

༄༅། །བསྐྱེད་པ་བཟང་པོ།

The Good Eon

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”

Āryabhadrakalpikanāmahāyānasūtra

· Toh 94 ·

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

TRANSLATED INTO TIBETAN BY

· Vidyākarasimha · Palgyi Yang · Paltsek ·



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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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ac.1 Translated by the Dharmachakra Translation Committee under the guidance of Chokyi Nyima Rinpoche. Thomas Doctor produced the translation and Andreas Doctor, Anya Zilman, and Nika Jovic compared the draft translation with the original Tibetan and edited the text. The introduction was written by Thomas Doctor and the 84000 editorial team.

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i.

INTRODUCTION

i.1

The Good Eon recounts the names and circumstances pertaining to all the one thousand and four buddhas¹ who will appear in our world during this current eon, which is commonly known among Mahāyāna Buddhists as the Good Eon.² 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.³ 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.”⁴
- 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.⁵
- 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.⁶

- 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.⁷
- 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*,⁸ 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 school⁹ 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 *Abhiṇiṣkramaṇasūtra*, the *Foben xingji jing*.¹⁰ 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.¹¹
- 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).¹²

- 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.¹³ *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),¹⁴ of which the third and fourth chapters contain a long narrative about a king called Araṇemin (a previous lifetime of Amitāyus), his priest Samudrarenū, 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.¹⁵
- i.16 Similarly, a long narrative jātaka passage in the *Tathāgatācintyaḡuhyanirdeśa* (*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*.¹⁶
- 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.¹⁷
- 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,¹⁸ 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*),¹⁹ 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.²⁰ Texts in this group include *The King of Samādhis* (*Samādhirāja*, Toh 127),²¹ *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* (*Sarvapūṇyasamuccaya-samādhi*, Toh 134),²² all of which appear to have been referred to as “samādhis” by Asaṅga as early as the fourth century CE in his *Mahāyāna-saṃgraha*.²³ To these texts can be added *The Absorption of the Miraculous Ascertainment of Peace* (*Praśāntaviniścayaaprātihāryasamādhi*, Toh 129).²⁴

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,²⁵ but then focuses on the Buddha’s dialog with the bodhisattva Prāmodyarāja²⁶ 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.²⁷

· 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).²⁸ 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.²⁹ 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*.³⁰ 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.³¹

i.26 According to the colophon to the Tibetan translation, the sūtra was translated into Tibetan by the Indian scholar Vidyākaraśimha 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.³²

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.³³ 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,³⁴ 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,³⁵ 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.³⁶

- 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 revering³⁷ 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.³⁸ 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,³⁹ 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.⁴⁰
- 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 obscuration. 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 rhinoceros⁴¹ 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 punished⁴² by the king. [F.13.a]
They know no fear of kings or rākṣasas.
- 1.74 “As they retain the four words,⁴³
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.⁴⁴
- 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.⁴⁵ 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 I⁴⁶ 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 buddhafiield 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 worship⁴⁷ 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, Pūrṇāvara, 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.⁴⁸ 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.⁴⁹

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.⁵⁰ 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.⁵¹ 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.⁵² 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 of⁵³ 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.⁵⁴ 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.⁵⁵ 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.⁵⁶ 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.⁵⁷ 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.⁵⁸ [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,⁵⁹ 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,⁶⁰ 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.⁶¹ 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.⁶² [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's⁶³ previous life as a quail.⁶⁴ 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.⁶⁵ 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 trichiliocosm 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.⁶⁶ 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.⁶⁷ 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.⁶⁸ 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 retinue 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.⁶⁹ 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.⁷⁰ 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 obscuration 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;⁷¹ and that consists in the full understanding of the two deeds of nobility.⁷² 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.⁷³ 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.’⁷⁴ 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.⁷⁵ 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.⁷⁶ 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 end⁷⁷ 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.⁷⁸ 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.⁷⁹ 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.⁸⁰ 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.⁸¹ 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.⁸² 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.⁸³ 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.⁸⁴ Patience is unperturbed patience in the face of painful scorn, as exemplified by Kṣāntivādin.⁸⁵ 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.⁸⁶ 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.⁸⁷ 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.⁸⁸ 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.⁸⁹ Insight is insight that ripens many beings, as exemplified by the Bodhisattva’s life as a quail.⁹⁰ 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.⁹¹ 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.⁹² 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.⁹³ 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.⁹⁴ 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.⁹⁵ 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.⁹⁶ [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 obscurations. 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 apprehension⁹⁷ 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.⁹⁸ 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?⁹⁹ 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?¹⁰⁰ 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?¹⁰¹ 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 moved¹⁰² 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?¹⁰³ 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?¹⁰⁴ 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.¹⁰⁵ The perfection of insight makes the uṣṇīṣa unaffected by rain or wind. In this way, the six perfections of the bodhisattvas accomplish the uṣṇīṣa.¹⁰⁶

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.¹⁰⁷ 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 factors¹⁰⁸ throughout the trichiliocosm, having received them with the palms of one's hands.¹⁰⁹ Concentration makes the gods lavish praises upon each other and offer one another elixir. The perfection of insight ripens as conquest of the four mārās 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 mārās? 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 mārās.

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 mārās. 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.¹¹⁰ [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.¹¹¹ 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 Śākyas 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,¹¹² ‘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.¹¹³ 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.’¹¹⁴ 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.¹¹⁵ 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?¹¹⁶ 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.¹¹⁷ 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,¹¹⁸ 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 superior¹¹⁹ 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.¹²⁰ 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 attendants¹²¹ 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 accepting¹²² 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 beliefs¹²³ 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.¹²⁴ Such are the six perfections that gather the assembly of a monk. Understand that this applies equally to all the eightfold retinue.¹²⁵
- 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.¹²⁶ 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.¹²⁷ 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.¹²⁸ 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.¹²⁹ 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 six¹³⁰ 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.¹³¹ [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.¹³² 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.’¹³³ 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?¹³⁴ 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?¹³⁵ 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,¹³⁶ 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.¹³⁷

