད་དག་ཤུལ།

*ugratejas*

The 481st buddha in the first list, 480th in the second list, and 474th in the third list.

g.8625 Ultimate Crest

*don gyi tog*

དོན་གྱི་ཏོག་

—

Attendant of the buddha Adīna.

g.8626 Ultimate Intelligence

*don gyi blo gros*

དོན་གྱི་བློ་གྲོས།

—

Foremost in terms of insight among the followers of the buddha Kusumaraśmi.

g.8627 Ultimate Intelligence

*don gyi blo gros*

དོན་གྱི་བློ་གྲོས།

—

Son of the buddha Sukhacittin.

g.8628 Ultimate King

*don gyi rgyal po*

དོན་གྱི་རྒྱལ་པོ།

—

Father of the buddha Sthitārthabuddhi.

g.8629 Ultimate Mode

*don gyi 'gros*

དོན་གྱི་འགྲོས།

—

Mother of the buddha Uttīrṇaśoka.

g.8630 Ultimate Qualities

*don gyi yon tan*

དོན་གྱི་ཡོན་ཏན།

—

Father of the buddha Suviniścītārtha.

g.8631 Unaffected

*tshugs pa med*

ཚུགས་པ་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇākara.

g.8632 Unassailable Yogic Discipline

*brtul zhugs mi tshugs*

བརྟུལ་ལྷགས་མི་ཚུགས།

—

Attendant of the buddha Sūryānana.

g.8633 Unattractive

*mi sdug pa*

མི་སྤུག་པ།

—

Mother of the buddha Guṇagaṇa.

g.8634 Unblemished Fame

*snyan pa ma smad pa*

སྙན་པ་མ་སྦྲད་པ།

—

Birthplace of the buddha Brahmagāmin.

g.8635 Uncluttered Mind

*lus pa med pa'i blo*

ལུས་པ་མེད་པའི་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vṛṣabha.

g.8636 Uncluttered Mind

*lus pa med pa'i blo*

ལུས་པ་མེད་པའི་བློ།

—

Foremost in terms of insight among the followers of the buddha Uttamadeva.

g.8637 Uncluttered Mind

*lus pa med pa'i blo*

ལུས་པ་མེད་པའི་བློ།

—

Father of the buddha Sūkṣmabuddhi.

g.8638 Unconquerable

*thub pa med pa*

ཐུབ་པ་མེད་པ།

—

Father of the buddha Anupama.

g.8639 Unconquerable Banner



*gzhan gyis mi thub pa'i rgyal mtshan*

གཞན་གྱིས་མི་ཐུབ་པའི་རྒྱལ་མཚན།

—

Foremost in terms of insight among the followers of the buddha Abhaya.

g.8640 Uncontrived Conduct

*spyod pa ma bcos pa*

སྟོན་པ་མ་བཅོས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Prabhāsthitalkalpa.

g.8641 Uncreated Array

*bkod pa bcos pa med pa*

བཀོད་པ་བཅོས་པ་མེད་པ།

—

Birthplace of the buddha Prabhāsthitalkalpa.

g.8642 Undaunted

*bag tsha ba med pa*

བག་ཚ་བ་མེད་པ།

—

Father of the buddha Sārthavāha.

g.8643 Undaunted

*bag mi tsha ba*

བག་མི་ཚ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Surūpa.

g.8644 Undaunted

*bag mi tsha ba*

བག་མི་ཚ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amitadhara.

g.8645 Undaunted

*zhum med*

ལྷམ་མེད།

—

Son of the buddha Toṣitatejas.

g.8646 Undaunted

*skrag med*

སྐྱག་མེད།

—

Father of the buddha Vigatabhaya.

g.8647 Undaunted

*zhum med*

ལྷམ་མེད།

—

Father of the buddha Puṣpaprabha.

g.8648 Undaunted

*zhum med*

ལྷམ་མེད།

—

Attendant of the buddha Vidhijña.

g.8649 Undaunted

*zhum med*

ལྷམ་མེད།

—

Father of the buddha Sudarśana.

g.8650 Undaunted

*zhum med*

ལྷམ་མེད།

—

Father of the buddha Atibala.

g.8651 Undaunted Melody

*zhum med dbyangs*

ཞུམ་མེད་དབྱངས།

—

Buddha in the presence of whom the buddha Vikrāntagamin (561 according to the third enumeration) first gave rise to the mind of awakening.

g.8652 Undaunted Mind

*zhum med sems*

ཞུམ་མེད་སེམས།

—

Attendant of the buddha Prabhūta.

g.8653 Undaunted Power

*mthu rtsal bag mi tsha*

མཐུ་རྩལ་བག་མི་ཚ།

—

Father of the buddha Siṃhagati.

g.8654 Undaunted Roar

*bag tsha ba med pa'i nga ro*

བག་ཚ་བ་མེད་པའི་ངོ་རོ།

—

Foremost in terms of insight among the followers of the buddha Mahābāhu.

g.8655 Undaunted Visage

*bzhin ma zhum*

བཞིན་མ་ཞུམ།

—

Son of the buddha Vratatapas.

g.8656 Undefeatable Banner

*gzhan gyis mi thub pa'i rgyal mtshan*

གཙན་གྱིས་མི་སྲུབ་པའི་རྒྱལ་མཚན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃhagati.

g.8657 Undefeatable Splendor

*tshugs pa med pa'i gzi brjid*

ཚུགས་པ་མེད་པའི་གཟི་བརྗིད།

—

Birthplace of the buddha Daśaraśmi.

g.8658 Undefined Mind

*zag pa med pa'i sems*

ཟག་པ་མེད་པའི་སེམས།

—

Foremost in terms of insight among the followers of the buddha Ketu.

g.8659 Understanding and Acceptance

*shes bzod*

ཤེས་བཞོད།

—

Foremost in terms of insight among the followers of the buddha Sthitavega-  
jñāna.

g.8660 Undeterrable Courage

*snying stobs zhum pa med*

སླིང་སྟོབས་ལུས་པ་མེད།

—

A prince.

g.8661 Undisturbed Rest

*'khrug pa med par gnas*

འཇུག་པ་མེད་པར་གནས།

—

Foremost in terms of insight among the followers of the buddha  
Padmapārsva.

g.8662 Undisturbed Rest

*'khrug pa med par gnas pa*

འཇུག་པ་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Cīṃaprabha.

g.8663 Unequaled

*'dra med*

འདྲ་མེད།

—

Attendant of the buddha Anuddhata.

g.8664 Unexcelled Heaven

*'og min*

འོག་མིན།

*akaniṣṭha*

The eighth and highest level of the realm of form (*rūpadhātu*); it is only accessible as the result of specific states of concentration. According to some texts this is where non-returners (*anāgāmin*) dwell in their last lives. In other texts it is the realm of the enjoyment body (*saṃbhogakāya*) and is a buddhafiield associated with the buddha Vairocana that is accessible only to bodhisattvas on the tenth level.

g.8665 Unfathomable Deity

*dpag med pa'i lha*

དཔག་མེད་པའི་ལྷ།

—

Buddha in the presence of whom the buddha Pradyotarāja (293 according to the third enumeration) first gave rise to the mind of awakening.

g.8666 Unfathomable Excellent Splendor

*gzhal med gzi brjid bzang po*

གཞལ་མེད་གཟི་བརྗིད་བཟང་པོ།

—

Son of the buddha Padmagarbha.

g.8667 Unfathomable Eye

*dpag med spyan*

དཔག་མེད་སྤྱན།

—

Buddha in the presence of whom the buddha Ojodhārin (906 according to the third enumeration) first gave rise to the mind of awakening.

g.8668 Unfathomable Mind

*dpag med blo*

དཔག་མེད་ལྗོན།

—

Buddha in the presence of whom the buddha Guṇacūḍa (801 according to the third enumeration) first gave rise to the mind of awakening.

g.8669 Unhindered Eye

*thogs med spyan*

ཐོགས་མེད་སྤྱན།

—

Buddha in the presence of whom the buddha Apagatakleśa (263 according to the third enumeration) first gave rise to the mind of awakening.

g.8670 Unimpaired

*gnod pa med pa*

གནོད་པ་མེད་པ།

—

Foremost in terms of insight among the followers of the buddha Vigatabhaya.

g.8671 Unimpeded

*thogs pa med pa*

ཐོགས་པ་མེད་པ།

—

Foremost in terms of insight among the followers of the buddha Rāhu.

g.8672 Unimpeded

*thogs pa med*

ཐོགས་པ་མེད།

—

Father of the buddha Sumati.

g.8673 Unimpeded

*thogs med*

ཐོགས་མེད།

—

Attendant of the buddha Gagana.

g.8674 Unimpeded

*thogs pa med pa*

ཐོགས་པ་མེད་པ།

—

Buddha in the presence of whom the buddha Indradhvaja (454 according to the third enumeration) first gave rise to the mind of awakening.

g.8675 Unimpeded

*thogs pa med pa*

ཐོགས་པ་མེད་པ།

—

Birthplace of the buddha Dṛḍha.

g.8676 Unimpeded Melody

*thogs med dbyangs*

ཐོགས་མེད་དབྱངས།

—

Buddha in the presence of whom the buddha Dharmeśvara (867 according to the third enumeration) first gave rise to the mind of awakening.

g.8677 Unimpeded Mind

*thogs med blo*

ཐོགས་མེད་སྣོ།

—

Buddha in the presence of whom the buddha Pratibhānavarṇa (723 according to the third enumeration) first gave rise to the mind of awakening.

g.8678 Unimpeded Mind

*thogs pa med pa'i blo*

ཐོགས་པ་མེད་པའི་སྣོ།

—

Attendant of the buddha Padma.

g.8679 Unimpeded Mind

*thogs pa med pa'i sems*

ཐོགས་པ་མེད་པའི་སེམས།

—

Foremost in terms of insight among the followers of the buddha  
Apagatakleśa.

g.8680 Unimpeded Mind

*thogs pa med pa'i blo*

ཐོགས་པ་མེད་པའི་བློ།

—

Foremost in terms of insight among the followers of the buddha  
Suvarṇacūḍa.

g.8681 Unimpeded Seeing

*thogs med blta*

ཐོགས་མེད་བལྟ།

—

Foremost in terms of insight among the followers of the buddha Vikrīḍita.

g.8682 Unimpeded Splendor

*thogs pa med pa'i gzi brjid*

ཐོགས་པ་མེད་པའི་གཟི་བརྗིད།

—

Foremost in terms of insight among the followers of the buddha Śāntatejas.

g.8683 Unimpeded Teacher

*thogs pa med par ston*

ཐོགས་པ་མེད་པར་སྟོན།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Suvrata.

g.8684 Unimpeded Wheel

*thogs med 'khor lo*

ཐོགས་མེད་འཁོར་ལོ།

—



Buddha in the presence of whom the buddha Jaya (67 according to the third enumeration) first gave rise to the mind of awakening.

g.8685 Uninvadable

*sdes mi thub*

སྡེས་མི་སྲུབ།

—

Mother of the buddha Prabhāsthitalpa.

g.8686 Universal Abiding

*kun du gnas*

ཀུན་དུ་གནས།

—

Attendant of the buddha Avraṇa.

g.8687 Universal Abiding

*kun nas gnas*

ཀུན་ནས་གནས།

—

Birthplace of the buddha Vaidyarāja.

g.8688 Universal Adornment

*thams cad brgyan*

ཐམས་ཅད་བརྒྱན།

—

Birthplace of the buddha Jñānaratna.

g.8689 Universal Beholding

*kun tu lta*

ཀུན་ཏུ་ལྟ།

—

Son of the buddha Candrodgata.

g.8690 Universal Clarity

*kun tu gsal*

ཀུན་ཏུ་གསལ།

—

Buddha in the presence of whom the buddha Jñānavikrama (580 according to the third enumeration) first gave rise to the mind of awakening.

g.8691 Universal Clarity

*kun du gsal*

ཀུན་དུ་གསལ་ལ།

—

Buddha in the presence of whom the buddha Priyacakṣurvakra (748 according to the third enumeration) first gave rise to the mind of awakening.

g.8692 Universal Clarity

*kun tu gsal ba*

ཀུན་དུ་གསལ་བ།

—

Buddha in the presence of whom the buddha Cūḍa (993 according to the third enumeration) first gave rise to the mind of awakening.

g.8693 Universal Display of Emanations

*rnam par 'phrul pa thams cad kun tu ston pa*

རྣམ་པར་འཕྲུལ་པ་ཐམས་ཅད་ཀུན་དུ་སྟོན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānaprāpta.

g.8694 Universal Flower

*kun tu me tog*

ཀུན་དུ་མེ་ཏོག།

—

Attendant of the buddha Candrodgata.

g.8695 Universal Illumination

*thams cad snang bar byed*

ཐམས་ཅད་སྣང་བར་བྱེད།

—

Birthplace of the buddha Ratnapradatta.

g.8696 Universal Intellect

*kun tu blo*

ཀུན་ཏུ་ལྷོ།

—

Attendant of the buddha Kāśyapa.

g.8697 Universal Jewel

*kun tu rin chen*

ཀུན་ཏུ་རིན་ཆེན།

—

Buddha in the presence of whom the buddha Guṇendrakalpa (536 according to the third enumeration) first gave rise to the mind of awakening.

g.8698 Universal Jewel

*kun tu rin chen*

ཀུན་ཏུ་རིན་ཆེན།

—

Buddha in the presence of whom the buddha Ratnakrama (825 according to the third enumeration) first gave rise to the mind of awakening.

g.8699 Universal Jewel

*kun tu rin chen*

ཀུན་ཏུ་རིན་ཆེན།

—

Mother of the buddha Gaṇimuktirāja.

g.8700 Universal Joy

*thams cad dga'*

ཐམས་ཅད་དགའ།

—

Mother of the buddha Ratnaketu

g.8701 Universal Joy

*kun tu dga'*

ཀུན་ཏུ་དགའ།

—

Foremost in terms of insight among the followers of the buddha Lokottara.

g.8702 Universal Joy for the World

*'jig rten kun dga'*

འཇིག་རྟེན་ཀུན་དགའ།

—

Buddha in the presence of whom the buddha Vajrasena (537 according to the thrid enumeration) first gave rise to the mind of awakening.

g.8703 Universal Knowledge

*kun tu shes*

ཀུན་ཏུ་ཤེས།

—

Foremost in terms of insight among the followers of the buddha Guṇākara.

g.8704 Universal Lamp

*kun du sgron ma*

ཀུན་ཏུ་སྒྲོན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṇyamati.

g.8705 Universal Leader

*kun tu gtso*

ཀུན་ཏུ་གཙོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānarata.

g.8706 Universal Light

*kun tu 'od*

ཀུན་ཏུ་འོད།

—

Father of the buddha Avraṇa.

g.8707 Universal Light

*kun 'od*

ཀུན་འོད།

—

Buddha in the presence of whom the buddha Jñānarāja (618 according to the third enumeration) first gave rise to the mind of awakening.

g.8708 Universal Light

*kun du 'od*

ཀུན་དུ་འོད།

—

Buddha in the presence of whom the buddha Abhedya buddhi (889 according to the third enumeration) first gave rise to the mind of awakening.

g.8709 Universal Luminosity

*kun tu gsal*

ཀུན་ཏུ་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amita.

g.8710 Universal Mind

*kun tu blo*

ཀུན་ཏུ་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Varabodhigati.

g.8711 Universal Mind

*kun nas blo*

ཀུན་ནས་བློ།

—

Buddha in the presence of whom the buddha Niyatabuddhi (176 according to the third enumeration) first gave rise to the mind of awakening.