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 trichiliocosm. 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,¹³⁸
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 names¹³⁹ 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,¹⁴⁰ 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 “Ūṇa, Dṛḍha, Śrīdeva,
Duṣpradharṣa, 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, Vimala, 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,¹⁴¹ Brahmadaṭṭa, [F.97.a]
- 2.A.18 “Ratnākara, Kusumadeva,
Sucintitārtha, Dharmēśvara, 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, Kanakapārvata,¹⁴² Siṃhadatta,
The tenth victorious lord of men, Aparājitadvaja,
- 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,¹⁴³
The tenth, Dharmākara, Arthaviniścita,
- 2.A.23 “Harṣadatta,¹⁴⁴ Ratnākara, Janendrakalpa,
Vikrāntagāmin, Sthitabuddhi, Vibhrājacchattra,
Jyeṣṭha, Abhyudgataśrī, Siṃhaghoṣa,
The tenth leader of beings, Vikrīḍitāvin,
- 2.A.24 “Nāgaprabhāsa, Kusumapārvata, 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,
Astṛhita, 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, Ūṇāvat,
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,¹⁴⁵ 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,
Mahātapaś, Meruraśmi,
Guṇakūṭa, Arhadyaśas, Dharmakīrti,
Dānaprabha, Vidyuddatta, Satyakathin,
- 2.A.42 “Jīvaka, Suvayas, Sadgaṇin,
Vinīcitamati, 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,¹⁴⁶
- 2.A.46 “Kṛtavarman, Siṃhahasta, Supuṣpa,
Ratnottama, Sāgara,
Dharaṇīdhara, Arthabuddhi, Guṇagaṇa,
Guṇagaṇa, Ratnāgni,
- 2.A.47 “Lokāntara, Lokacandra,
Madhurasvararāja, Brahmaketu, Gaṇimukha,
Siṃhagati, Ugradatta,
Dharmēśvara, Tejasprabha, Mahāraśmi,
- 2.A.48 “Ratnayaśas, Gaṇiprabhāsa,
Anantayaśas, Amogharaśmi,
Rṣideva, 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,¹⁴⁷ Ojaṅgama, Suviniścītārtha,
Vṛṣabha, Subāhu, Mahāraśmi,
Āśādatṭa, Puṇyābha,
- 2.A.55 “Ratnaruta, Vajrasena,
Saṃrddha, Siṃhabala, stainless Netra,
Kāśyapa, Prasannabuddhi,
Jñānakrama, Ugratejas, Mahāraśmi,
- 2.A.56 “Sūryaprabha, Vimalaprabha,
Vibhaktatejas, Anuddhata, Madhuvaktra,
Candraprabha, Vidyuddatta, Praśāntagāmin,
Akṣobhya, Arhatkīrti,
- 2.A.57 “Guṇadharma, Laḍitakṣetra, Vyūharāja,
Abhyudgata, Hutārci,
Padmaśrī, Ratnavyūha, Subhadra,
Ratnottama, Sumedhas,
- 2.A.58 “Samudradatta, Brahmaketu, Somacchattra, Arciṣmat,
Vimalarāja, Jñānakīrti, Saṃjaya, Guṇaprabha,
Vighuṣṭaśabda, Pūrṇacandra,¹⁴⁸ 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,¹⁴⁹ Siṃha,
 Citraraśmi, Jñānaśūra, Padmaskandha,¹⁵⁰ 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, Śrotriya,
- 2.A.64 “Pradīparāja, Jñānakūṭa, Uttamadeva, Pārthiva,
 Vimuktilābhin, Suvarṇacūḍa, Rāhubhadra, Durjaya,
 Muniprasanna, Somaraśmi, Kāñcanaprabha, Sudatta, Guṇendradeva,
 Dharmacchattra, Puṇyabāhu, Asaṅga,
- 2.A.65 “Prāṇītajñāna, Sūkṣmabuddhi, Sarvatejas, Oṣadhi,
 Vimuktaketu, Prabhākośa, Jñānarāja, Bhīṣaṇa,
 Oghajaha, Asaṅgakīrti, Satyarāśi, Susvara,
 Girīndrakalpa, Dharmakūṭa, Mokṣatejas, Śobhita,
- 2.A.66 “Praśāntagātra, Manojñavākya, Cīrṇabuddhi, Varuṇa,
 Jagatpūjita,¹⁵¹ 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,¹⁵²
 Vaiḍūryagarbha, Puṣpa, Devarāja, Śaśin, Smṛtiprabha,
- 2.A.70 “Kuśalaprabha, Sarvavaraguṇaprabha,

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

- Dharmabala, Pūjya, Puṣpaprabha,
Trailokyapūjya, Rāhusūryagarbha,
Marutpūjita, the tenth, Mokṣadhvaṇa,
- 2.A.80 “Kalyāṇacūḍa,¹⁵⁶ Amṛtaprabha, Vajra,
Dṛḍha, Ratnaskandha, Laḍitakrama,
Bhānumat, Śuddhaprabha,
Guṇacūḍa, the tenth, Anupamaśrī,
- 2.A.81 “Siṃhagati, Udgata, Puṣpadatta,
Muktaprabha, Padma, Jñānapriya,
Laḍitavyūha, Amohavīhārin,
Avraṇa, the tenth, Ketudhvaṇa,
- 2.A.82 “Sukhacittin, Vimoharāja, Vidhijña,
Śuddhasāgara, Ratnadhara, Anavanata,
Jagattoṣaṇa, Mayūraruta, Adīna,
The tenth, Bhavatrṣṇāmalaprahīṇa,
- 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, Smṛtīndra,
Asaṅgadhvaṇa, the tenth, Varabodhigati,
- 2.A.87 “Caraṇaprasanna, Ratnapriya, Dharmesvara,
Viśvadeva, Mahāmitra,
Sumitra, Praśāntagāmin,
Amṛtādhipa, the tenth, Meruprabha,
- 2.A.88 “Āryastuta, Jyotiṣmat, Dīptatejas,

- Avabhāśadarśin, Sucīrṇavipāka,
Supriya, Vigataśoka, Ratnaprabhāsa,
Cāritraka, the tenth, Puṇyabala,
- 2.A.89 “Guṇasāgara, Caitraka, Mānajaha,
Mārakṣayaṃkara, Vāsanottīrṇagati,
Abhedyabuddhi, Udadhi, Śodhita,
Gaṇimuktirāja, the tenth, Priyābha,
- 2.A.90 “Bodhidhvaja, Jñānaratna,
Suśīṭala, Brahmarāja, Jñānarata,
Ṛddhiketu, Janendrakalpa, Dharaṇīśvara,
Sūryapriya, the tenth, Rāhucandra,
- 2.A.91 “Puṣpaprabha, Vaidyādhīpa, Ojodhārin,
Puṇyapriya, Ratibala, Sughoṣa,
Dharmēśvara, 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 “Vratānidhi, Pūjya, Uttīrṇaśoka,
Kṣemapriya, Jagadmatī, Priyaṅgama,
Cāraṇabhṛāja, Utpala, Puṣpadamasthita, [F.101.b]
The tenth, Anantapratibhānaraśmi,
- 2.A.94 “Ṛṣiprasanna, Guṇavīrya, Sāra,
Marudadhīpa, Uccaratna, Prasanna, Bhāgīratha,
Puṇyamati, Hutārci,
The tenth, Anantaḡuṇatejorāśi,
- 2.A.95 “Siṃhavikrāmin, Acala, Prasanna,
Cīrṇaprabha, Nāgaruta, Saṃgīti, Cakradhara,
Vasuśreṣṭha, Lokapriya, Dharmacandra,
The tenth, Anantaratikīrti,¹⁵⁷
- 2.A.96 “Meghadhvaja, Prajñāgati, Sugandha,
Gaganasvara, Deva, Devarāja,
Maṇivīśuddha, Sudhana, Pradīpa,
The tenth, Ratnasvaraghoṣa,
- 2.A.97 “Janendrarāja, Rāhugupta,

- Kṣemaṃkara, Siṃhamati, Ratnayaśas,
Kṛtārtha, Kṛtāntadarśin, Bhavapuṣpa,
Ūṇa, the tenth, Atulapratibhānarāja,
- 2.A.98 “Vibhaktajñāsvara, Siṃhadaṃṣṭra,
Laḍitagāmin, Puṇyapradīpa,¹⁵⁸ Maṅgalin,
Aśokarāṣṭra, Maticintin, Matimat,
Dharmapradīpākṣa, the tenth, Sudarśana,¹⁵⁹
- 2.A.99 “Vegajaha, Atibala, Prajñāpuṣpa,
Dṛḍhasvara, Sukhita, Arthavādin,
Priyaprasanna, Harivaktra,
Cūḍa, the tenth, and Roca, known as the Lion.¹⁶⁰
- 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. Upatīṣya 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 Yaśaketu¹⁶¹ 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 Siṃhadvaja 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 Gandhastin 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 Mañicūḍa 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 Brahmadatta
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 Dharmesvara
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.¹⁶² [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 Aparājitadhvaṇa 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 relinquished¹⁶³ 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 Harṣadatta¹⁶⁴ 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 Sucīṇabuddhi 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 Satyabhāṇin 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 Nikhiladarsin 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 Sarvāρθadarśin 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 Vararuci¹⁶⁵ 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 Tacchaya¹⁶⁶ 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 Simḥadhvaja 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 exhaustion¹⁶⁷

- 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 Sīṃhacandra
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 Ajitaṅga
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
Undefined 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,
Renunciants¹⁶⁸ 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.¹⁶⁹
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 Ratnāgni¹⁷⁰
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.- “The thus-gone Mahāraśmi
1002 Will be born in a place called Dharma Light.
His family will be brahmin,
And his light will extend seventy-two leagues.

2.B.- “Great Being will be his father and Equal Mind will be this victor’s mother.
1003 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.- “There will be fourteen consecutive congregations,
1004 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.- “And the sacred Dharma of this vanquisher of the hordes of the māras
1005 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.- “The thus-gone Ratnayaśas will be born in a place called Jewel Crest. His
1006 family will be kṣatriya. His light will extend the breadth of a trichiliocosm.
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.- “The thus-gone Gaṇiprabhāsa will be born in a place called Ocean of
1007 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 Dṛdhasaṅgha 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. Mandāra 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.- "The thus-gone Sthitamitra will be born in a place called Enduring Array.
1024 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.- "The thus-gone Prabhāsthitakalpa will be born in a place called Uncreated
1025 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.- "The thus-gone Mañicaraṇa will be born in a place called Luminous Jewel.
1026 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.- "The thus-gone Mokṣatejas will be born in a place called Liberation. His
1027 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.- "The thus-gone Sundarapārśva will be born in a place called Indomitable.
1028 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.- “The thus-gone Subuddhi will be born in a place called Endowed with a
1029 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.- “The thus-gone Samantadarśin will be born in a place called Unobscured.
1030 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.- “The thus-gone Jñānavara will be born in a place called True Wisdom. His
1031 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.- “The thus-gone Brahmavāsa will be born in a place called Seen through
1032 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.- "The thus-gone Puṣpaketu will be born in a place called Fragrant Flower.
1037 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.- "The thus-gone Jñānākara will be born in a place called Source of
1038 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.- "The thus-gone Puṣpadatta will be born in a place called Wish for Merit.
1039 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.- "The thus-gone Guṇagarbha will be born in a place called Divine
1040 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.- "The thus-gone Yaśoratna will be born in a place called Master of Fame.
1041 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.- "The thus-gone Adbhutayaśas will be born in a place called Divine
1042 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.- "The thus-gone Anihata will be born in a place called Beautiful to See. His
1043 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.- "The thus-gone Abhaya will be born in a place called Manifestation of
1044 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.- "The thus-gone Ratnagarbha will be born in a place called Adorned with
1050 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.- "The thus-gone Guṇakīrti will be born in a place called Jewel Lamp. His
1051 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.- "The thus-gone Jñānaśrī will be born in a place called Heap of Qualities.
1052 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.- "The thus-gone Asita will be born in a place called Infinite Light. His
1053 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 Śanaigāmin 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.- “The thus-gone Sumanāpuṣpaprabha will be born in a place called Flower
1066 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.- “The thus-gone Gaṇiprabha will be born in a place called Leader Light.
1067 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.- “The thus-gone Creator¹⁷¹ will be born in a place called Exceptionally
1068 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.- “The thus-gone Ojaṅgama will be born in a place called Delightful Array.
1069 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.- "The thus-gone Suviniścītārtha will be born in a place called Definite
1070 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.- "The thus-gone Vṛṣabha will be born in a place called Worshiped by Gods.
1071 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.- "The thus-gone Subāhu will be born in a place called Divine Stūpa. His
1072 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.- "The thus-gone Mahāraśmi will be born in a place called Jewel Joy. His
1073 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.- “The thus-gone Prasannabuddhi will be born in a place called Luminous.
1082 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.- “The thus-gone Jñānakrama will be born in a place called Splendidly
1083 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.- “The thus-gone Ugratejas will be born in a place called Universal
1084 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.- “The thus-gone Mahāraśmi will be born in a place called Limitless Light.
1085 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.- “The thus-gone Ratnavyūha will be born in a place called Divine Array.
1102 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.- “The thus-gone Subhadra will be born in a place called Doing Good. His
1103 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.- “The thus-gone Ratnottama will be born in a place called Great Jewel. His
1104 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.- “The thus-gone Sumedhas will be born in a place called Great Mountain.
1105 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 Amitābha¹⁷² 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.- "The supreme human, Saṃjaya,
1131 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.- "Excellent Hands will be his father, and Ocean of Qualities will be this
1132 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.- "There will be two consecutive congregations,
1133 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.- "And the sacred Dharma of this immutable one
1134 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.- "The buddha Guṇaprabha
1135 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.- "Supreme Excellence will be his father, and Clear Mind will be this victor's
1136 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.- "There will be twelve consecutive congregations,
1137 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.- "And the sacred Dharma of this granter of the gift of sight
1138 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.- "Divine Excellence will be his father, and Ruler of Demigods will be this
1208 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.- "There will be eighty consecutive congregations,
1209 Each of them gathering six billion
Who have dispelled the three stains.
The lifespan of humans will be seventy-four thousand years,