g.8712 Universal Mind

*kun gyi blo*

ཀུན་གྱི་བློ།

—

Buddha in the presence of whom the buddha Tiṣya (584 according to the third enumeration) first gave rise to the mind of awakening.

g.8713 Universal Partaking of Qualities

*yon tan kun tu spyod*

ཡོན་ཏན་ཀུན་ཏུ་སྟོན།

—

Attendant of the buddha Śīlaprabha.

g.8714 Universal Perception

*kun tu mthong ba*

ཀུན་ཏུ་མཐོང་བ།

—

Foremost in terms of insight among the followers of the buddha Praśānta.

g.8715 Universal Power

*kun tu mthu rtsal can*

ཀུན་ཏུ་མཐུ་རྩལ་ཅན།

—

Attendant of the buddha Vṛṣabha.

g.8716 Universal Qualities

*kun tu yon tan*

ཀུན་ཏུ་ཡོན་ཏན།

—

Buddha in the presence of whom the buddha Pratibhānakīrti (280 according to the third enumeration) first gave rise to the mind of awakening.

g.8717 Universal Radiance

*kun tu 'od zer*

ཀུན་ཏུ་འོད་ཟེར།

—

Buddha in the presence of whom the buddha Janendra (401 according to the third enumeration) first gave rise to the mind of awakening.

g.8718 Universal Sound

*kun tu sgra*

ཀུན་ཏུ་སྒྲ།

—

Birthplace of the buddha Praśānta.

g.8719 Universal Splendor

*kun tu gzi brjid*

ཀུན་ཏུ་གཟི་བརྗིད།

—

Son of the buddha Dṛḍhavrata.

g.8720 Universal Splendor

*kun tu gzi brjid*

ཀུན་ཏུ་གཟི་བརྗིད།

—

Birthplace of the buddha Ugratejas.

g.8721 Universal Understanding

*kun tu dgongs*

ཀུན་ཏུ་དགོངས།

—

Buddha in the presence of whom the buddha Mahendra (284 according to the third enumeration) first gave rise to the mind of awakening.

g.8722 Universal Victor

*kun tu rgyal ba*

ཀུན་ཏུ་རྒྱལ་བ།

—

Foremost in terms of insight among the followers of the buddha Vijitāvin.

g.8723 Universal Victor

*kun rgyal*

ཀུན་རྒྱལ།

—

Attendant of the buddha Marudadhīpa.

g.8724 Universal Victor

*kun tu rnam rgyal*

ཀུན་ཏུ་རྣམ་རྒྱལ།

—

Buddha in the presence of whom the buddha Amarapriya (300 according to the third enumeration) first gave rise to the mind of awakening.

g.8725 Universal Victory

*kun rgyal*

ཀུན་རྒྱལ།

—

Son of the buddha Puṣpaprabha.

g.8726 Universal Vision

*kun tu gzigs*

ཀུན་དུ་ག་ཟིགས།

—

Buddha in the presence of whom the buddha Ūṃa (36 according to the third enumeration) first gave rise to the mind of awakening.

g.8727 Universal Vision

*kun tu gzigs*

ཀུན་དུ་ག་ཟིགས།

—

Buddha in the presence of whom the buddha Padmākṣa (52 according to the third enumeration) first gave rise to the mind of awakening.

g.8728 Universal Vision

*kun tu gzigs*

ཀུན་དུ་ག་ཟིགས།

—

Buddha in the presence of whom the buddha Kusumaraśmi (54 according to the third enumeration) first gave rise to the mind of awakening.

g.8729 Universal Vision

*kun tu rnam gzigs*

ཀུན་དུ་རྣམ་ག་ཟིགས།

—

Buddha in the presence of whom the buddha Sucintita (77 according to the third enumeration) first gave rise to the mind of awakening.

g.8730 Universal Vision

*kun du gzigs*

ཀུན་དུ་ག་ཟིགས།



—

Buddha in the presence of whom the buddha Asthita (230 according to the third enumeration) first gave rise to the mind of awakening.

g.8731 Universal Vision

*kun du gzigs*

ཀུན་དུ་གཟིགས།

—

Buddha in the presence of whom the buddha Gandhahastin (248 according to the third enumeration) first gave rise to the mind of awakening.

g.8732 Universal Vision

*kun tu gzigs*

ཀུན་དུ་གཟིགས།

—

Buddha in the presence of whom the buddha Dharaṇīdhara (381 according to the third enumeration) first gave rise to the mind of awakening.

g.8733 Universal Vision

*phyogs rnam gzigs pa*

ཕྱོགས་རྣམས་གཟིགས་པ།

—

Buddha in the presence of whom the buddha Arciṣmat (499 according to the third enumeration) first gave rise to the mind of awakening.

g.8734 Universal Vision

*kun gzigs*

ཀུན་གཟིགས།

—

Buddha in the presence of whom the buddha Padmaśmi (506 according to the third enumeration) first gave rise to the mind of awakening.

g.8735 Universal Vision

*kun tu gzigs*

ཀུན་དུ་གཟིགས།

—

Buddha in the presence of whom the buddha Puṇyarāśi (562 according to the third enumeration) first gave rise to the mind of awakening.

g.8736 Universal Vision

*kun du gzigs*

ཀུན་དུ་ག་ཟེགས།

—

Buddha in the presence of whom the buddha Subuddhinetra (569 according to the third enumeration) first gave rise to the mind of awakening.

g.8737 Universal Vision

*kun du gzigs*

ཀུན་དུ་ག་ཟེགས།

—

Buddha in the presence of whom the buddha Vaśavartirāja (773 according to the third enumeration) first gave rise to the mind of awakening.

g.8738 Universal Wealth

*thams cad 'byor*

ཐམས་ཅད་འབྱོར།

—

Birthplace of the buddha Jīvaka.

g.8739 Universal Wealth

*thams cad 'byor pa*

ཐམས་ཅད་འབྱོར་པ།

—

Birthplace of the buddha Samṛddha.

g.8740 Universal Wisdom

*kun tu blo*

ཀུན་ཏུ་ལྷོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnaprabhāsa.

g.8741 Universal Worship

*phyogs mchod*

ཕྱོགས་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Guṇatejas.

g.8742 Universal Worship

*phyogs mchod*

ཕྱགས་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Śāntārtha.

g.8743 Universal Worship

*phyogs mchod*

ཕྱགས་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Śubhacīrṇa-  
buddhi.

g.8744 Universal Worship

*phyogs mchod*

ཕྱགས་མཚོད།

—

Son of the buddha Velāmaprabha.

g.8745 Universal Worship

*phyogs mchod*

ཕྱགས་མཚོད།

—

Foremost in terms of insight among the followers of the buddha  
Bodhidhvaja.

g.8746 Universal Worship

*phyogs mchod*

ཕྱགས་མཚོད།

—

Attendant of the buddha Rāhubhadra.

g.8747 Universal Worship

*phyogs mchod pa*

ཕྱགས་མཚོད་པ།

—

Foremost in terms of insight among the followers of the buddha Pūjya.

g.8748 Universally Excellent

*kun tu bzang po*

ཀུན་ཏུ་བཟང་པོ།

—

Father of the buddha Manoratha.

g.8749 Universally Good

*kun tu bzang po*

ཀུན་ཏུ་བཟང་པོ།

—

Son of the buddha Amogharaśmi.

g.8750 Universally Renowned

*phyogs su rnam grags*

ཕྱོགས་སུ་རྣམ་གྲགས།

—

Buddha in the presence of whom the buddha Amitatejas (206 according to the third enumeration) first gave rise to the mind of awakening.

g.8751 Universally Renowned

*phyogs su rnam grags*

ཕྱོགས་སུ་རྣམ་གྲགས།

—

Buddha in the presence of whom the buddha Puṣpadatta (805 according to the third enumeration) first gave rise to the mind of awakening.

g.8752 Universally Superior Thought

*bsam pa thams cad 'phags*

བསམ་པ་ཐམས་ཅད་འཕགས།

—

Father of the buddha Yaśas.

g.8753 Universally Supreme Qualities

*kun du yon tan mchog*

ཀུན་དུ་ཡོན་ཏན་མཚོག

—

Buddha in the presence of whom the buddha Suyajña (762 according to the third enumeration) first gave rise to the mind of awakening.

g.8754 Unmistaken Array

*bkod pa mi 'khrul*

བཀོད་པ་མི་འཁྲུལ།

—

Son of the buddha Madhuvaktra.

g.8755 Unmistaken Observation

*dmigs pa ma 'khrul*

དམིགས་པ་མ་འཁྲུལ།

—

Son of the buddha Ugratejas.

g.8756 Unmoving Mind

*blo mi g.yo*

བློ་མི་གཡོ།

—

Son of the buddha Sthitamitra.

g.8757 Unmoving Mind

*sems la g.yo ba med pa*

སེམས་ལ་གཡོ་བ་མེད་པ།

—

Mother of the buddha Samāhitātman.

g.8758 Unobscured

*sgrib pa med pa*

སྒྲིབ་པ་མེད་པ།

—

Birthplace of the buddha Samantadarśin.

g.8759 Unobscured Absence of Ignorance

*sgrib med ma rmongs*

ལྷོ་མེད་མ་ལྷོངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vratatapas.

g.8760 Unobscured Crest

*sgrib pa med pa'i tog*

ལྷོ་པ་མེད་པའི་རྟོག་

—

Foremost in terms of miraculous abilities among the followers of the buddha Prasanna.

g.8761 Unobscured Intelligence

*sgrib pa med pa'i blo gros*

ལྷོ་པ་མེད་པའི་བློ་གྲོས།

—

Foremost in terms of insight among the followers of the buddha Candra.

g.8762 Unobscured Melody

*sgrib pa med pa'i dbyangs*

ལྷོ་པ་མེད་པའི་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Cīṛṇabuddhi.

g.8763 Unobscured Mind

*sgrib med blo*

ལྷོ་མེད་བློ།

—

Foremost in terms of insight among the followers of the buddha Kāśyapa.

g.8764 Unobscured Mode

*sgrib pa med pa'i 'gros*

ལྷོ་པ་མེད་པའི་འགྲོས།

—

Attendant of the buddha Muniprasanna.

g.8765 Unobscured Perception

*sgrib med mthong*

སྒྲིབ་མེད་མཐོང་།

—

Foremost in terms of insight among the followers of the buddha Candra.

g.8766 Unobscured Vision

*gzigs pa sgrib med*

གཟིགས་པ་སྒྲིབ་མེད།

—

Buddha in the presence of whom the buddha Vilocana (75 according to the third enumeration) first gave rise to the mind of awakening.

g.8767 Unparalleled Array

*bkod pa mtshungs pa med pa*

བཀོད་པ་མཚུངས་པ་མེད་པ།

—

Birthplace of the buddha Vāsanottīrṇagati.

g.8768 Unparalleled Splendor

*gzi byin kun las 'phags*

གཟི་བྱིན་ཀུན་ལས་འཕགས།

—

Birthplace of the buddha Maṇigaṇa.

g.8769 Unperturbed

*'khrug med*

འཇུག་མེད།

—

Father of the buddha Ratnaskandha.

g.8770 Unperturbed

*'khrug pa med*

འཇུག་པ་མེད།

—

Father of the buddha Rativyūha.

g.8771 Unperturbed Mind

*blo mi 'khrug*

སློལ་མི་འབྲུག

—

Foremost in terms of insight among the followers of the buddha Śārathi.

g.8772 Unperturbed Mind

*blo mi 'khrug*

སློལ་མི་འབྲུག

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnacandra.

g.8773 Unperturbed Mind

*blo mi 'khrug*

སློལ་མི་འབྲུག

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhavāntamaṅgandha.

g.8774 Unperturbed Mind

*'khrug pa med pa'i blo*

འབྲུག་པ་མེད་པའི་སློལ་

—

Foremost in terms of miraculous abilities among the followers of the buddha Sthāmaśrī.

g.8775 Unperturbed Mind

*sems mi 'khrug*

སེམས་མི་འབྲུག

—

Mother of the buddha Samantadarśin.

g.8776 Unperturbed Mind

*yid ma 'khrugs*

ཡིད་མ་འབྲུགས།

—

Son of the buddha Akṣobhya.



g.8777 Unperturbed Mind

*blo ma 'dzings pa*

སྒོ་མ་འཛིངས་པ།

—

Attendant of the buddha Aśoka.

g.8778 Unperturbed Progression of Peak Insight

*ma 'khrugs shing shes rab brtsegs pa'i 'gros*

མ་འཁྲུགས་ཤིང་ཤེས་རབ་བརྟེན་པའི་འགྲོས།

—

Foremost in terms of insight among the followers of the buddha Prajñādatta.

g.8779 Unquivering Crusher of Attacks

*g.yo ba med par gnas pas phas kyi rgol ba rab tu 'joms pa*

གཡོ་བ་མེད་པར་གནས་པས་ཕས་ཀྱི་རྒོལ་བ་རབ་ཏུ་འཛུམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Saṃtoṣaṇa.

g.8780 Unrelenting Diligence

*brtson pa mi gtong*

བརྩོན་པ་མི་གཏོང།

—

Foremost in terms of miraculous abilities among the followers of the buddha Candra.

g.8781 Unrelenting Diligence

*brtson 'grus mi gtong*

བརྩོན་འགྲུས་མི་གཏོང།

—

Attendant of the buddha Ojaṅgama.

g.8782 Unrelenting Diligence

*brtson pa mi gtong*

བརྩོན་པ་མི་གཏོང།

—

Mother of the buddha Candana.

g.8783 Unrelenting Diligence

*brtson pa mi 'dor ba*

བརྩོན་པ་མི་འདོར་བ།

—

Foremost in terms of insight among the followers of the buddha Siṃhagati.

g.8784 Unrelenting Diligence and the Constant Array of Greatness

*brtson pa mi gtong zhing bkod pa chen po rtag pa*

བརྩོན་པ་མི་གཏོང་ཞིང་བཀོད་པ་ཚེན་པོ་རྟག་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sukrama.

g.8785 Unshakable Array

*bkod pa mi 'khrugs pa*

བཀོད་པ་མི་འཁྲུགས་པ།

—

Birthplace of the buddha Vimalaprabha.

g.8786 Unshakable Fame

*'khrug med grags*

འཁྲུག་མེད་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānavara.

g.8787 Unshakable Power

*mtshu rtsal mi g.yo ba*

མཚུ་རྩལ་མི་གཡོ་བ།

—

Father of the buddha Devaraśmi.

g.8788 Unshakable Powerful Qualities

*yon tan mtshu rtsal mi g.yo ba*

ཡོན་ཏན་མཚུ་རྩལ་མི་གཡོ་བ།

—

Foremost in terms of insight among the followers of the buddha  
Laḍitavyūha.

g.8789 Unstained by Attacks

*phas rgol dri ma med pa*

ཕས་རྫོལ་དྲི་མ་མེད་པ།

—

Foremost in terms of insight among the followers of the buddha Vajrasena.

g.8790 Unsullied

*rnyog pa med*

རྫོག་པ་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Sūryaprabha.

g.8791 Unsullied

*rnyog med*

རྫོག་མེད།

—

Son of the buddha Vigatakāṅkṣa.

g.8792 Unsullied Aim

*rnyog pa med don*

རྫོག་པ་མེད་དོན།

—

Buddha in the presence of whom the buddha Guṇāgradhārin (140 according  
to the third enumeration) first gave rise to the mind of awakening.