2.B.- "And the sacred Dharma of this attainer of supreme qualities
1210 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.- "The thus-gone Jñānarāṣi
1211 Will be born in a place called Dharma Mountain.
His family will be brahmin,
And his light will extend twenty-one leagues.

2.B.- "Excellent Sacrifice will be his father, and Supreme Wisdom will be this
1212 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.- "There will be eighty consecutive congregations,
1213 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.- "And the sacred Dharma of this perfect sage
1214 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.- "The protector of the world, Sārathi,
1215 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 Chedana¹⁷³
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 Light¹⁷⁴ 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.- “The thus-gone Prajñākūṭa
1275 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.- “Excellent Insight will be his father, and Supreme Insight will be this victor’s
1276 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.- “There will be thirty consecutive congregations,
1277 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.- “And when this teacher has attained parinirvāṇa
1278 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.- “The protector of the world, Susthita,
1279 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.- “Meaningful Abiding will be his father, and Endowed with Qualities will be
1280 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,
1281 Each of them gathering
Nine billion worthy ones.
The lifespan of humans will be eleven thousand years,

2.B.- “And the sacred Dharma of the one who attained nirvāṇa
1282 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 Puṁgava,
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.-
1343 “The thus-gone one Ghoṣadatta
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.-
1344 “Beautiful Melody will be his father, and Beautiful Tone will be this victor’s
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.-
1345 “There will be eighty consecutive congregations,
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.-
1346 “And the sacred Dharma of this trainer
Will remain for twenty thousand years.
There will be a single stūpa with the relics of this victor,
Measuring three leagues.
- 2.B.-
1347 “The heart of sentient beings, Siṃha,
Will be born in a place called Roaring Lion.
His family will be brahmin,
And his light will extend twenty-two leagues.
- 2.B.-
1348 “Lion will be his father, and Deer Eye will be this victor’s mother.
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.-
1349 “There will be eighty consecutive congregations,
Each of them gathering one billion
Dharma-holding sons of the victorious ones.
The lifespan of humans will be eighty thousand years,
- 2.B.-
1350 “And the sacred Dharma of this victor
Will remain for one hundred thousand years.
The relics of this victor will be abundant
Throughout the realms and adorned with gold.
- 2.B.-
1351 “The thus-gone Citraraśmi
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.- "There will be eighteen consecutive congregations,
1369 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.- "And after this guide has attained nirvāṇa
1370 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.- "The thus-gone Puṇyarāśi
1371 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.- "Excellent Merit will be his father, and Light of Merit will be this victor's
1372 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.- "There will be eighty consecutive congregations,
1373 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.- "And after this teacher has attained parinirvāṇa
1374 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.- "The thus-gone Śreṣṭharūpa
1375 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.- "Excellent Form will be his father, and Possessor of Form will be this victor's
1376 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.- "There will be sixty-six consecutive congregations,
1377 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.- "The thus-gone Pūritāṅga
1403 Will be born in a place called Pure.
His family will be kṣatriya,
And his light will extend twenty leagues.
- 2.B.- "Supreme Excellence will be his father, and Supreme Limbs will be this
1404 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.- "There will be seventy consecutive congregations,
1405 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.- "And for the benefit of beings [F.209.a]
1406 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.- "The thus-gone Prajñārāṣṭra
1407 Will be born in a place called Emerging Land.
His family will be brahmin,
And his light will extend one hundred leagues.
- 2.B.- "Lord of the Land will be his father, and Supreme Land will be this victor's
1408 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.- "There will be eighty consecutive congregations,
1409 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.- "And the sacred Dharma of the one who has gone to the end of existence
1410 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.- "The protector of the world, Uttama,
1411 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.- "Great Being will be his father, and Supreme Intelligence will be this victor's
1412 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.- "There will be seventy consecutive congregations,
1413 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.- "And after this teacher has attained nirvāṇa
1414 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.- "The thus-gone Toṣitatejas
1415 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.- "Luminous will be his father, and Endowed with Luminosity will be this
1416 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.- "There will be sixty-two consecutive congregations,
1417 Each of them gathering ten billion
Worthy ones of perfectly pure mind.
The lifespan of humans will be sixty thousand years,
- 2.B.- "And after this victor has attained parinirvāṇa
1418 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.- "The buddha Prajñādatta
1419 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 Mañjughoṣa¹⁷⁵
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 Asaṅgakośa¹⁷⁶ [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.- "There will be sixty consecutive congregations,
1429 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.- "And when this teacher has attained nirvāṇa
1430 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.- "The thus-gone Jyeṣṭhadatta
1431 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.- "Excellent Leader will be his father, and Supreme Leader will be this victor's
1432 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.- "There will be thirty-six consecutive congregations,
1433 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.- "And after this teacher has attained nirvāṇa
1434 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.- "The thus-gone Śreṣṭha
1435 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.- "Supreme Excellence will be his father, and Jewel Merit will be this victor's
1436 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.- "There will be sixty-six consecutive congregations,
1437 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.- "And the sacred Dharma of the one gone to peace
1438 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.- "The thus-gone Jñānavikrama
1439 Will be born in a place called Wisdom View.
His family will be brahmin,
And his light will extend ninety-one leagues.
- 2.B.- "Knowledgeable will be his father, and Supreme Knowledge will be this
1440 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.- "There will be ten consecutive congregations,
1441 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.- "And the sacred Dharma of the one gone to peace
1442 Will remain for seventy-four thousand years.
The stūpas of the one gone to peace
Will number nine hundred eighty billion.
- 2.B.- "The protector of the world, Arciṣmat,
1443 Will be born in a place called Splendid Offerings.
His family will be kṣatriya,
And his light will extend twenty-two leagues.
- 2.B.- "Luminous will be his father, and Vajra Light will be this victor's mother.
1444 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.- "There will be eighty consecutive congregations,
1445 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 Conceit¹⁷⁷ 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.- “There will be eighty consecutive congregations,
1497 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.- “And the sacred Dharma will remain
1498 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.- “The thus-gone Puṇyaraśmi
1499 Will be born in a place called Starlight.
His family will be brahmin,
And his light will extend twenty leagues.

2.B.- “Excellent Merit will be his father, and Light of Merit will be this victor’s
1500 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.- “There will be seventy-six consecutive congregations,
1501 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.- “And for the benefit of wandering beings
1502 The sacred Dharma will remain for seventy-one thousand years.
His relics will be abundant,
Residing in eight hundred million stūpas.

2.B.- “The protector of the world, Suraśmi,
1503 Will be born in a place called Constant Light.
His family will be brahmin,
And his light will extend twenty-eight leagues.

2.B.- “Special Insight will be his father, and Light Ornament will be this victor’s
1504 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.- “There will be one hundred consecutive congregations,
1505 Each of them gathering nine hundred ninety million
Who remain unshakable, like mountains.
The lifespan of humans will be one thousand years,

2.B.- “And the sacred Dharma will remain for ninety-six years.
1506 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.- “The incomparable Śrotriya
1507 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.- “Powerful will be his father, and Possessor of Splendor will be this victor’s
1508 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.- “There will be infinite congregations,
1509 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.- “And for the sake of the gathering of irreversible ones
1510 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.- “The thus-gone Pradīparāja will be born in a place called Endowed with
1511 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.- "The thus-gone Suvarṇacūḍa will be born in a place called Peak of
1516 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.- "The thus-gone Rāhubhadra will be born in a place called Infinite
1517 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.- "The thus-gone Durjaya will be born in a place called Victorious Light. His
1518 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.- "The thus-gone Muniprasanna will be born in a place called Strength of
1519 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.- "The thus-gone Dharmacchattra will be born in a place called King of
1524 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.- "The thus-gone Puṇyabāhu will be born in a place called Hand Master.
1525 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.- "The thus-gone Asaṅga will be born in a place called Source of Qualities.
1526 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.- "The thus-gone Prāṇītajñāna will be born in a place called Infinite
1527 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.- "The thus-gone Sūkṣmabuddhi will be born in a place called Source of
1528 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.- "The thus-gone Sarvatejas will be born in a place called Lord of Splendor.
1529 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.- "The thus-gone Oṣadhi will be born in a place called Light of Freedom
1530 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.- "The thus-gone Vimuktaketu will be born in a place called Crest Banner.
1531 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.- "The thus-gone Prabhākośa will be born in a place called Hidden Jewels.
1532 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.- "The thus-gone Jñānarāja will be born in a place called Supreme Splendor.
1533 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.- "The thus-gone Bhīṣaṇa will be born in a place called Supremely
1534 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.- "The thus-gone Oghajaha will be born in a place called Luminous Array.
1535 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.- "The thus-gone Aśaṅgakīrti will be born in a place called Luminous
1536 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.- "The thus-gone Mokṣatejas will be born in a place called Splendid Array.
1541 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.- "The thus-gone Śobhita will be born in a place called Free from Suffering.
1542 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.- "The thus-gone Praśāntagātra will be born in a place called Pacified and
1543 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.- "The thus-gone Manojñavākya will be born in a place called Compelling
1544 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.- “The thus-gone Cīrṇabuddhi will be born in a place called Excellent Gait.
1545 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.- “The thus-gone Varuṇa will be born in a place called Nāga Melody. His
1546 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.- “The thus-gone Jagatpūjita will be born in a place called Śāla Ruler. His
1547 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.- “The thus-gone Simhapārśva will be born in a place called Golden Flank.
1548 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.- “The thus-gone Bodhana will be born in a place called Radiant Splendor.
1553 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.- “The thus-gone Sulocana will be born in a place called Displaying an
1554 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.- “The thus-gone Sthitārthabuddhi will be born in a place called Array of
1555 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 Ābhāsaraśmi 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.- “The thus-gone Bhasmakrodha will be born in a place called Free from the
1560 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.- “The thus-gone Vararūpa will be born in a place called Precious and Holy
1561 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.- “The thus-gone Sukrama will be born in a place called Array of the Great
1562 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 Song¹⁷⁸ 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.- "The thus-gone Candana will be born in a place called Land of Courage.
1578 [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.- "The thus-gone Aśoka will be born in a place called Free from Suffering.
1579 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.- "The thus-gone Siṃharaśmi will be born in a place called Endowed with
1580 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.- "The thus-gone Keturāṣṭra will be born in a place called Crest of Infinite
1581 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.- "The thus-gone Padmagarbha will be born in a place called Growing of All
1582 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.- "The thus-gone Anantatejas will be born in a place called Adorned with
1583 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.- "The thus-gone Devaraśmi will be born in a place called Divine Faith. His
1584 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.- "The thus-gone Prajñāpuṣpa will be born in a place called Precious
1585 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.- “The thus-gone Vidvat will be born in a place called Jewel Array. His
1586 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.- “The thus-gone Saṃṛddhajñāna will be born in a place called Jewel Riches.
1587 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.- “The thus-gone Brahmavasū will be born in a place called Shining
1588 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.- “The thus-gone Ratnapāṇi will be born in a place called Jewel Array. His
1589 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.- “The thus-gone Indrama will be born in a place called Famed Array of the
1590 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.- “The thus-gone Anupamavādin will be born in a place called Great Array.
1591 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.- “The thus-gone Jyeṣṭhavādin will be born in a place called Extremely
1592 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.- “The thus-gone Pūjya will be born in a place called Infinite Splendor. His
1593 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 World¹⁷⁹ 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 Uttīṇapaṅka 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.- "The thus-gone Hitaiṣin will be born in a place called Form of Superior
1601 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.- "The thus-gone Jñānin will be born in a place called Splendidly Adorned
1602 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.- "The thus-gone Yaśas will be born in a place called Full Realization
1603 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.- "The thus-gone Devarāja will be born in a place called Array of the Sun of
1608 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.- "The thus-gone Śaśin will be born in a place called Delighting in Words.
1609 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.- "The thus-gone Smṛtiprabha will be born in a place called Supreme
1610 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.- “The thus-gone Kuśalaprabha