g.8793 Unsullied Mind

*rnyog pa med pa'i blo*

རྫོག་པ་མེད་པའི་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Mahāraśmi.

g.8794 Unsullied Objective

*rnyog pa med don*

སྙོག་པ་མེད་དོན།

—

Buddha in the presence of whom the buddha Sarvatejas (614 according to the third enumeration) first gave rise to the mind of awakening.

g.8795 Unsupported

*gnas med*

གནས་མེད།

—

Son of the buddha Gagana.

g.8796 Unsupported Conduct

*spyod pa mi gnas pa*

སྔོན་པ་མི་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Praśāntagātra.

g.8797 Unsurpassable

*bla med*

བླ་མེད།

—

Son of the buddha Rāhudeva.

g.8798 Unsurpassable Intention

*bla na med par sems pa*

བླ་ན་མེད་པར་སེམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Druma.

g.8799 Unswerving Power

*mtshu rtsal g.yo med*

མཐུ་རྩལ་གཡོ་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇaskandha.

g.8800 Untiring

*sgyid mi lug pa*

སྤྱིད་མི་ལུག་པ།

—

Attendant of the buddha Nārāyaṇa.

g.8801 Untiring Intellect

*ngoms pa med pa'i blo*

ངོམས་པ་མེད་པའི་བློ།

—

Attendant of the buddha Vratatapas.

g.8802 Untiring Mind

*yid mi skyo*

ཡིད་མི་སྐྱོ།

—

Attendant of the buddha Brahmagāmin.

g.8803 Unwavering Mind

*g.yo ba med pa'i blo*

གཡོ་བ་མེད་པའི་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anihata.

g.8804 Unwavering Mind

*mi g.yo blo*

མི་གཡོ་བློ།

—

Foremost in terms of insight among the followers of the buddha Arthakīrti.

g.8805 Unwavering Power

*mthu rtsal mi g.yo ba*

མཐུ་རྩལ་མི་གཡོ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Arthamati.

g.8806 Unwavering Yogic Discipline

*brtul zhugs mi g.yo ba*

བརྟུལ་ལྷགས་མི་གཡོ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vigatabhaya.

g.8807 Upakāragati

*phan ldan gshegs*

ཕན་ལྡན་གཤེགས།

*upakāragati*

The 847th buddha in the first list, 846th in the second list, and 836th in the third list.

g.8808 Upāli

*nye bar 'khor*

ཉེབར་འཁོར།

*upāli*

Hearer present in the circle around Śākyamuni.

g.8809 Upaṭiṣya

*nye rgyal*

ཉེར་རྒྱལ།

*upaṭiṣya*

Foremost in terms of insight among the followers of the buddha Śākyamuni.

g.8810 Ūṛṇa

*mdzod spu*

མཛོད་སུ།

*ūrṇa*

The 35th buddha in the first list, 35th in the second list, and 36th in the third list.

g.8811 Ūṛṇa

*mdzod pu*

མཛོད་པུ།

*ūrṇa*

The 983rd buddha in the first list, 982nd in the second list, and 973rd in the third list.

g.8812 Ūrṇāvat

*mdzod spu ldan*

མཛོད་སུ་ལྷན།

*ūrṇāvat*

The 280th buddha in the first list, 279th in the second list, and 279th in the third list.

g.8813 Uruvilvā Kāśyapa

*lteng rgyas 'od srung*

ལྷོང་རྒྱས་འོད་སྲུང།

*uruvilvā kāśyapa*

An arrogant brahmin who challenged the Buddha but was humbled and developed faith in the Buddha's teaching.

g.8814 uṣṇīṣa

*gtsug tor*

གཏུག་ཏོར།

*uṣṇīṣa*

One of the thirty-two signs of a great being. In its simplest form it is that the head has a heightened or pointed shape (like a turban). More elaborately it refers to a dome-shaped extension of the top of the head, or even to an invisible extension of immense height.

g.8815 Utpala

*ud pal*

ལུད་པ་ལ།

*utpala*

The 941st buddha in the first list, 940th in the second list, and 931st in the third list.

g.8816 Utpala

*ud pa la*

ལུད་པ་ལ།

—

Attendant of the buddha Guṇabāhu.

g.8817 Utpala

*ud pal*

ལྷུང་པ་ལ།

—

Birthplace of the buddha Guṇaprabha.

g.8818 Utpala Eye

*ud pa la'i mig*

ལྷུང་པ་ལ་འཛི་མིག།

—

Mother of the buddha Vajra.

g.8819 Utpala Eye

*ud pal pad mig*

ལྷུང་པ་ལ་པད་མིག།

—

Mother of the buddha Hitaiṣin.

g.8820 Utpala Fragrance

*ud pa la'i dri*

ལྷུང་པ་ལ་འཛི་དྲི།

—

Son of the buddha Anihata.

g.8821 Utpala Fragrance

*ud pal dri*

ལྷུང་པ་ལ་དྲི།

—

Buddha in the presence of whom the buddha Saṃtoṣaṇa (642 according to the third enumeration) first gave rise to the mind of awakening.

g.8822 Utpala Garland

*ud pa la phreng*

ལྷུང་པ་ལ་ཕྲེང།

—

Mother of the buddha Padma.



g.8823 Utpala Petals

*ud pal 'dab*

ལྷན་པལ་འདབ།

—

Birthplace of the buddha Kṛtārthadarśin.

g.8824 Uttama

*mchog*

མཚོག།

*uttama*

The 579th buddha in the first list, 579th in the second list, and 572nd in the third list.

g.8825 Uttamadeva

*lha mchog*

ལྷ་མཚོག།

*uttamadeva*

The 606th buddha in the first list, 605th in the second list, and 599th in the third list.

g.8826 Utter Excellence

*shin tu bzang po*

ཤིན་ཏུ་བཟང་པོ།

—

Foremost in terms of insight among the followers of the buddha Vairocana.

g.8827 Utterly Fearless

*shin tu 'jigs med*

ཤིན་ཏུ་འཇིགས་མེད།

—

Attendant of the buddha Candra.

g.8828 Utterly Pure Mind

*shin tu rnam par dag pa'i blo*

ཤིན་ཏུ་རྣམ་པར་དག་པའི་བློ།

—

Father of the buddha Bodhana.

g.8829 Utterly True

*shin tu bden pa*

ཤིན་ཏུ་བདེན་པ།

—

Attendant of the buddha Mahāsthāman.

g.8830 Uttīrṇapaṅka

*dam brgal*

དམ་བརྒྱལ།

*uttīrṇapaṅka*

The 689th buddha in the first list, 688th in the second list, and 679th in the third list.

g.8831 Uttīrṇaśoka

*mya ngan rgal*

མྱ་ངན་རྒྱལ།

*uttīrṇaśoka*

The 936th buddha in the first list, 935th in the second list, and 926th in the third list.

g.8832 Vaiḍūryagarbha

*bai dUr+ya snying*

བེ་དུཌ་སྟིང་།

*vaiḍūryagarbha*

The 699th buddha in the first list, 698th in the second list, and 688th in the third list.

g.8833 Vaidya

*sman pa*

སྐན་པ།

*vaidya*

The 33rd buddha in the first list, 33rd in the second list, and 34th in the third list.

g.8834 Vaidyādhīpa

*sman bdag*

སྐན་བདག་།

*vaidyādhipa*

The 915th buddha in the first list, 914th in the second list, and 905th in the third list.

g.8835 Vaidyarāja

*sman pa'i rgyal po*

སྐྱེན་པའི་རྒྱལ་པོ།

*vaidyarāja*

The 239th buddha in the first list, 238th in the second list, and 238th in the third list.

g.8836 Vaidyarāja

*sman rgyal*

སྐྱེན་རྒྱལ།

*vaidyarāja*

The 536th buddha in the first list, 536th in the second list, and 529th in the third list.

g.8837 Vairocana

*rnam par snang mdzad*

རྣམ་པར་སྐྱང་མཛད།

*vairocana*

The 20th buddha in the first list, 20th in the second list, and 21st in the third list.

g.8838 Vairocana

*rnam par snang mdzad*

རྣམ་པར་སྐྱང་མཛད།

*vairocana*

The 179th buddha in the first list, 178th in the second list, and 178th in the third list.

g.8839 Vairocana

*rnam par snang mdzad*

རྣམ་པར་སྐྱང་མཛད།

*vairocana*

The 350th buddha in the first list, 349th in the second list, and 344th in the third list.

g.8840 Vaiśākha Mind

*sa ga'i sems*

ས་གའི་སེམས།

—

Father of the buddha Samantadarśin.

g.8841 Vaiśālī

*yangs pa can*

ཡངས་པ་ཅན།

*vaiśālī*

The ancient capital of the Licchavi republican state.

g.8842 Vaiśravaṇa

*rnam thos bu*

རྣམ་ཐོས་བྱ།

*vaiśravaṇa*

One of the Four Great Kings, Vaiśravaṇa presides over the northern quarter and rules the yakṣas. He is also known as Kubera.

g.8843 Vajra

*rdo rje*

རྡོ་རྗེ།

*vajra*

The 47th buddha in the first list, 47th in the second list, and 48th in the third list.

g.8844 Vajra

*rdo rje*

རྡོ་རྗེ།

*vajra*

The 806th buddha in the first list, 805th in the second list, and 794th in the third list.

g.8845 Vajra Force

*rdo rje sde*

རྡོ་རྗེ་སྡེ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Sūryagarbha.

g.8846 Vajra Force

*rdo rje'i sde*

རྡོ་རྗེ་སྡེ།

—

Son of the buddha Guṇadhvaja.

g.8847 Vajra Force

*rdo rje'i sde*

རྡོ་རྗེ་སྡེ།

—

Father of the buddha Sarvārthadarśin.

g.8848 Vajra Gift

*rdo rje sbyin*

རྡོ་རྗེ་སྤྱིན།

—

Son of the buddha Vaidyarāja.

g.8849 Vajra Gift

*rdo rjes byin*

རྡོ་རྗེས་བྱིན།

—

Father of the buddha Anindita.

g.8850 Vajra Gift

*rdo rje byin*

རྡོ་རྗེ་བྱིན།

—

Son of the buddha Vajrasena.

g.8851 Vajra Gift

*rdo rje byin*

རྡོ་རྗེ་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pradyota.

g.8852 Vajra Holder

*rdo rje 'dzin*

རྡོ་རྗེ་འཛིན།

—

Father of the buddha Puruṣadatta.

g.8853 Vajra Intelligence

*rdo rje'i blo gros*

རྡོ་རྗེ་འབྲོ་གྲོ་ས།

—

Foremost in terms of insight among the followers of the buddha Aśaṅga.

g.8854 Vajra Intelligence

*rdo rje'i blo gros ma*

རྡོ་རྗེ་འབྲོ་གྲོ་ས་མ།

—

Mother of the buddha Vajrasena.

g.8855 Vajra Light

*rdo rje'i 'od*

རྡོ་རྗེ་འོད།

—

Mother of the buddha Arciṣmat.

g.8856 Vajra Mode

*rdo rje'i 'gros*

རྡོ་རྗེ་འགྲོ་ས།

—

Foremost in terms of insight among the followers of the buddha Vegajaha.

g.8857 Vajra Power

*mthu rtsal rdo rje*

མཐུ་རྩ་ས་རྡོ་རྗེ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śobhita.

g.8858 Vajra Power

*mtshu rtsal rdo rje*

མཐུ་རྩལ་རྡོ་རྗེ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amṛtaprabha.

g.8859 Vajra Power

*mtshu rtsal rdo rje*

མཐུ་རྩལ་རྡོ་རྗེ།

—

Foremost in terms of insight among the followers of the buddha Padma.

g.8860 Vajra Power

*mtshu rtsal rdo rje*

མཐུ་རྩལ་རྡོ་རྗེ།

—

Attendant of the buddha Jyotiṣmat.

g.8861 Vajradhvaja

*rdo rje'i rgyal mtshan*

རྡོ་རྗེའི་རྒྱལ་མཚན།

*vajradhvaja*

The 109th buddha in the first list, 109th in the second list, and 110th in the third list.

g.8862 Vajrasaṃhata

*rdo rje mkhregs*

རྡོ་རྗེ་མཐུ་གཤམ།

*vajrasaṃhata*

The 749th buddha in the first list, 748th in the second list, and 738th in the third list.

g.8863 Vajrasena

*rdo rje'i sde*

རྡོ་རྗེ་སྡེ།

*vajrasena*

The 246th buddha in the first list, 245th in the second list, and 245th in the third list.

g.8864 Vajrasena

*rdo rje'i sde*

རྡོ་རྗེ་སྡེ།

*vajrasena*

The 474th buddha in the first list, 473rd in the second list, and 467th in the third list.

g.8865 Vajrasena

*rdo rje'i sde*

རྡོ་རྗེ་སྡེ།

*vajrasena*

The 544th buddha in the first list, 544th in the second list, and 537th in the third list.

g.8866 Varabodhigati

*byang chub mchog bgrod*

བྱང་ལྡན་མཚོག་བསྐྱོད།

*varabodhigati*

The 874th buddha in the first list, 873rd in the second list, and 864th in the third list.

g.8867 Varabuddhi

*blo yi mchog ma*

བློ་ཡི་མཚོག་མ།

*varabuddhi*

The 740th buddha in the first list, 739th in the second list, and 729th in the third list.

g.8868 Vararuci

*mchog sred*

མཚོག་སྤེད།



*vararuci*

The 229th buddha in the first list, 228th in the second list, and 228th in the third list.

g.8869 Vararūpa

*gzugs mchog*

གཟུགས་མཚོག

*vararūpa*

The 654th buddha in the first list, 653rd in the second list, and 645th in the third list.

g.8870 Vardhana

*'phel bar mdzad pa*

འཕེལ་བར་མཛད་པ།

*vardhana*

The 869th buddha in the first list, 868th in the second list, and 858th in the third list.

g.8871 Various Jewels

*rin chen sna tshogs*

རིན་ཚེན་སྐྱོ་ཚོགས།

—

Birthplace of the buddha Vibhaktagātra.

g.8872 Varuṇa

*chu lha*

ཚུ་ལྷ།

*varuṇa*

The 71st buddha in the first list, 71st in the second list, and 72nd in the third list.

g.8873 Varuṇa

*chu lha*

ཚུ་ལྷ།

*varuṇa*

The 639th buddha in the first list, 638th in the second list, and 631st in the third list.

g.8874 Vāsanottīrṇagati

*bag chags rgal stabs*

བག་ཆགས་རྒྱལ་སྟབས།

*vāsanottīrṇagati*

The 898th buddha in the first list, 897th in the second list, and 888th in the third list.

g.8875 Vāsava

*nor lha'i bu*

ནོར་ལྷ་འེ་བུ།

*vāsava*

The 598th buddha in the first list, 597th in the second list, and 591st in the third list.

g.8876 Vaśavartirāja

*dbang sgyur rgyal po*

དབང་སྐུར་རྒྱལ་པོ།

*vaśavartirāja*

The 784th buddha in the first list, 783rd in the second list, and 773rd in the third list.

g.8877 Vast

*phal chen*

ཕལ་ཆེན།

—

Father of the buddha Māradama.

g.8878 Vast

*rgya chen*

རྒྱ་ཆེན།

—

Father of the buddha Adoṣa.

g.8879 Vast

*rgya chen*

རྒྱ་ཆེན།

—

Father of the buddha Nāgaruta.

g.8880 Vast Beauty and Fine Shape

*rgya cher mdzes shing bkod pa legs*

སྐྱེ་ཆེར་མཛེས་ཤིང་བཀོད་པ་ལེགས།

—

A merchant's son.

g.8881 Vast Fame

*grags pa rgya chen*

གྲགས་པ་སྐྱེ་ཆེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Candrodgata.

g.8882 Vast Form

*rgya chen gzugs*

སྐྱེ་ཆེན་གསུགས།

—

Buddha in the presence of whom the buddha Kāśyapa (471 according to the third enumeration) first gave rise to the mind of awakening.

g.8883 Vast Generosity

*phal chen sbyin*

ཕལ་ཆེན་སྦྱིན།

—

Foremost in terms of insight among the followers of the buddha Vibhaktagātra.

g.8884 Vast Glory

*dpal rgyas*

དཔལ་སྐྱེས།

—

Foremost in terms of insight among the followers of the buddha Sthitārthajñānin.

g.8885 Vast Intelligence

*blo gros rgya chen*

ལྷོ་གྲོས་རྒྱ་ཚེན།

—

Mother of the buddha Praśasta.

g.8886 Vast Intelligence

*blo gros yangs pa*

ལྷོ་གྲོས་ཡངས་པ།

—

Foremost in terms of insight among the followers of the buddha Ratibala.

g.8887 Vast Joy

*phal chen dga'*

ཕལ་ཚེན་དགའ།

—

Attendant of the buddha Puṇya.

g.8888 Vast Joy

*phal chen dga'*

ཕལ་ཚེན་དགའ།

—

Son of the buddha Śānta.

g.8889 Vast Luminosity

*gsal ba rgya chen*

གསལ་བ་རྒྱ་ཚེན།

—

Buddha in the presence of whom the buddha Dharmabala (786 according to the third enumeration) first gave rise to the mind of awakening.

g.8890 Vast Merit

*bsod nams rgya chen*

བསོད་ནམས་རྒྱ་ཚེན།

—

A king.

g.8891 Vast Merit

*bsod nams rgya chen*

བསོད་ནམས་རྒྱ་ཆེན།

—

Foremost in terms of insight among the followers of the buddha Surūpa.

g.8892 Vast Mind

*blo yangs*

སློ་ཡངས།

—

A universal monarch who made offerings to the buddha Nectar Joy.

g.8893 Vast Radiance

*'od zer yangs pa*

འོད་ཟེར་ཡངས་པ།

—

Father of the buddha Avabhāśadarśin.

g.8894 Vast Radiance

*'od zer yangs pa*

འོད་ཟེར་ཡངས་པ།

—

Buddha in the presence of whom the buddha Jñānapriya (808 according to the third enumeration) first gave rise to the mind of awakening.

g.8895 Vast Splendor

*gzi brjid yangs pa*

གཟི་བརྗིད་ཡངས་པ།

—

Birthplace of the second buddha Kusuma.

g.8896 Vastly Superior to the World

*'jig rten kun las shin tu 'phags pa*

འཇིག་རྟེན་གྲུན་ལས་ཤིན་ཏུ་འཕགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sūryānana.

g.8897 Vastly Superior World

*'jig rten shin tu 'phags*

འཇིག་རྟེན་ཤིན་ཏུ་འཕགས།

—

Birthplace of the buddha Rāhusūryagarbha.

g.8898 Vasudeva

*nor lha*

ནོར་ལྷ།

*vasudeva*

The 226th buddha in the first list, 225th in the second list, and 225th in the third list.

g.8899 Vasuśreṣṭha

*dbyig mchog*

དབྱིག་མཚོག།

*vasuśreṣṭha*

The 961st buddha in the first list, 960th in the second list, and 951st in the third list.

g.8900 Vegadhārin

*shugs 'chang*

ཤུགས་འཚར།

*vegadhārin*

The 590th buddha in the first list, 589th in the second list, and 583rd in the third list.

g.8901 Vegajaha

*shugs 'dor*

ཤུགས་འདོར།

*vegajaha*

The 995th buddha in the first list, 994th in the second list, and 985th in the third list.

g.8902 Velāma

*dus mkhyen*

དུས་མཚེན།

*velāma*

The 208th buddha in the first list, 207th in the second list, and 207th in the third list.

g.8903 Velāmaprabha

*dus mkhyen 'od*

དུས་མཚེན་འོད།

*velāmaprabha*

The 871st buddha in the first list, 870th in the second list, and 860th in the third list.

g.8904 Velāmarāja

*dus mkhyen rgyal po*

དུས་མཚེན་རྒྱལ་པོ།

*velāmarāja*

The 125th buddha in the first list, 125th in the second list, and 126th in the third list.

g.8905 Venerated by All

*kun gyis bkur*

ཀུན་གྱིས་བཀུར།

—

Son of the buddha Sumati.

g.8906 Venerated by Gods

*lha yis phyag byas pa*

ལྷ་ཡིས་ཕྱག་བྱས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃhahastin.

g.8907 Venerated by Many

*mang pos mchod*

མང་པོས་མཚོད།

—

Mother of the buddha Lokasundara.

g.8908 Venerated Stūpa

*mchod rten mchod*

མཚོད་ཉེན་མཚོད།

—

Birthplace of the buddha Guṇagarbha.

g.8909 Venerated When Seen

*mthong na mchod*

མཚོད་ན་མཚོད།

—

Birthplace of the buddha Daśavaśa.

g.8910 Venerated with Prostrations

*phyag byas mchod*

ཕྱག་བྱས་མཚོད།

—

Birthplace of the buddha Dharmeśvara.

g.8911 Very Hard to Tame

*rab tu gdul dka'*

རབ་ཏུ་གདུལ་དཀའ།

—

Buddha in the presence of whom the buddha Akṣaya (568 according to the third enumeration) first gave rise to the mind of awakening.

g.8912 Vessel of Firm Strength

*ril ba stobs brtan*

རིལ་བ་སྟོབས་བརྟན།

—

Mother of the buddha Supārśva.

g.8913 Vibhaktagātra

*rnam par 'byes pa'i sku*

རྣམ་པར་འབྲེས་པའི་སྐུ།

*vibhaktagātra*

The 198th buddha in the first list, 197th in the second list, and 197th in the third list.

g.8914 Vibhaktajñāsvara



*ye shes rnam 'byed nga ro*

ཡེ་ཤེས་རྣམ་འབྱེད་ངོ་།

*vibhaktajñāsvara*

The 985th buddha in the first list, 984th in the second list, and 975th in the third list.

g.8915 Vibhaktatejas

*gzi brjid rnam 'byes*

གཟི་བརྗིད་རྣམ་འབྱེས།

*vibhaktatejas*

The 485th buddha in the first list, 484th in the second list, and 478th in the third list.

g.8916 Vibhrājacchattra

*gdugs mdzes*

གདུགས་མཛོས།

*vibhrājacchattra*

The 158th buddha in the first list, 157th in the second list, and 157th in the third list.

g.8917 Vibodhana

*rtog mdzad*

རྟོག་མཛད།

*vibodhana*

The 184th buddha in the first list, 183rd in the second list, and 183rd in the third list.

g.8918 Victor

*rgyal ba*

རྒྱལ་བ།

—

Attendant of the buddha Sudhana.

g.8919 Victorious

*rgyal ldan ma*

རྒྱལ་ལྷན་མ།

—

Mother of the buddha Ugraprabha.

g.8920 Victorious

*rgyal ba*

ལྷུལ་བ།

—

Attendant of the buddha Śubhacīṛṇabuddhi.

g.8921 Victorious

*rgyal ba*

ལྷུལ་བ།

—

Attendant of the buddha Suyajña.

g.8922 Victorious

*rgyal ba can*

ལྷུལ་བ་ཅན།

—

Birthplace of the buddha Merudhvaja.

g.8923 Victorious Army

*rgyal ba'i sde*

ལྷུལ་བའི་སྡེ།

—

Son of the buddha Kanakamuni.

g.8924 Victorious Army

*rnam par rgyal ba'i sde*

རྣམ་པར་ལྷུལ་བའི་སྡེ།

—

Son of the buddha Maṇicūḍa.

g.8925 Victorious Army

*rgyal sde*

ལྷུལ་སྡེ།

—

Buddha in the presence of whom the buddha Arciṣmati (314 according to the third enumeration) first gave rise to the mind of awakening.

g.8926 Victorious Army

*rgyal ba'i sde*

རྒྱལ་བའི་སྡེ།

—

Buddha in the presence of whom the buddha Subhaga (634 according to the third enumeration) first gave rise to the mind of awakening.

g.8927 Victorious Austerities

*rgyal dka' ma*

རྒྱལ་དཀར་མ།

—

Mother of the buddha Janendra.

g.8928 Victorious Force

*rgyal ba'i sde*

རྒྱལ་བའི་སྡེ།

—

Son of the buddha Brahmā.

g.8929 Victorious Friend

*rnam par rgyal ba'i bshes gnyen*

རྣམ་པར་རྒྱལ་བའི་བཤེས་གཉེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Maṅgala.

g.8930 Victorious Friend

*rgyal ba yi bshes gnyen*

རྒྱལ་བ་ཡི་བཤེས་གཉེན།

—

Buddha in the presence of whom the buddha Prāṇītajñāna (612 according to the third enumeration) first gave rise to the mind of awakening.

g.8931 Victorious Glory

*dpal rgyal*

དཔལ་རྒྱལ།

—

Mother of the buddha Nanda.

g.8932 Victorious Joy

*rgyal dga'*

རྒྱལ་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahāmeru.

g.8933 Victorious Joy

*dga' rgyal*

དགའ་རྒྱལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharaṇīśvara.

g.8934 Victorious Joy

*rgyal dga'*

རྒྱལ་དགའ།

—

Attendant of the buddha Madhurasvararāja.

g.8935 Victorious King

*rgyal ba'i rgyal po*

རྒྱལ་བའི་རྒྱལ་པོ།

—

Foremost in terms of insight among the followers of the buddha Balasena.

g.8936 Victorious Light

*'od rgyal ma*

འོད་རྒྱལ་མ།

—

Mother of the buddha Candrapradīpa.

g.8937 Victorious Light

*rgyal ba'i 'od*

ཀླུ་བའི་འོད།

—

Birthplace of the buddha Durjaya.

g.8938 Victorious Light

*rgyal ba'i 'od*

ཀླུ་བའི་འོད།

—

Birthplace of the buddha Janendrakalpa.

g.8939 Victorious Lord

*rgyal ba'i dbang po*

ཀླུ་བའི་དབང་པོ།

—

Father of the buddha Janendrakalpa.

g.8940 Victorious Merit

*bsod nams rgyal*

བསོད་ནམས་ཀླུ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Campaka.

g.8941 Victorious Śāla Sound

*sA la'i sgra rgyal*

སྐྱ་ལའི་སྒྲ་ཀླུ།

—

Mother of the buddha Ratnadhara.

g.8942 Victorious Splendor

*gzi brjid rnam rgyal*

གཟི་བརྗིད་རྣམ་ཀླུ།

—

Buddha in the presence of whom the buddha Candrānana (763 according to the third enumeration) first gave rise to the mind of awakening.

g.8943 Victorious Splendor

*rnam par rgyal ba'i gzi brjid*

རྣམ་པར་རྒྱལ་བའི་གཟི་བརྗིད།

—

Birthplace of the buddha Vikrama.

g.8944 Victory

*rgyal*

རྒྱལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kanakamuni.

g.8945 Victory Banner Crest of Perfect Fame

*grags pa rdzogs pa'i rgyal mtshan gyi tog*

གྲགས་པ་རྫོགས་པའི་རྒྱལ་མཚན་གྱི་ཏོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Ābhāsaraśmi.

g.8946 Vidha

*bi dha*

བི་དྷ།

*vidha*

A brahmin youth.

g.8947 Vidhijña

*cho ga mkhyen*

ཚོག་མཁྱེན།

*vidhijña*

The 826th buddha in the first list, 825th in the second list, and 815th in the third list.

g.8948 Vidumati

*mkhas blo*

མཁས་བློ།

*vidumati*

The 210th buddha in the first list, 209th in the second list, and 209th in the third list.

g.8949 Vidvat

*mkhas pa*

མཎབ་པ།

*vidvat*

The 679th buddha in the first list, 678th in the second list, and 670th in the third list.

g.8950 Vidyākarasimha

*bidyA ka ra sing ha*

བིདཱ་ཀ་ར་སིང་ཀ།

*vidyākarasimha*

Indian translator of *The Good Eon*.

g.8951 Vidyuddatta

*glog 'byin*

གློག་འབྲིན།

*vidyuddatta*

The 341st buddha in the first list, 340th in the second list, and 335th in the third list.

g.8952 Vidyuddatta

*glog 'byin*

གློག་འབྲིན།

*vidyuddatta*

The 489th buddha in the first list, 488th in the second list, and 482nd in the third list.

g.8953 Vidyutketu

*glog gi tog*

གློག་གི་རོག།

*vidyutketu*

The 516th buddha in the first list, 516th in the second list, and 509th in the third list.

g.8954 Vidyutketu

*glog gi tog*

སློབ་གྲོགས་ལྷན་ཁག་

*vidyutketu*

The 254th buddha in the first list, 253rd in the second list, and 253rd in the third list.

g.8955 Vidyutprabha

*glog gi 'od*

སློབ་གྲོགས་ལྷན་ཁག་

*vidyutprabha*

The 128th buddha in the first list, 128th in the second list, and 129th in the third list.

g.8956 Vidyutprabha

*glog gi 'od*

སློབ་གྲོགས་ལྷན་ཁག་

*vidyutprabha*

The 378th buddha in the first list, 377th in the second list, and 372nd in the third list.

g.8957 View and Mind

*lta sems*

ལྷན་ཁག་ལྷན་ཁག་

—

Attendant of the buddha Jitaśatru.

g.8958 View and Worship

*lta mchod*

ལྷན་ཁག་ལྷན་ཁག་

—

Foremost in terms of insight among the followers of the buddha Damajyeṣṭha.

g.8959 View of Infinite Renown

*rnam par lta ba grags pa dpag med*

རྣམ་པར་ལྷན་ཁག་ལྷན་ཁག་ལྷན་ཁག་

—



Son of the buddha Puṣpadatta.

g.8960 View of Qualities

*yon tan lta*

ཡོན་ཏན་ལྷ།

—

Mother of the buddha Vaidyādhīpa.

g.8961 View of Splendid Qualities

*yon tan gzi brjid lta ba*

ཡོན་ཏན་གཟི་བརྗིད་ལྷ་བ།

—

Birthplace of the buddha Amṛtaprabha.

g.8962 Viewing Qualities

*yon tan lta*

ཡོན་ཏན་ལྷ།

—

Mother of the buddha Ketu.

g.8963 Viewing Qualities

*yon tan rnam par lta*

ཡོན་ཏན་རྣམ་པར་ལྷ།

—

Son of the buddha Ratnapāṇi.

g.8964 Viewing the Dharma

*chos la rnam par lta*

ཚོས་ལ་རྣམ་པར་ལྷ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Parvatendra.

g.8965 Viewing the Dharma

*chos la rnam par lta*

ཚོས་ལ་རྣམ་པར་ལྷ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahādarśana.

g.8966 Viewing the Moon

*zla lta*

ལྷོ་ལྷོ།

—

Mother of the buddha Mahādarśana.

g.8967 Viewing the Positions

*phyogs rnam sblta*

ཕྱོགས་རྣམས་བཞུ།

—

Foremost in terms of insight among the followers of the buddha Jñānakīrti.