1611 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.- “Excellent Mind will be his father, and Child of Qualities will be this victor’s
1612 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.- “There will be infinitely many consecutive congregations,

1613 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.- “And the sacred Dharma of the one who has gone to the end of existence

1614 Will remain for seventy-four thousand years.

The relics of this victor will be abundant,

Filling all of the realms.

2.B.- “The buddha Sarvavaraguṇaprabha

1615 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.- “Master of Light will be his father, and Gathering of Qualities will be this
1616 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.- “There will be eighty consecutive congregations,

1617 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 Gift¹⁸⁰ 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 Māras¹⁸¹ 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.- “Whose family will be illustrious, just as their teaching will be.
1669 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.- “After this supreme human has attained nirvāṇa
1670 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.- “His family will be brahmin,
1671 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.- “Viewing the Positions will be the scholar
1672 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.- “Who are free from the three stains.
1673 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.- “The relics of this victor will be abundant,
1674 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.- “His family will be kṣatriya,
1675 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.- “Accomplishing the Objectives of Wandering Beings will be the scholar
1676 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 Eyes¹⁸² 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.- "His family will be kṣatriya,
1719 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.- "Universal Worship will be the scholar
1720 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.- "Who are all meditators free from attachment.
1721 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.- "For the benefit of wandering beings, the relics of this victor will reside in a
1722 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.- "His family will be kṣatriya,
1723 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 Crest¹⁸³ his attendant.
- 2.B.- "Holder of the Flower of Excellent Qualities will be the one of intelligence
1724 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.- "Who are free from the two extremes.
1725 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.- "Residing in one hundred sixty billion stūpas
1726 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, Sūtīrtha,
 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.- "Gathering of Qualities will be the scholar

1736 And Infinite Power the one of miracles.

There will be thirty-six consecutive congregations,

Each of them gathering two hundred forty million

2.B.- "Who remain for the sake of bringing the world happiness and help.

1737 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.- "The relics of this victor will reside in a single stūpa

1738 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.- "His family will be kṣatriya,

1739 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.- "Joy in Liberation will be the scholar

1740 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.- "Who have attained the fruition of no more training.

1741 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.- Nine leagues large, decorated with pearl canopies,

1742 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.- "The family of this victor will be brahmin,

1743 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 Buddhimaṭi
 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.- The lifespan of humans will be seventy-three thousand years,
1821 And after 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
1822 Five leagues large and adorned with golden top ornaments.
The buddha Jyotīrāma
Will be born in a place called Radiant Light.
- 2.B.- “The family of this victor will be kṣatriya,
1823 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.- “Leader Qualities will be the scholar
1824 And Infinite Abiding the one of miracles.
There will be thirty-six consecutive congregations,
Each of them gathering seven hundred forty million
- 2.B.- “Meditators who are like brimming seas.
1825 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.- “In order to benefit gods and humans, the relics of this victor
1826 Will be abundant, filling the realms.
The thus-gone Dundubhimeghasvara
Will be born in a place called Nectar Melody.
- 2.B.- “His family will be brahmin,
1827 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.- “Qualities of Certainty will be the scholar
1828 And Certain Dharma the one of miracles.
There will be eighty consecutive congregations,
Each of them gathering three hundred twenty million
- 2.B.- “Worthy ones who are all free from attachment.
1829 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.¹⁸⁴
 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.- "His family will be brahmin,
1855 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.- "Sound of Dharma will be the scholar
1856 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.- "Worthy ones whose acts are guarded and insight free.
1857 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.- "The relics of this victor will be abundant,
1858 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.- "His family will be brahmin,
1859 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.- "Joyous Abiding will be the scholar
1860 And Detached Abiding 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 liberated from existence.
1861 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.- "The relics of this victor will reside in a single stūpa
1862 Eight leagues large and adorned with golden canopies.
The buddha Yajñasvara
Will be born in a place called Illuminating the Teachings.
- 2.B.- "The family of this victor will be kṣatriya,
1863 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 Prajñānavihāsaśvara
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, Ṛṣiṇdra,
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 names¹⁸⁵ 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.- Five leagues large and adorned with supreme banners.
1906 The guide of humanity, Ketumat,
Will be born in a place called Illumination.
- 2.B.- “The family of this victor will be kṣatriya,
1907 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.- “Light of Wisdom will be the scholar
1908 And Jewel Light the one of miracles.
There will be sixty consecutive congregations,
Each of them gathering one hundred twenty million
- 2.B.- “Who have perfected supreme qualities.
1909 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.- “The relics of this victor will be abundant
1910 And adorned with supreme golden banners.
The thus-gone Puṇyadhvaja
Will be born in a place called Emanations of Wisdom.
- 2.B.- “His family will be kṣatriya, [F.247.a]
1911 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.- “Source of Dharma will be the scholar
1912 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.- “Who are free from the business of the world.
1913 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.- “The relics of this victor will reside in a single stūpa
1914 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.
[F.248.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.- "Who have vanquished the māras and defilements.
1949 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.- "The relics of this victor will reside in a single stūpa
1950 Eight leagues large and beautifully decorated.
The thus-gone Deśāmūḍha
Will be born in a place called Splendid Kumuda.
- 2.B.- "His family will be brahmin,
1951 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.- "Powerful Qualities will be the scholar
1952 And Relinquishment and Acumen the one of miracles.
There will be seventy consecutive congregations,
Each of them gathering one hundred forty million
- 2.B.- "Whose minds are entirely free from craving and attachment.
1953 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.- "For the benefit of wandering beings, the relics of this victor
1954 Will be abundant, filling the realms.
The guide of humans, Laḍita,
Will be born in a place called Supreme Adornment.
- 2.B.- "His family will be kṣatriya, [F.249.a]
1955 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.- "Adorned will be the scholar
1956 And Abiding Power the one of miracles.
There will be eighty consecutive congregations,
Each of them gathering nine hundred ninety million
- 2.B.- "Who give up all the vast views without exception.
1957 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.- "Master of Qualities will be the scholar
1992 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.- "Superior worthy ones who are free from all wounds.
1993 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.- "The relics of this victor will be numerous,
1994 Filling all realms of the world.
The buddha Trailokyapūjya
Will be born in a place called Expanding Land.

2.B.- "The family of this victor will be brahmin,
1995 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.- "Joyous Melody of Insight will be the scholar
1996 And Infinite Abode the one of miracles.
There will be ninety consecutive congregations,
Each of them gathering nine hundred ninety million

2.B.- "Who are certain to attain supreme awakening.
1997 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 relics of this victor will reside in a single stūpa
1998 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.- "The family of this victor will be kṣatriya,
1999 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 Mokṣadhvaṇa
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.- “The thus-gone Ketudhvaja will be born in a place called Radiant Crest.
2030 [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.- “The thus-gone Sukhacittin will be born in a place called Blissful. His
2031 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.- “The thus-gone Vimoharāja will be born in a place called Supreme
2032 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.- “The thus-gone Vidhijña will be born in a place called Supreme Lamp. His
2033 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 Bhavatṛṣṇāmalaprahīṇa 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. Worshipped 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 Saṃrddhayaśas 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.- “The thus-gone Siṃhasvara will be born in a place called Indomitable
2050 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.- “The thus-gone Candrodgata will be born in a place called Lightning
2051 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.- “The thus-gone Damajyeṣṭha will be born in a place called Infinite Light.
2052 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.- “The thus-gone Acala will be born in a place called Abiding Mind. His
2053 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.- “The thus-gone Upakāragati will be born in a place called Beheld by Lions.
2054 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.- “The thus-gone Puṇyapradīparāja will be born in a place called Nectar
2055 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.- “The thus-gone Svaracodaka will be born in a place called Delightful
2056 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.- “The thus-gone Gautama will be born in a place called Splendid Sages. His
2057 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. Exertion 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 Kuśalapradīpa 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.- “The thus-gone Mokṣavrata will be born in a place called Banner of Fame.
2070 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.- “The thus-gone Śīlaprabha will be born in a place called Free from the
2071 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.- “The thus-gone Vratasthita will be born in a place called Worthy
2072 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.- “The thus-gone Arajās will be born in a place called Flawless. His family
2073 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.- “The thus-gone Sārodgata will be born in a place called Immutable Beauty.
2074 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.- “The thus-gone Añjana will be born in a place called Supreme Incense. His
2075 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.- “The thus-gone Vardhana will be born in a place called Supreme Circle.
2076 [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.- “The thus-gone Gandhābha will be born in a place called Nectar
2077 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.- “The thus-gone Mahāmitra will be born in a place called Array of Infinite
2086 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.- “The thus-gone Sumitra will be born in a place called Great Splendor. His
2087 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.- “The thus-gone Praśāntagāmin will be born in a place called Offering of
2088 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.- “The thus-gone Amṛtādhipa will be born in a place called Famed
2089 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.- "The thus-gone Caitraka will be born in a place called Engaging with the
2102 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.- "The thus-gone Mānajaha will be born in a place called Perfect Splendor.
2103 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.- "The thus-gone Mārakṣayaṃkara will be born in a place called Array of
2104 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.- "The thus-gone Vāsanottīrṇagati will be born in a place called
2105 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.- “The thus-gone Abhedyabuddhi will be born in a place called Certain
2106 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.- “The thus-gone Udadhi will be born in a place called Clear Joy. His family
2107 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.- “The thus-gone Śodhita will be born in a place called Adorned with
2108 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.- “The thus-gone Gaṇimuktirāja will be born in a place called Best of Jewels.
2109 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.- “The thus-gone Priyābha will be born in a place called Partaking of
2110 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.- “The well-gone Bodhidhvaja
2111 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.- “Exquisite Excellence will be his father, and Water God Worship will be this
2112 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.- “There will be ninety consecutive congregations,
2113 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.- “And the sacred Dharma of this supreme leader
2114 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.- “The guide of humanity, Jñānaratna,
2115 Will be born in a place called Universal Adornment.
 His family will be kṣatriya,
 And his light will extend five hundred leagues.