g.8968 Viewing the Positions

*phyogs rnam rnam par lta ba*

ཕྱོགས་རྣམས་རྣམ་པར་ལྷོ་བ།

—

Foremost in terms of insight among the followers of the buddha Supārśva.

g.8969 Viewing the World

*'jig rten lta*

འཇིག་རྟེན་ལྷོ།

—

Birthplace of the buddha Mahādarśana.

g.8970 Vigatabhaya

*bsnyengs bral*

བསྐྱེད་སྐྱེ།

*vigatabhaya*

The 298th buddha in the first list, 297th in the second list, and 297th in the third list.

g.8971 Vigatabhaya

*bsnyengs pa dang ni bral ba*

བསྐྱེད་སྐྱེ་པ་དང་ནི་བྱེད་བ།

*vigatabhaya*

The 737th buddha in the first list, 736th in the second list, and 726th in the third list.

g.8972 Vigatabhaya

*bsnyengs bral*

བསྟེངས་བྲལ།

*vigatabhaya*

The 135th buddha in the first list, 135th in the second list, and 135th in the third list.

g.8973 Vigatakāṅkṣa

*the tshom spangs pa*

ཐེ་ཚོམ་སྟངས་པ།

*vigatakāṅkṣa*

The 181st buddha in the first list, 180th in the second list, and 180th in the third list.

g.8974 Vigatamala

*dri ma bral*

དྷི་མ་བྲལ།

*vigatamala*

The 194th buddha in the first list, 193rd in the second list, and 193rd in the third list.

g.8975 Vigatamohārthacintin

*don dgongs gti mug bral*

དོན་དགོངས་གཏི་མུག་བྲལ།

*vigatamohārthacintin*

The 726th buddha in the first list, 725th in the second list, and 715th in the third list.

g.8976 Vigataśoka

*mya ngan bral*

མྱ་ངན་བྲལ།

*vigataśoka*

The 890th buddha in the first list, 889th in the second list, and 880th in the third list.

g.8977 Vigatatamas

*mun dang bral ba*

ཐུན་དང་བྲལ་བ།

*vigatatamas*

The 112th buddha in the first list, 112th in the second list, and 113th in the third list.

g.8978 Vigatatamas

*mun dang rnam par bral ba*

ཐུན་དང་རྣམ་པར་བྲལ་བ།

*vigatatamas*

The 141st buddha in the first list, 141st in the second list, and 141st in the third list.

g.8979 Vighuṣṭarāja

*rnam grags rgyal po*

རྣམ་གྲགས་རྒྱལ་པོ།

*vighuṣṭarāja*

The 539th buddha in the first list, 539th in the second list, and 532nd in the third list.

g.8980 Vighuṣṭaśabda

*sgra grags*

སྒྲ་གྲགས།

*vighuṣṭaśabda*

The 511th buddha in the first list, 511th in the second list, and 504th in the third list.

g.8981 Vighuṣṭatejas

*gzi brjid rnam grags*

གཟི་བརྗིད་རྣམ་གྲགས།

*vighuṣṭatejas*

The 927th buddha in the first list, 926th in the second list, and 917th in the third list.

g.8982 Vijita

*rnam bcom*

ལྷོ་བཙུག་པོ་

*vijita*

The 698th buddha in the first list, 697th in the second list, and not listed in the third list.

g.8983 Vijiṭāvin

*rnam par rgyal chen*

ལྷོ་བཙུག་པོ་ཆེན་པོ་

*vijitāvin*

The 85th buddha in the first list, 85th in the second list, and 86th in the third list.

g.8984 Vikrama

*mtshu rtsal*

མཚུ་རུ་ལ་

*vikrama*

The 526th buddha in the first list, 526th in the second list, and 519th in the third list.

g.8985 Vikrāntadeva

*lha yi mtshu rtsal*

ལྷོ་ཡི་མཚུ་རུ་ལ་

*vikrāntadeva*

The 444th buddha in the first list, 443rd in the second list, and 437th in the third list.

g.8986 Vikrāntagamin

*mtshu rtsal stobs*

མཚུ་རུ་ལ་སྟོབས་པོ་

*vikrāntagamin*

The 568th buddha in the first list, 568th in the second list, and 561st in the third list.

g.8987 Vikrāntagāmin

*stabs kyis gshegs pa*

སྟོབས་པོ་ཀྱིས་གཤེགས་པ་

*vikrāntagāmin*

The 156th buddha in the first list, 155th in the second list, and 155th in the third list.

g.8988 Vikrīḍita

*rnam rol*

རྣམ་རྩོལ།

*vikrīḍita*

The 276th buddha in the first list, 275th in the second list, and 275th in the third list.

g.8989 Vikrīḍitāvin

*rnam par rol par ldan*

རྣམ་པར་རྩོལ་པར་ལྷན།

*vikrīḍitāvin*

The 111th buddha in the first list, 111th in the second list, and 112th in the third list.

g.8990 Vikrīḍitāvin

*rnam par rol ldan*

རྣམ་པར་རྩོལ་ལྷན།

*vikrīḍitāvin*

The 162nd buddha in the first list, 161st in the second list, and 161st in the third list.

g.8991 Vilocana

*rnam par gzigs*

རྣམ་པར་གཟིགས།

*vilocana*

The 74th buddha in the first list, 74th in the second list, and 75th in the third list.

g.8992 Vilocana

*rnam par gzigs*

རྣམ་པར་གཟིགས།

*vilocana*

A buddha of the past.

g.8993 Vimāla

*dri med*

དྲི་མེད།

*vimala*

The 78th buddha in the first list, 78th in the second list, and 79th in the third list.

g.8994 Vimala

*dri med*

དྲི་མེད།

*vimala*

The 217th buddha in the first list, 216th in the second list, and 216th in the third list.

g.8995 Vimalakīrti

*dri ma med grags*

དྲི་མ་མེད་གྲགས།

*vimalakīrti*

The 301st buddha in the first list, 300th in the second list, and not listed in the third list.

g.8996 Vimalaprabha

*dri ma med pa'i 'od*

དྲི་མ་མེད་པའི་འོད།

*vimalaprabha*

The 484th buddha in the first list, 483rd in the second list, and 477th in the third list.

g.8997 Vimalarāja

*dri med rgyal po*

དྲི་མེད་རྒྱལ་པོ།

*vimalarāja*

The 507th buddha in the first list, 507th in the second list, and 500th in the third list.

g.8998 Vimatijaha

*yid gnyis spong ba*

ཡིད་གཉིས་སྟོང་བ།

*vimatijaha*

The 227th buddha in the first list, 226th in the second list, and 226th in the third list.

g.8999 Vimoharāja

*gti mug med rgyal*

གཏི་མུག་མེད་རྒྱལ།

*vimoharāja*

The 825th buddha in the first list, 824th in the second list, and 814th in the third list.

g.9000 Vimuktacūḍa

*rnam grol gtsug*

རྣམ་གྲོལ་གཙུག་

*vimuktacūḍa*

The 665th buddha in the first list, 664th in the second list, and 656th in the third list.

g.9001 Vimuktaketu

*rnam grol tog*

རྣམ་གྲོལ་ཏོག་

*vimuktaketu*

The 624th buddha in the first list, 623rd in the second list, and 616th in the third list.

g.9002 Vimuktilābhin

*grol brnyes · rnam grol brnyes*

གྲོལ་བརྟེས། · རྣམ་གྲོལ་བརྟེས།

*vimuktilābhin*

The 608th buddha in the first list, 607th in the second list, and 601st in the third list.

g.9003 Viniścitamati

*rnam nges blo gros*

རྣམ་ངེས་བློ་གྲོས།

*viniścitamati*

The 346th buddha in the first list, 345th in the second list, and 340th in the third list.



g.9004 Vipulabuddhi

*blo yangs pa*

བློ་ཡངས་པ།

*vipulabuddhi*

The 224th buddha in the first list, 223rd in the second list, and 223rd in the third list.

g.9005 Viraja

*rdul bral*

རུལ་བྲལ།

*viraja*

The 776th buddha in the first list, 775th in the second list, and 765th in the third list.

g.9006 Virtue

*dge ba*

དགེ་བ།

—

Father of the buddha Jñānapriya.

g.9007 Virtue

*dge ba*

དགེ་བ།

—

Attendant of the buddha Sucintitārtha.

g.9008 Virtue

*dge ba*

དགེ་བ།

—

Attendant of the buddha Mahāpradīpa.

g.9009 Virtue

*dge ba*

དགེ་བ།

—

Attendant of the buddha Dharaṇīśvara.

g.9010 Virtue

*dge ba*

དགེ་བ།

—

Son of the buddha Kṣema.

g.9011 Virtue

*dge ba*

དགེ་བ།

—

Attendant of the buddha Siṃhabala.

g.9012 Virtue

*dge ba*

དགེ་བ།

—

Attendant of the buddha Dharmeśvara.

g.9013 Virtue

*dge ba*

དགེ་བ།

—

Attendant of the buddha Priyaketu.

g.9014 Virtue Gift

*dge bas byin*

དགེ་བས་བྱིན།

—

Father of the buddha Amoghadarśin.

g.9015 Virtue Gift

*dge byin*

དགེ་བྱིན།

—

Attendant of the buddha Kṣema.

g.9016 Virtuous

*dge ldan ma*

དགེ་ལྷན་མ།

—

Mother of the buddha Ratnārci.

g.9017 Virtuous

*dge ba can*

དགེ་བ་ཅན།

—

Mother of the buddha Bhīṣaṇa.

g.9018 Virtuous Abiding

*dge gnas*

དགེ་གནས།

—

Foremost in terms of insight among the followers of the buddha Susthita.

g.9019 Virtuous Abiding

*dge gnas*

དགེ་གནས།

—

Foremost in terms of insight among the followers of the buddha Nāgadatta.

g.9020 Virtuous Glory

*dge ba'i dpal*

དགེ་བའི་དཔལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃhaketu.

g.9021 Virtuous Incense

*dge ba'i spos*

དགེ་བའི་སྲོལ།

—

Foremost in terms of insight among the followers of the buddha Āśādatta.

g.9022 Virtuous Intelligence

*dge ba'i blo gros*

དགེ་བའི་སྒོ་གྲོས།

*sāgaramati*

A bodhisattva prince who was a former incarnation of the Buddha.

g.9023 Virtuous Intelligence

*dge ba'i blo gros*

དགེ་བའི་སྒོ་གྲོས།

—

Mother of the buddha Kṣemapriya.

g.9024 Virtuous Intelligence

*dge ba'i blo gros*

དགེ་བའི་སྒོ་གྲོས།

—

Mother of the buddha Saṃgīti.

g.9025 Virtuous Joy

*dge ba dga'*

དགེ་བ་དགའ།

—

Father of the buddha Yaśoratna.

g.9026 Virtuous Joy

*dge ba dga'*

དགེ་བ་དགའ།

—

Foremost in terms of insight among the followers of the buddha  
Guṇendradeva.

g.9027 Virtuous Mind

*blo dge*

སྒོ་དགེ།

—

Foremost in terms of insight among the followers of the buddha  
Vibhaktatejas.

g.9028 Vīryadatta

*brtson 'grus sbyin*

བརྩོན་འགྲུས་སྦྱིན།

*vīryadatta*

The 61st buddha in the first list, 61st in the second list, and 62nd in the third list.

g.9029 Viṣāṇin

*ru rings · rgyal ru rings*

རུ་རིངས། · རྒྱལ་རུ་རིངས།

*viṣāṇin*

The 119th buddha in the first list, 119th in the second list, and 120th in the third list.

g.9030 Vision

*shin tu mthong*

ཤིན་ཏུ་མཐོང་།

—

Both the foremost in terms of insight and foremost in terms of miraculous abilities among the followers of the buddha Dharmeśvara.

g.9031 Vision Aggregate

*gzigs pa'i phung po*

གཟིགས་པའི་ཕུང་པོ།

—

Buddha in the presence of whom the buddha Prahāṇakhila (239 according to the third enumeration) first gave rise to the mind of awakening.

g.9032 Vision of the Noble

*'phags pa gzigs pa*

འཕགས་པ་གཟིགས་པ།

—

Birthplace of the buddha Śuddhaprabha.

g.9033 Vision of Unobscured Love

*sgrib med byams pa mthong*

སློབ་མེད་བྱམས་པ་མཐོང་།

—

Mother of the buddha Brahmagāmin.

g.9034 Vision through the View

*lta bas mthong*

ལྷ་བས་མཐོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhīṣaṇa.

g.9035 Vision through the View

*lta bas mthong*

ལྷ་བས་མཐོང་།

—

Mother of the buddha Bhāgīrathi.

g.9036 Viśiṣṭasvarāṅga

*dbyangs kyi yan lag khyad par 'phags*

དབྱངས་ཀྱི་ཡན་ལག་བྱུང་བར་འཕགས།

*viśiṣṭasvarāṅga*

The 727th buddha in the first list, 726th in the second list, and 716th in the third list.

g.9037 Viśvadeva

*lha thams cad pa*

ལྷ་ཐམས་ཅད་པ།

*viśvadeva*

The 878th buddha in the first list, 877th in the second list, and 868th in the third list.

g.9038 Vitality

*tshe ldan*

ཚེ་ལྷན།

—

Son of the buddha Lokacandra.

g.9039 Vratanidhi

*brtul zhugs bstar*

བརྟུལ་བྱུགས་བསྟར།

*vratanidhi*

The 934th buddha in the first list, 933rd in the second list, and 924th in the third list. The correspondence between the Tibetan *bstar* and the Sanskrit *nidhi* is tentative.

g.9040 Vratasthita

*brtul zhugs gnas pa*

བརྟུལ་བྱུགས་གནས་པ།

*vrasthita*

The 865th buddha in the first list, 864th in the second list, and 854th in the third list.

g.9041 Vratatapas

*brtul zhugs dka' thub*

བརྟུལ་བྱུགས་དཀའ་སྤྱབ།

*vratatapas*

The 455th buddha in the first list, 454th in the second list, and 448th in the third list.

g.9042 Vṛṣabha

*khyu mchog*

བྱུ་མཚོག།

*vṛṣabha*

The 468th buddha in the first list, 467th in the second list, and 461st in the third list.

g.9043 Vyūharāja

*bkod rgyal po*

བཀོད་རྒྱལ་པོ།

*vyūharāja*

The 495th buddha in the first list, 494th in the second list, and 488th in the third list.

g.9044 Washing Suffering Away

*mya ngan rnam par 'tshang bar byed*

མྱ་ངན་རྣམ་པར་འཚོང་བར་བྱེད།

—

Birthplace of the buddha Śrotriya.

g.9045 Water God

*chu lha*

ལྷ་ལྷ།

—

Son of the buddha Sthitabuddhi.

g.9046 Water God

*chu lha*

ལྷ་ལྷ།

—

Attendant of the buddha Māradama.

g.9047 Water God Worship

*chu lha mchod*

ལྷ་ལྷ་སྐོར།

—

Mother of the buddha Bodhidhvaja.

g.9048 Water King

*chu dbang po*

ལྷ་དབང་པོ།

—

Father of the buddha Ratnārci.

g.9049 Water Lily Blade

*ku mu da'i so*

ཀུ་མུ་དཱི་སོ།

—

Mother of the buddha Satyaruta.

g.9050 Wealth

*'byor pa*

འབྲོར་པ།

—



Father of the buddha Suvayas.

g.9051 Wealth

*'byor ba*

འབྲོར་བ།

—

Attendant of the buddha Ketumat.

g.9052 Wealth

*'byor pa*

འབྲོར་བ།

—

Attendant of the buddha Puṣpadamasthita.

g.9053 Wealth

*'byor pa*

འབྲོར་བ།

—

Son of the buddha Cakradhara.

g.9054 Wealth

*'byor pa*

འབྲོར་བ།

—

Attendant of the buddha Sugandha.

g.9055 Wealth Gift

*nor sbyin ma*

ནོར་སྤྱིན་མ།

—

Mother of the buddha Vijitāvin.

g.9056 Wealth Gift

*nor sbyin*

ནོར་སྤྱིན།

—

Father of the buddha Padma.

g.9057 Wealth Gift

*'byor byin*

འབྲོར་བྱིན།

—

Father of the buddha Jñānapriya.

g.9058 Wealth Gift

*nor byin*

ནོར་བྱིན།

—

Father of the buddha Guṇagarbha.

g.9059 Wealth Gift Joy

*nor sbyin dga'*

ནོར་སྦྱིན་དགའ།

—

Son of the buddha Ratnaskandha.

g.9060 Wealth God

*nor lha*

ནོར་ལྷ།

—

Father of the buddha Sumanas.

g.9061 Wealth God

*nor lha*

ནོར་ལྷ།

—

Foremost in terms of insight among the followers of the buddha Vidyutprabha.

g.9062 Wealth God

*nor lha*

ནོར་ལྷ།

—

Attendant of the buddha Vidumati.

g.9063 Wealth God

*nor lha*

ནོར་ལྷ།

—

Son of the buddha Nāgakrama.

g.9064 Wealth God

*nor lha*

ནོར་ལྷ།

—

Father of the buddha Anantayaśas.

g.9065 Wealth God

*nor lha*

ནོར་ལྷ།

—

Foremost in terms of insight among the followers of the buddha Siddhi.

g.9066 Wealth Lamp

*'byor ba'i sgron ma*

འབྲོར་བའི་སྒྲོན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmeśvara.

g.9067 Wealth Lover

*nor sred*

ནོར་སྲེད།

—

Son of the buddha Sugandha.

g.9068 Wealth of Intelligence

*'byor pa'i blo gros*

འབྲོར་པའི་བློ་གྲོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇaratna.

g.9069 Wealth of Joyous Lion Strength

*'byor dga' seng ge'i stobs*

འབྲོར་དགའ་སང་གའི་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sumitra.

g.9070 Wealth of Merit

*bsod nams 'byor*

བསོད་ནམས་འབྲོར།

—

Father of the buddha Padmapārsva.

g.9071 Wealth of Merit

*bsod nams 'byor ldan*

བསོད་ནམས་འབྲོར་ལྷན།

—

Birthplace of the buddha Jñānākara.

g.9072 Wealth of Qualities

*yon tan nor*

ཡོན་ཏན་ནོར།

—

Attendant of the buddha Kuśalaprabha.

g.9073 Wealth of Wisdom

*ye shes 'byor*

ཡེ་ཤེས་འབྲོར།

—

Son of the buddha Dharmesvara.

g.9074 Wealth of Worship

*mchod pa 'byor*

མཚོད་པ་འབྲོར།

—

Mother of the buddha Sumitra.

g.9075 Wealth of Yogic Discipline

*brtul zhugs 'byor*

བརྟུལ་ལྷགས་འབྱོར།

—

Father of the buddha Jñānakrama.

g.9076 Wealth of Yogic Discipline

*brtul zhugs 'byor*

བརྟུལ་ལྷགས་འབྱོར།

—

Buddha in the presence of whom the buddha Mahādarśana (733 according to the third enumeration) first gave rise to the mind of awakening.

g.9077 Wealth Possessor

*nor bdag ma*

ནོར་བདག་མ།

—

Mother of the buddha Kāśyapa.

g.9078 Wealth Possessor

*'byor ldan*

འབྱོར་ལྷན།

—

Father of the buddha Sūryagarbha.

g.9079 Wealth Source

*nor gyi 'byung gnas*

ནོར་གྱི་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha Śrīgarbha.

g.9080 Wealth-Granting Mind of Unerring Power

*nor sbyin mthu rtsal ma 'khrul sems*

ནོར་སྤྱིན་མཐུ་རྩལ་མ་འཁྲུལ་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siddhi.

g.9081 Wealthy  
*'byor ldan*  
འབྱོར་ལྷན།  
—  
Son of the buddha Guṇāgradhārin.

g.9082 Wealthy  
*'byor ldan*  
འབྱོར་ལྷན།  
—  
Son of the buddha Dṛḍhavīrya.

g.9083 Wealthy  
*'byor ldan*  
འབྱོར་ལྷན།  
—  
Father of the buddha Praśāntadoṣa.

g.9084 Wealthy  
*'byor ldan*  
འབྱོར་ལྷན།  
—  
Attendant of the buddha Guṇārci.

g.9085 Wealthy Being  
*bdag nyid phyug po*  
བདག་ཉིད་ཕྱུག་པོ།  
—  
Father of the buddha Guṇakūṭa.

g.9086 Weapon of the Capable  
*dbang po'i mtshon cha*  
དབང་པོའི་མཚན་ཆ།  
—  
Father of the buddha Aṅgaja.

g.9087 Weapon of the Capable

*dbang po'i mtshon cha*

དབང་པོའི་མཚོན་ཆ།

—

Mother of the buddha Anantatejas.

g.9088 Weapon Ruler

*mtshon cha'i dbang po*

མཚོན་ཆའི་དབང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Indra.

g.9089 Well Concealed

*legs sbas*

ལེགས་སྤྲུལ།

—

Attendant of the buddha Jyotiṣka.

g.9090 Well Doer

*bzang byed*

བཟང་བྱེད།

—

Birthplace of the buddha Sunetra.

g.9091 Well Purified

*legs dag*

ལེགས་དག།

—

Attendant of the buddha Chedana.

g.9092 Well Purified

*legs par sbyangs*

ལེགས་པར་སྐྱུངས།

—

Birthplace of the buddha Brahmarāja.

g.9093 Well Trained

*legs par dul*

ལེགས་པར་དུལ།

—

Birthplace of the buddha Dharaṇīdhara.

g.9094 Well-Concealed Splendor

*gzi brjid legs sbas*

གཟི་བརྗིད་ལེགས་སྤྲུལ།

—

Father of the buddha Surāṣṭra.

g.9095 Well-Considered Aims

*don legs bsam*

དོན་ལེགས་བསམ།

—

Foremost in terms of insight among the followers of the buddha Anunnata.

g.9096 Well-Considered Aims

*legs par don sems*

ལེགས་པར་དོན་སེམས།

—

Buddha in the presence of whom the buddha Śāntimati (247 according to the third enumeration) first gave rise to the mind of awakening.

g.9097 Well-Considered Aims

*don legs sems*

དོན་ལེགས་སེམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śuddhaprabha.

g.9098 Well-Considered Aims

*don legs bsams*

དོན་ལེགས་བསམས།

—

Attendant of the buddha Arhadyaśas.



g.9099 Well-Considered Aims

*don legs bsams*

དོན་ལེགས་བསམམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahātejas.

g.9100 Well-Gone One

*bde gshegs*

བདེག་ཤེགས།

—

Buddha in the presence of whom the buddha Atyuccagāmin (304 according to the third enumeration) first gave rise to the mind of awakening.

g.9101 Well-Protected Splendor

*legs par bsrungs pa'i gzi brjid*

ལེགས་པར་བསྐྱུངས་པའི་གཟི་བརྗིད།

—

Birthplace of the buddha Anupamarāṣṭra.

g.9102 Well-Seen Moon

*legs mthong zla ba*

ལེགས་མཐོང་ལྗེ་བ།

—

Father of the buddha Jitaśatru.

g.9103 Wellspring Gift

*khron pa byin*

མོན་པ་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahāyaśas.

g.9104 Wheel of Strengths

*stobs kyi 'khor lo*

སྟོབས་ཀྱི་འཁོར་ལོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Manojñavākya.

g.9105 White Lotus

*pad ma dkar po*

པད་མ་དཀར་པོ།

—

Father of the buddha Mālādhārin.

g.9106 White Lotus

*pad ma dkar*

པད་མ་དཀར།

—

Mother of the buddha Siṃhaketu.

g.9107 White Lotus

*pad ma dkar po*

པད་མ་དཀར་པོ།

—

Son of the buddha Kusumarāṣṭra.

g.9108 White Lotus

*pad dkar*

པད་དཀར།

—

Attendant of the buddha Padmaskandha.

g.9109 White Lotus

*pad ma dkar po*

པད་མ་དཀར་པོ།

—

Birthplace of the buddha Kusuma.

g.9110 White Lotus

*pad ma dkar*

པད་མ་དཀར།

—

Birthplace of the buddha Maṇidharman.

g.9111 White Lotus

*pad ma dkar po*

པད་མ་དཀར་པོ།

—

Birthplace of the buddha Padma.

g.9112 White Lotus Essence

*pad ma dkar po'i snying po*

པད་མ་དཀར་པོའི་སྙིང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sumanāpuṣpaprabha.

g.9113 White Lotus Fragrance

*pad ma dkar po'i spos*

པད་མ་དཀར་པོའི་སྲོལ་མ།

—

Mother of the buddha Bahudevaghuṣṭa.

g.9114 White Lotus Fragrance

*pad dkar spos*

པད་དཀར་སྲོལ་མ།

—

Buddha in the presence of whom the buddha Gandheśvara (165 according to the third enumeration) first gave rise to the mind of awakening.

g.9115 White Lotus of Liberation

*thar pa pad ma dkar po*

ཐར་པ་པད་མ་དཀར་པོ།

—

Attendant of the buddha Bodhyaṅgapuṣpa.

g.9116 Whole

*gang po*

གང་པོ།

—

Son of the buddha Niyatabuddhi.

g.9117 Wind Mind

*rlung sems*

རླུང་སེམས།

—

Son of the buddha Sucittayaśas

g.9118 Winner

*rgyal byed*

རྒྱལ་བྱེད།

—

Attendant of the buddha Lokaprabha.

g.9119 Winner

*'byor byed*

འབྲོར་བྱེད།

—

Attendant of the buddha Deva.

g.9120 Wisdom Accomplished

*ye shes grub*

ཡེ་ཤེས་གྲུབ།

—

Foremost in terms of insight among the followers of the buddha Puṣya.

g.9121 Wisdom Array

*ye shes bkod pa*

ཡེ་ཤེས་བཀོད་པ།

—

Foremost in terms of insight among the followers of the buddha Mañivyūha.

g.9122 Wisdom Attained

*ye shes thob*

ཡེ་ཤེས་ཐོབ།

—

Mother of the buddha Jñānakrama.

g.9123 Wisdom Banner

*ye shes rgyal mtshan*

ཡེ་ཤེས་རྒྱལ་མཚན།

—

Father of the buddha Sugandha.

g.9124 Wisdom Being

*ye shes sems dpa'*

ཡེ་ཤེས་སེམས་དཔའ།

—

Foremost in terms of insight among the followers of the buddha Guṇakīrti.

g.9125 Wisdom Crest

*ye shes tog*

ཡེ་ཤེས་རྟོག།

—

Buddha in the presence of whom the buddha Pratibhānakūṭa (109 according to the third enumeration) first gave rise to the mind of awakening.

g.9126 Wisdom Crest

*ye shes tog*

ཡེ་ཤེས་རྟོག།

—

Foremost in terms of insight among the followers of the buddha Jñānākara.

g.9127 Wisdom Gift

*ye shes byin*

ཡེ་ཤེས་བྱིན།

—

Mother of the buddha Muktaprabha.

g.9128 Wisdom Gift

*blo sbyin*

བློ་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Ratnākara.

g.9129 Wisdom Gift

*ye shes byin*

ཡེ་ཤེས་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Suprabha.

g.9130 Wisdom Gift

*ye shes byin*

ཡེ་ཤེས་བྱིན།

—

Birthplace of the buddha Yaśadatta.

g.9131 Wisdom Gift That Comprehends All Qualities

*yon tan thams cad rtogs byed ye shes byin*

ཡོན་ཏན་ཐམས་ཅད་རྟོགས་བྱེད་ཡེ་ཤེས་བྱིན།

—

Son of the buddha Bodhana.

g.9132 Wisdom Hand

*ye shes lag*

ཡེ་ཤེས་ལག།

—

Foremost in terms of insight among the followers of the buddha Puṇya.

g.9133 Wisdom Hero

*ye shes dpa' bo*

ཡེ་ཤེས་དཔའ་བོ།

—

Foremost in terms of insight among the followers of the buddha  
Muktiskandha.

g.9134 Wisdom Holder

*ye shes 'dzin*

ཡེ་ཤེས་འཛིན།

—

Mother of the buddha Padma.

g.9135 Wisdom Intelligence

*ye shes blo gros*

ཡེ་ཤེས་བློ་གྲོས།

—

Buddha in the presence of whom the buddha Simhadamaṣṭra (976 according to the third enumeration) first gave rise to the mind of awakening.

g.9136 Wisdom Joy

*ye shes dga'*

ཡེ་ཤེས་དགའ།

—

Foremost in terms of insight among the followers of the buddha Ūṛṇa.

g.9137 Wisdom Joy

*ye shes dga'*

ཡེ་ཤེས་དགའ།

—

Foremost in terms of insight among the followers of the buddha Somachattrā.

g.9138 Wisdom Leader

*ye shes kha lo sgyur*

ཡེ་ཤེས་ཁ་ལོ་སྐུར།

—

Foremost in terms of insight among the followers of the buddha Kusumaprabha.

g.9139 Wisdom Light

*ye shes 'od*

ཡེ་ཤེས་འོད།

—

Foremost in terms of insight among the followers of the buddha Maitreya.

g.9140 Wisdom Master

*ye shes dbang phyug*

ཡེ་ཤེས་དབང་ཕྱུག།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Guṇakīrti.

g.9141 Wisdom Melody

*blo dbyangs*

བློ་དབྱངས།

—

Attendant of the buddha Śrīgupta.

g.9142 Wisdom Meteor

*ye shes skar mda'*

ཡེ་ཤེས་སྐར་མདའ།

—

Father of the buddha Sujñāna.

g.9143 Wisdom Mount

*ye shes brtsegs pa*

ཡེ་ཤེས་བརྗེགས་པ།

—

Foremost in terms of insight among the followers of the buddha Siṃha.

g.9144 Wisdom of Fine Realization

*legs par rtogs pa'i ye shes*

ལེགས་པར་རྟོགས་པའི་ཡེ་ཤེས།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Chedana.

g.9145 Wisdom of the Gathering

*tshogs can blo*

ཚོགས་ཅན་བློ།

—

Foremost in terms of insight among the followers of the buddha Janendra.

g.9146 Wisdom of the Land

*yul 'khor ye shes*



ཡུལ་འཁོར་ཡི་ཤེས།

—

Buddha in the presence of whom the buddha Meghadhvaja (955 according to the third enumeration) first gave rise to the mind of awakening.

g.9147 Wisdom of the View

*rnam par blta ba'i blo*

རྣམ་པར་བཏུ་བའི་སྒོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vimalarāja.

g.9148 Wisdom Possessor Who Expands the Realm

*rgyal srid 'phel bar byed pa'i blo can*

རྒྱལ་སྲིད་འཕེལ་བར་བྱེད་པའི་སྒོ་ཅན།

—

Attendant of the buddha Kṣatriya.

g.9149 Wisdom Power

*ye shes mthu rtsal*

ཡི་ཤེས་མཐུ་རྩལ།

—

Mother of the buddha Dharmavikrāmin.

g.9150 Wisdom Power

*ye shes stob*

ཡི་ཤེས་སྟོབ།

—

Attendant of the buddha Nakṣatrarāja.

g.9151 Wisdom Practice

*blo spyod*

བློ་སྦྱོང།

—

Buddha in the presence of whom the buddha Bhavāntamaṅgandha (341 according to the third enumeration) first gave rise to the mind of awakening.

g.9152 Wisdom Summit

*ye shes rtse mo*

ཡེ་ཤེས་རྩེ་མོ།

—

Foremost in terms of insight among the followers of the buddha Maruttejas.

g.9153 Wisdom That Causes Realization

*ye shes rtogs par byed*

ཡེ་ཤེས་རྟོགས་པར་བྱེད།

—

Birthplace of the buddha Bodhirāja.

g.9154 Wisdom View

*ye shes rnam lta*

ཡེ་ཤེས་རྣམ་ལྟ།

—

Foremost in terms of insight among the followers of the buddha Nāgabhuja.

g.9155 Wisdom View

*ye shes blta*

ཡེ་ཤེས་བལྟ།

—

Birthplace of the buddha Sumedhas.

g.9156 Wisdom View

*ye shes lta*

ཡེ་ཤེས་ལྟ།

—

Birthplace of the buddha Jñānavikrama.

g.9157 Wisdom without Delusion

*dgongs pa 'khrul me*

དགོངས་པ་འཁྲུལ་མེ།

—

Buddha in the presence of whom the buddha Mahāsthāman (366 according to the third enumeration) first gave rise to the mind of awakening.

g.9158 Wisdom Without Doubt

*ye shes gdon mi za ba*

ཡེ་ཤེས་གདོན་མི་ཟ་བ།

—

Foremost in terms of insight among the followers of the buddha Nirjvara.

g.9159 Wise Accumulator of Goodness

*blo ldan legs bsags*

བློ་ལྡན་ལེགས་བསམགས།

—

Buddha in the presence of whom the buddha Dundubhimeghasvara (747 according to the third enumeration) first gave rise to the mind of awakening.

g.9160 Wise Lamp of the Mind

*blo yi mar me mkhan*

བློ་ཡི་མར་མེ་མཁན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānavikrama.

g.9161 Wish Delightful to Behold

*blta sdug 'dod*

བཟུ་སྤྱད་འདོད།

—

Attendant of the buddha Laḍitakrama.

g.9162 Wish for All

*thams cad 'dod*

ཐམས་ཅད་འདོད།

—

Son of the buddha Vikrāntadeva.

g.9163 Wish for Awakening

*byang chub 'dod*

བྱང་ལྷན་འདོད།

—

Attendant of the buddha Subuddhi.

g.9164 Wish for Awakening

*byang chub 'dod*

བྱང་ཆུབ་འདོད།

—

Mother of the buddha Yaśodatta.

g.9165 Wish for Awakening

*byang chub 'dod*

བྱང་ཆུབ་འདོད།

—

Mother of the buddha Yaśaḥkīrti.

g.9166 Wish for Delightful Attention

*yid 'ong sems pa 'dod*

ཡིད་འོང་སེམས་པ་འདོད།

—

Attendant of the buddha Bodhana.

g.9167 Wish for Insight

*shes rab 'dod*

ཤེས་རབ་འདོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anupama.

g.9168 Wish for Joy

*dga' ba 'dod*

དགའ་བ་འདོད།

—

Birthplace of the buddha Jñānābhibhū.

g.9169 Wish for Liberation

*thar 'dod*

ཐར་འདོད།

—

Son of the buddha Mahauṣadhi.

g.9170 Wish for Liberation

*thar 'dod ma*

ཐར་འདོད་མ།

—

Mother of the buddha Udāragarbha.

g.9171 Wish for Liberation

*grol 'dod*

གྲོལ་འདོད།

—

Son of the buddha Jñānaratna.

g.9172 Wish for Merit

*bsod nams 'dod*

བསོད་ནམས་འདོད།

—

Son of the buddha Vibhaktajñāsvara.

g.9173 Wish for Merit

*bsod nams 'dod*

བསོད་ནམས་འདོད།

—

Birthplace of the buddha Puṣpadatta.

g.9174 Wish for Qualities

*yon tan 'dod*

ཡོན་ཏན་འདོད།

—

Mother of the buddha Mahāraśmi.

g.9175 Wish for the Divine Palace

*lha yi gzhal med 'dod pa*

ལྷ་ཡི་གཞལ་མེད་འདོད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anantagunatejorāśi.

g.9176 Wish for Worship

*mchod 'dod*

མཚོད་འདོད།

—

Son of the buddha Devaraśmi.

g.9177 Wish to Benefit

*phan 'dod ma*

ཕན་འདོད་མ།

—

Mother of the buddha Sārthavāha.

g.9178 Wish to Benefit

*phan 'dod*

ཕན་འདོད།

—

Attendant of the buddha Siṃhahasta.

g.9179 Wish to Benefit

*phan 'dod*

ཕན་འདོད།

—

Son of the buddha Ratibala.

g.9180 Wish to Benefit

*phan 'dod*

ཕན་འདོད།

—

Father of the buddha Yaśaḥkīrti.

g.9181 Wish to Benefit

*phan 'dod*

ཕན་འདོད།

—

Father of the buddha Utpala.

g.9182 Wish to Benefit

*phan 'dod*

ཕན་འདོད།

—

Father of the buddha Puṇyamati.

g.9183 Wish to Benefit

*phan 'dod*

ཕན་འདོད།

—

Father of the buddha Siṃhavikrāmin.

g.9184 Wish to Benefit

*phan 'dod*

ཕན་འདོད།

—

Father of the buddha Vasuśreṣṭha.

g.9185 Wish to Benefit

*phan 'dod*

ཕན་འདོད།

—

Attendant of the buddha Candrānana.

g.9186 Wish to Praise

*sngags 'dod ma*

སྲགས་འདོད་མ།

—

Mother of the buddha Suvarṇacūḍa.

g.9187 Wish to Worship

*mchod 'dod*

མཚོད་འདོད།

—

Son of the buddha Samṛddhayaśas.

g.9188 Wish to Worship the Capable

*thub pa mchod 'dod*

ལྷན་པ་མཚན་འདོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Rativyūha.

g.9189 Wish-Fulfilling

*bsam pa bzhin du sbyin*

བསམ་པ་བཞིན་དུ་སྦྱིན།

—

Birthplace of the buddha Vratānidhi.

g.9190 Wish-Fulfilling Wealth

*yid bzhin 'byor pa*

ཡིད་བཞིན་འབྱོར་པ།

—

Buddha in the presence of whom the buddha Jñānarata (898 according to the third enumeration) first gave rise to the mind of awakening.

g.9191 Wishing to Hear Wisdom

*ye shes nyan 'dod*

ཡེ་ཤེས་ཉན་འདོད།

—

Attendant of the buddha Jñānaprāpta.

g.9192 Wishing to Worship

*mchod 'dod*

མཚན་འདོད།

—

Mother of the buddha Satyadeva.

g.9193 wishlessness

*smon pa med pa*

སློན་པ་མེད་པ།

*apranihita*

One of the three gateways to liberation.

g.9194 Without Banner



*rgyal mtshan bral*

རྒྱལ་མཚན་བྲལ།

—

Buddha in the presence of whom the buddha Vaidya (34) first gave rise to the mind of awakening.

g.9195 Without Conceit

*khengs med*

ཁེངས་མེད།

—

Son of the buddha Abhyudgata.

g.9196 Without Mud

*'dam rdzab med*

འདམ་རྫོབ་མེད།

—

Son of the buddha Vimalakīrti.

g.9197 Without Pretense

*tshul mi 'chos pa*

ཚུལ་མི་འཚོས་པ།

—

Attendant of the buddha Arhadyaśas.

g.9198 Without Suffering

*mya ngan bral*

མྱ་ངན་བྲལ།

—

Attendant of the buddha Guṇaskandha.

g.9199 Without Suffering

*mya ngan bral*

མྱ་ངན་བྲལ།

—

Attendant of the buddha Manoratha.

g.9200 Without Thorns

*tsher ma med pa*

ཚེས་མ་མེད་པ།

—

Birthplace of the buddha Vimalakīrti.

g.9201 Wondrous

*rmad du byung ba*

མེད་དུ་བྱུང་བ།

—

Birthplace of the buddha Arhadyaśas.

g.9202 Wondrous Light

*rmad du byung ba'i 'od*

མེད་དུ་བྱུང་བའི་འོད།

—

Birthplace of the buddha Prajñādatta.

g.9203 Wondrous Stūpa

*mchod rten rmad du byung*

མཚན་རྟེན་མེད་དུ་བྱུང་།

—

Birthplace of the buddha Merudhvaja.

g.9204 Word Leader

*tshig gi kha lo sgyur*

ཚིག་གི་ཁ་ལོ་སྒྱུར།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Sucīrṇabuddhi.

g.9205 World

*'jig rten*

འཇིག་རྟེན།

—

Son of the buddha Priyacakṣurvaktra.

g.9206 World Holder

*'gro ba 'dzin*

འགོ་བ་འཛིན།

—

Mother of the buddha Surabhigandha.

g.9207 World of Highest Delight

*'jig rten bla ma dgyes*

འཇིག་རྟེན་བླ་མ་དགྲེས།

—

Birthplace of the buddha Simhagati.

g.9208 World of Joy

*'jig rten mngon par dga'*

འཇིག་རྟེན་མངོན་པར་དགའ།

—

Birthplace of the buddha Priyaṅgama.

g.9209 World of Joyous Qualities

*'jig rten yon tan dga'*

འཇིག་རྟེན་ཡོན་ཏན་དགའ།

—

Birthplace of the buddha Yaśaḥkīrti.

g.9210 Worship

*mchod pa*

མཚོད་པ།

—

Attendant of the buddha Simhadhvaja.

g.9211 Worship

*mchod pa*

མཚོད་པ།

—

Son of the buddha Sūryaprabha.

g.9212 Worship

*mchod pa*

མཚོད་ས།

—

Attendant of the buddha Vararuci.

g.9213 Worship

*mchod pa*

མཚོད་ས།

—

Attendant of the buddha Kṣemottamarāja.

g.9214 Worship

*mchod pa*

མཚོད་ས།

—

Son of the buddha Āryapriya.

g.9215 Worship

*mchod pa*

མཚོད་ས།

—

Son of the buddha Jagadmati.

g.9216 Worship

*mchod pa*

མཚོད་ས།

—

Son of the buddha Priyaṅgama.

g.9217 Worship

*mchod pa*

མཚོད་ས།

—

Birthplace of the buddha Anantarūpa.

g.9218 Worship

*mchod pa*

མཚོད་ས།

—

Birthplace of the buddha Puṣya.

g.9219 Worship and Meditation

*mchod cing bsgoms*

མཚོད་ཅིང་བསྐྱོམས།

—

Birthplace of the buddha Pratibhānagaṇa.

g.9220 Worship and Praise

*mchod bsngags*

མཚོད་བསྐྱུགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gambhīramati.

g.9221 Worship and Relinquishment

*mchod spangs*

མཚོད་སྤངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Supriya.

g.9222 Worship and Veneration

*mchod cing bkur*

མཚོད་ཅིང་བཀུར།

—

Birthplace of the buddha Yaśodatta.

g.9223 Worship Gift

*mchod sbyin*

མཚོད་སྦྱིན།

—

Father of the buddha Krakucchanda.

g.9224 Worship Mode

*'gros mchod*

འགྲོས་མཚོད།

—

Mother of the buddha Guṇagarbha.

g.9225 Worship of Excellence

*mchod legs*

མཚོད་ལེགས།

—

Attendant of the buddha Dharmesvara.

g.9226 Worship of Infinite Splendor

*gzi brjid mtha' yas mchod*

གཟི་བརྗིད་མཐའ་ཡས་མཚོད།

—

Mother of the buddha Śilaprabha.

g.9227 Worship of Luminous Qualities

*yon tan gsal mchod*

ཡོན་ཏན་གསལ་མཚོད།

—

Mother of the buddha Vratasthita.

g.9228 Worship of Meditative Accomplishment

*goms par mchod*

གོམས་པར་མཚོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vegadhārin.

g.9229 Worship of Splendid Light

*gzi brjid snang ba mchod*

གཟི་བརྗིད་སྣང་བ་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Śilaprabha.

g.9230 Worship of Supreme Gods

*lha mchog mchod*

ལྷ་མཚན་མཚན།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Balatejojñāna.

g.9231 Worship of the Land

*yul mchod*

ཡུལ་མཚན།

—

Father of the buddha Ratnaskandha.

g.9232 Worship of the Land of Wish-Fulfilling Milking

*'dod bzho yul 'khor mchod*

འདོད་བཞུ་ཡུལ་འཁོར་མཚན།

—

Son of the buddha Raśmijāla.

g.9233 Worship of the Worthy

*dgra bcom mchod*

དགའ་བཅོམ་མཚན།

—

Mother of the buddha Amṛtādhipa.

g.9234 Worship of the Worthy

*dgra bcom mchod*

དགའ་བཅོམ་མཚན།

—

Mother of the buddha Āryapriya.

g.9235 Worship Ornament

*mchod pa'i rgyan*

མཚན་པའི་རྒྱན།

—

Attendant of the buddha Vīryadatta.

g.9236 Worship Possessor

*mchod ldan*

མཚོད་ལྷན།

—

Attendant of the buddha Āryapriya.

g.9237 Worship through All Qualities

*yon tan kun gyis mchod pa*

ཡོན་ཏན་ཀུན་གྱིས་མཚོད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Samṛddha.

g.9238 Worship through Joy

*dga' bas mchod*

དགའ་བས་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Nāgaruta.

g.9239 Worship through Seeing

*mthong bas mchod*

མཐོང་བས་མཚོད།

—

Birthplace of the buddha Priyacaṣurvaktra.

g.9240 Worship through Seeing

*mthong bas mchod*

མཐོང་བས་མཚོད།

—

Birthplace of the buddha Siṃhavikrāmin.

g.9241 Worship through Supreme Qualities

*yon tan mchog gis mchod pa*

ཡོན་ཏན་མཚོག་གིས་མཚོད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇatejoraśmi.

g.9242 Worship through the View of Wisdom



*ye shes lta bas mchod*

ཡེ་ཤེས་ལྷ་བས་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Puṣpa.

g.9243 **Worshiped and Venerated**

*mchod cing bkur*

མཚོད་ཅིང་བཀུར།

—

Birthplace of the buddha Tejasrabha.

g.9244 **Worshiped by Beings**

*skye bos mchod*

སྐྱེ་བོས་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Suvrata.

g.9245 **Worshiped by Brahmā**

*tshangs pas mchod*

ཚངས་པས་མཚོད།

—

Buddha in the presence of whom the buddha Laḍitanetra (549 according to the third enumeration) first gave rise to the mind of awakening.

g.9246 **Worshiped by Brahmā**

*tshangs pas mchod*

ཚངས་པས་མཚོད།

—

Buddha in the presence of whom the buddha Amṛtaprasanna (774 according to the third enumeration) first gave rise to the mind of awakening.

g.9247 **Worshiped by Gods**

*lha yis mchod*

ལྷ་ཡིས་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Bhadradata.

g.9248 Worshipped by Gods

*lhas mchod*

ལྷས་མཚོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Ūṛṇa.

g.9249 Worshipped by Gods

*lhas mchod*

ལྷས་མཚོད།

—

Son of the buddha Dṛḍhasaṅgha.

g.9250 Worshipped by Gods

*lhas mchod ma*

ལྷས་མཚོད་མ།

—

Mother of the buddha Gaṇiprabha.

g.9251 Worshipped by Gods

*lhas mchod*

ལྷས་མཚོད།

—

Father of the buddha Anantatejas.

g.9252 Worshipped by Gods

*lhas mchod ma*

ལྷས་མཚོད་མ།

—

Mother of the buddha Jñānapriya.

g.9253 Worshipped by Gods

*lhas mchod*

ལྷས་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Vṛṣabha.

g.9254 Worshipped by Gods

*lhas mchod*

ལྷས་མཚོད།

—

Attendant of the buddha Ratnaruta.

g.9255 Worshipped by Gods

*lhas mchod*

ལྷས་མཚོད།

—

Father of the buddha Padma.

g.9256 Worshipped by Gods

*lhas mchod*

ལྷས་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Adīna.

g.9257 Worshipped by Gods

*lhas mchod*

ལྷས་མཚོད།

—

Father of the buddha Sthitabuddhirūpa.

g.9258 Worshipped by Gods

*lhas mchod*

ལྷས་མཚོད།

—

Mother of the buddha Sthitabuddhirūpa.

g.9259 Worshipped by Gods

*lha yis mchod*

ལྷ་ཡིས་མཚོད།

—

Buddha in the presence of whom the buddha Sūryaprabha (175 according to the third enumeration) first gave rise to the mind of awakening.

g.9260 Worshipped by Gods

*lha yis mchod*

ལྷ་ཡིས་སྐོར།

—

Buddha in the presence of whom the buddha Satyakathin (336 according to the third enumeration) first gave rise to the mind of awakening.

g.9261 Worshipped by Gods

*lha yis mchod*

ལྷ་ཡིས་སྐོར།

—

Buddha in the presence of whom the buddha Rājan (588 according to the third enumeration) first gave rise to the mind of awakening.

g.9262 Worshipped by Gods

*lha yis mchod*

ལྷ་ཡིས་སྐོར།

—

Buddha in the presence of whom the buddha Anuttarajñānin (711 according to the third enumeration) first gave rise to the mind of awakening.

g.9263 Worshipped by Gods

*lha yis mchod*

ལྷ་ཡིས་སྐོར།

—

Buddha in the presence of whom the buddha Sudarśana (764 according to the third enumeration) first gave rise to the mind of awakening.

g.9264 Worshipped by Gods

*lha yis mchod*

ལྷ་ཡིས་སྐོར།

—

Foremost in terms of miraculous abilities among the followers of the buddha Surabhigandha.

g.9265 Worshipped by Gods

*lha yis mchod*

ལྷ་ཡིས་མཚོད།

—

Foremost in terms of insight among the followers of the buddha  
Vibhrājacchattra.

g.9266 Worshipped by Gods

*lhas mchod*

ལྷས་མཚོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Uttama.

g.9267 Worshipped by Gods

*lhas mchod pa*

ལྷས་མཚོད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha  
Puṇyaraśmi.

g.9268 Worshipped by Gods

*lha yis mchod*

ལྷ་ཡིས་མཚོད།

—

Buddha in the presence of whom the buddha Sūryānana (851 according to  
the third enumeration) first gave rise to the mind of awakening.

g.9269 Worshipped by Gods

*lha yis mchod*

ལྷ་ཡིས་མཚོད།

—

Birthplace of the buddha Vikrīḍitāvin.

g.9270 Worshipped by Gods

*lha yis mchod*

ལྷ་ཡིས་མཚོད།

—

Birthplace of the buddha Devarāja.

g.9271 Worshipped by Gods

*lhas mchod*

ལྷ་ས་མཚོད།

—

Birthplace of the buddha Satyadeva.

g.9272 Worshipped by Gods

*lhas mchod*

ལྷ་ས་མཚོད།

—

Birthplace of the buddha Vṛṣabha.

g.9273 Worshipped by Humanity

*mi yis mchod*

མི་ཡིས་མཚོད།

—

Mother of the buddha Vairocana.

g.9274 Worshipped by Nāgas

*klus mchod*

ལྷ་ས་མཚོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnaruta.

g.9275 Worshipped by the Entire World

*'jig rten kun gyis mchod*

འཇིག་རྟེན་ཀུན་གྱིས་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Āryastuta.

g.9276 Worshipped by the Heavens

*lha yul mchod*

ལྷ་ཡུལ་མཚོད།

—

Mother of the buddha Priyacandra.

g.9277 Worshipped by the Learned

*mkhas pas mchod*

མཁས་པས་མཚོད།

—

Birthplace of the buddha Pratibhānarāṣṭra.

g.9278 Worshipped by the Learned

*mkhas pas mchod*

མཁས་པས་མཚོད།

—

Birthplace of the buddha Śāntagati.

g.9279 Worshipped by the Learned

*mkhas pas mchod*

མཁས་པས་མཚོད།

—

Birthplace of the buddha Asamabuddhi.

g.9280 Worshipped by the People

*skye bo'i mchod*

སྐྱེ་བོའི་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Śrī.

g.9281 Worshipped by the Water God

*chu lhas mchod*

ཚུ་ལྷས་མཚོད།

—

Birthplace of the buddha Rāhudeva.

g.9282 Worshipped by the World

*'gro bas mchod*

འགྲོ་བས་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Dharmakīrti.

g.9283 Worshipped by the World

*'gro bas mchod*

འགྲོ་བམ་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Sumedhas.

g.9284 Worshipped by the World

*'jig rten mchod*

འཇིག་རྟེན་མཚོད།

—

Attendant of the buddha Sūkṣmabuddhi.

g.9285 Worshipped by the World

*'jig rten mchod*

འཇིག་རྟེན་མཚོད།

—

Attendant of the buddha Dhārmika.

g.9286 Worshipped by the World

*'jig rten mchod*

འཇིག་རྟེན་མཚོད།

—

Attendant of the buddha Jñānapriya.

g.9287 Worshipped by the World

*'jig rten mchod*

འཇིག་རྟེན་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Ratnaruta.

g.9288 Worshipped by the World

*'jig rten mchod*

འཇིག་རྟེན་མཚོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vajrasena.

g.9289 Worshipped by the World



*'jig rten mchod*

འཇིག་རྟེན་མཚོད།

—

Attendant of the buddha Madhuvaktra.

g.9290 Worshipped by the World

*'gro bas mchod*

འགྲོ་བས་མཚོད།

—

Foremost in terms of insight among the followers of the buddha Kṣema.

g.9291 Worshipped by the World

*'gro bas mchog*

འགྲོ་བས་མཚོག

—

Foremost in terms of insight among the followers of the buddha Pūjya.

g.9292 Worshipped by the World

*'gro bas mchod*

འགྲོ་བས་མཚོད།

—

Mother of the buddha Abhaya.

g.9293 Worshipped by the World

*'jig rten mchod*

འཇིག་རྟེན་མཚོད།

—

Son of the buddha Simhagati.

g.9294 Worshipped by the World

*'jig rten mchod*

འཇིག་རྟེན་མཚོད།

—

Son of the buddha Vardhana.

g.9295 Worshipped by the World

*'jig rten mchod*

འཇིག་རྟེན་མཚོད།

—

Attendant of the buddha Dharmesvara.

g.9296 Worshipped by the World in All the Cardinal and Intercardinal Directions

*phyogs dang phyogs mtshams 'jig rten mchod*

ཕྱོགས་དང་ཕྱོགས་མཚམས་འཇིག་རྟེན་མཚོད།

—

Attendant of the buddha Śrī.

g.9297 Worshipped in All Lands

*yul phyogs kun mchod*

ཡུལ་ཕྱོགས་ཀུན་མཚོད།

—

Buddha in the presence of whom the buddha Jñānapriya (55 according to the third enumeration) first gave rise to the mind of awakening.

g.9298 Worshipped with Joy

*dgas mchod*

དགས་མཚོད།

—

Buddha in the presence of whom the buddha Ratnadeva (189 according to the third enumeration) first gave rise to the mind of awakening.

g.9299 Worshiper

*mchod sbyin ma*

མཚོད་སྐྱིན་མ།

—

Mother of the buddha Vigatabhaya.

g.9300 Worthy

*dgra bcom*

དགའ་བཅོམ།

—

Attendant of the buddha Pratibhānagaṇa.

g.9301 Worthy Flower of Precious Splendor

*dgra bcom me tog rin chen gzi brjid*

དགའ་བཙམ་མེ་ཏོག་རིན་ཆེན་གཟི་བརྒྱན།

—

Mother of the buddha Kuśalapradīpa.

g.9302 Worthy of Looking

*blta bar 'os*

བལྟ་བར་འོས།

—

Mother of the buddha Roca.

g.9303 Worthy of Worship

*mchod 'os*

མཚོད་འོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sārthavāha.

g.9304 Worthy of Worship

*mchod 'os*

མཚོད་འོས།

—

Attendant of the buddha Vimāla.

g.9305 Worthy of Worship

*mchod 'os*

མཚོད་འོས།

—

Attendant of the buddha Śāntimati.

g.9306 Worthy of Worship

*mchod par 'os*

མཚོད་པར་འོས།

—

Foremost in terms of insight among the followers of the buddha Siṃhahastin.

g.9307 Worthy of Worship

*mchod 'os*

མཚོད་འོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mokṣatejas.

g.9308 Worthy of Worship

*mchod 'os*

མཚོད་འོས།

—

Foremost in terms of insight among the followers of the buddha Dharmacchattra.

g.9309 Worthy of Worship

*mchod par 'os*

མཚོད་པར་འོས།

—

Foremost in terms of insight among the followers of the buddha Caraṇabhṛāja.

g.9310 Worthy of Worship

*mchod par 'os*

མཚོད་པར་འོས།

—

Foremost in terms of insight among the followers of the buddha Siṃhamati.

g.9311 Worthy of Worship

*dgra bcom 'od*

དགའ་བཅོམ་འོད།

—

Buddha in the presence of whom the buddha Mahātejas (186 according to the third enumeration) first gave rise to the mind of awakening.

g.9312 Worthy of Worship

*mchod par 'os*

མཚོད་པར་འོས།

—

Buddha in the presence of whom the buddha Brahmagāmin (661 according to the third enumeration) first gave rise to the mind of awakening.

g.9313 Worthy of Worship

*mchod 'os*

མཚོད་འོས།

—

Father of the buddha Satyadeva.

g.9314 Worthy of Worship

*mchod 'os ma*

མཚོད་འོས་མ།

—

Mother of the buddha Toṣaṇa.

g.9315 Worthy of Worship

*mchod pa'i gnas*

མཚོད་པའི་གནས།

—

Birthplace of the buddha Satyakathin.

g.9316 Worthy One

*dgra bcom pa*

དགའ་བཙེམ་པ།

—

Father of the buddha Arhatkīrti.

g.9317 worthy one

*dgra bcom pa · dgra bcom*

དགའ་བཙེམ་པ། · དགའ་བཙེམ།

*arhat*

One who has achieved the fourth and final level of attainment on the śrāvaka path and who has attained liberation with the cessation of all defilements.

g.9318 Worthy Relinquishment

*dgra bcom spong*

དག་བཅོམ་སྤྱོད།

—

Birthplace of the buddha Vratasthita.

g.9319 Worthy Wish

*dgra bcom 'dod*

དག་བཅོམ་འདོད།

—

Attendant of the buddha Praśāntagāmin.

g.9320 Wrathful

*drag shul can*

དྲག་ཤུལ་ཅན།

—

Attendant of the buddha Subāhu.

g.9321 Wrathful

*khros can*

ཁྲོས་ཅན།

—

Son of the buddha Tiṣya.

g.9322 Yajñasvara

*mchod sbyin nga ro*

མཚོད་སྦྱིན་ངའོ།

*yajñasvara*

The 767th buddha in the first list, 766th in the second list, and 756th in the third list.

g.9323 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.9324 Yaśadatta

*grags byin*

གཤམ་བྱིན།

*yaśadatta*

The 243rd buddha in the first list, 242nd in the second list, and 242nd in the third list.

g.9325 Yaśaḥkīrti

*snyan par grags*

སྟན་པར་གཤམ།

*yaśaḥkīrti*

The 925th buddha in the first list, 924th in the second list, and 915th in the third list.

g.9326 Yaśaketu

*snyan pa'i tog*

སྟན་པའི་ཏོག།

*yaśaketu*

The 17th buddha in the first list, 17th in the second list, and not listed in the third list.

g.9327 Yaśas

*grags*

གཤམ།

*yaśas*

The 599th buddha in the first list, 598th in the second list, and 592nd in the third list.

g.9328 Yaśas

*grags*

གཤམ།

*yaśas*

The 696th buddha in the first list, 695th in the second list, and 686th in the third list.

g.9329 Yaśas

*grags*

ཐགས།

*yaśas*

A buddha who is not listed in the first or second list but is 17th in the third list.

g.9330 Yaśodatta

*grags pa byin*

ཐགས་པ་བྱིན།

*yaśodatta*

The 593rd buddha in the first list, 592nd in the second list, and 586th in the third list.

g.9331 Yaśomati

*blo gros pa*

བློ་གྲོས་པ།

*yaśomati*

The 107th buddha in the first list, 107th in the second list, and 108th in the third list.

g.9332 Yaśomitra

*grags pa'i bshes gnyen*

ཐགས་པའི་བཤེས་གཉེན།

*yaśomitra*

The 333rd buddha in the first list, 332nd in the second list, and 327th in the third list.

g.9333 Yaśoratna

*rin chen grags pa*

རིན་ཆེན་ཐགས་པ།

*yaśoratna*

The 438th buddha in the first list, 437th in the second list, and 431st in the third list.



g.9334 Yaśottara

*grags bla*

ཡཤའ་སྐྱེ།

*yaśottara*

The 205th buddha in the first list, 204th in the second list, and 204th in the third list.

g.9335 Yaśottara

*grags mchog*

ཡཤའ་མཚོག།

*yaśottara*

The 351st buddha in the first list, 350th in the second list, and 345th in the third list.

g.9336 Yearning

*rab tu gdung ba*

རབ་ཏུ་གདུང་བ།

—

Father of the buddha Vaśavartirāja.

g.9337 Yielding as Wished

*bsams bzhin ster*

བསམ་མས་བཞིན་སྟེར།

—

Birthplace of the buddha Saṃṛddha.

g.9338 yogic discipline

*brtul zhugs*

བརྟུལ་ལྷན་སྐྱེ།

*vrata · saṃvara*

g.9339 Yogic Discipline

*brtul zhugs*

བརྟུལ་ལྷན་སྐྱེ།

—

Attendant of the buddha Brahmaghoṣa.

g.9340 Yogic Discipline of Liberation

*thar pa'i brtul zhugs*

ཐར་པའི་བརྟུལ་བྱུགས།

—

Buddha in the presence of whom the buddha Avraṇa (811 according to the third enumeration) first gave rise to the mind of awakening.

g.9341 Yogic Discipline of Wisdom

*ye shes brtul zhugs*

ཡེ་ཤེས་བརྟུལ་བྱུགས།

—

Buddha in the presence of whom the buddha Anihata (433 according to the third enumeration) first gave rise to the mind of awakening.

g.9342 Youthful Lion

*gzhon nu seng ge*

གཙོན་ལྷུ་སེང་གེ།

—

A king.