2.B.- “Supreme Excellence will be his father, and Supreme in the World will be
2116 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, Brahmarāja,
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.- "There will be eighty consecutive congregations,
2133 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.- "And the sacred Dharma of this teacher of infinite fame
2134 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.- "The thus-gone Janendrakalpa
2135 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.- "Radiant Sacrifice will be his father, and Gathering of Qualities will be this
2136 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.- "There will be sixty-three consecutive congregations,
2137 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.- "And when this attainer of liberation has attained nirvāṇa
2138 His sacred Dharma will remain for one thousand years.
The relics of this victor will be abundant,
Residing in seventy billion stūpas.
- 2.B.- "The thus-gone Dharaṇīśvara
2139 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.- "Meaningful Abiding will be his father, and Enduring Mind of Intelligence
2140 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.- "There will be sixty-two consecutive congregations,
2141 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 Vaidyādhīpa
 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 Dharmēśvara
 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.- "The buddha Anantapratibhānaketu
2227 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.- "Meaningful Qualities will be his father, and Endowed with Meaning will be
2228 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.- "There will be infinite congregations,
2229 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.- "And after this well-gone one has attained nirvāṇa
2230 His sacred Dharma will remain for seven hundred thousand years.
His relics will be abundant
And accompanied by the seven precious substances.
- 2.B.- "The thus-gone Vratānidhi
2231 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.- "Shining Qualities will be his father, and Light of Joy will be this victor's
2232 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.- "There will be sixty-two consecutive congregations,
2233 Each of them gathering ten billion
Who abide auspiciously with immutable minds.
The lifespan of humans will be sixty-six thousand years,
- 2.B.- "And when this teacher has attained parinirvāṇa
2234 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.- "The incomparable Pūjya
2235 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.- "Excellent Crest will be his father, and Indubitable Deeds will be this victor's
2236 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.- "There will be sixty consecutive congregations,
2237 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.- "And when this teacher has attained nirvāṇa
2238 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.- "The thus-gone Uttīrṇaśoka
2239 Will be born in a place called Constant Joy.
His family will be kṣatriya,
And his light will extend ninety-two leagues.
- 2.B.- "Great Sage will be his father, and Ultimate Mode will be this victor's mother.
2240 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.- "There will be thirty-two consecutive congregations,
2241 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.- "And the sacred Dharma of the one gone beyond entities
2242 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.- "The thus-gone Kṣemapriya
2243 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.- “And the sacred Dharma will remain
2278 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.- “The protector of the world, Sāra,
2279 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.- “Brahmā Light will be his father, and Light of Peace will be this victor’s
2280 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.- “There will be eighty consecutive congregations,
2281 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.- “And the sacred Dharma of the one gone beyond attachment
2282 Will also remain for eighty thousand years.
 The relics of this victor will be abundant,
 And stūpas will fill the realms.
- 2.B.- “The thus-gone Marudadhipa
2283 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.- “Divine Excellence will be his father, and Divine Moon will be this victor’s
2284 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.- “There will be infinite congregations,
2285 Each of them gathering ten trillion
 Irreversible bodhisattvas.
 The lifespan of humans will be twelve thousand years,
- 2.B.- “And for the sake of ripening beings toward awakening,
2286 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 “Anantagunatejorāśi 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.- “Wish to Benefit will be his father, and Light of the Child of the Wealth God
2312 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.- “There will be ninety consecutive congregations,
2313 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.- “And in order to ripen beings toward awakening
2314 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.- “The protector of the world, Acala,
2315 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.- “Meaningful Qualities will be his father, and Ruler of Gods will be this
2316 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.- “There will be thirty consecutive congregations,
2317 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.- “And the sacred Dharma will remain for twenty thousand years.
2318 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.- “The protector of the world, Prasanna,
2319 Will be born in a place called Fearless Seeing.
His family will be brahmin,
And his light will extend twenty-two leagues.
- 2.B.- “Light of Praise will be his father, and Luminous will be this victor’s mother.
2320 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 Gaganasvara¹⁸⁶
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.- “There will be sixty-four consecutive congregations,
2373 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.- “And when this teacher has attained parinirvāṇa
2374 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.- “The thus-gone Devarāja
2375 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.- “Excellent Divinity will be his father, and Ruler of Gods will be this victor’s
2376 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.- “There will be eighty consecutive congregations,
2377 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.- “And in order to ripen beings toward awakening
2378 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.- “The thus-gone Maṇivīśuddha
2379 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.- “Luminous will be his father, and Supreme Jewel will be this victor’s mother.
2380 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 Defilements¹⁸⁷ 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, Kṣemaṃkara,
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.- "Abandonment will be his father, and Crest of Fame will be this victor's
2416 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.- "There will be eighty consecutive congregations,
2417 Each of them gathering worthy ones
Numbering one trillion. [F.283.b]
The lifespan of humans will be seventy-one thousand years,
- 2.B.- "And when this teacher has attained nirvāṇa
2418 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.- "The thus-gone Kṛtāntadarśin
2419 Will be born in a place called Beautifully Purified.
His family will be kṣatriya,
And his light will extend sixty leagues.
- 2.B.- "Purity will be his father, and Certain Accomplishment will be this victor's
2420 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.- "There will be eighty consecutive congregations,
2421 Each of them gathering worthy ones
Numbering one billion.
The lifespan of humans will be eighty thousand years.
- 2.B.- "When this teacher has attained nirvāṇa,
2422 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.- "The thus-gone Bhavapuṣpa
2423 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.- "Limit of Existence will be his father, and Sun of Intelligence will be this
2424 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.- “There will be eighty consecutive congregations,
2425 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.- “And when this teacher has attained parinirvāṇa
2426 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.- “The protector of the world, Ūṛṇa,
2427 Will be born in a place called Supreme Steps.
His family will be brahmin,
And his light will extend thirty-three leagues.

2.B.- “Highest Clarity will be his father, and Accomplishment of Yogic Discipline
2428 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.- “There will be twenty-six consecutive congregations,
2429 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.- “And when this teacher has attained parinirvāṇa
2430 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.- “The buddha Atulapratibhānarāja
2431 Will be born in a place called Diverse Beauty.
His family will be kṣatriya,
And his light will extend forty leagues.

2.B.- “Flawless will be his father, and Seeing Qualities will be this victor’s mother.
2432 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.- "There will be ninety consecutive congregations,
2433 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.- "And when this teacher has attained parinirvāṇa
2434 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.- "The buddha Vibhaktajñāsvara
2435 Will be born in a place called Famed Divinity.
His family will be brahmin,
And his light will extend twenty-two leagues.

2.B.- "Fine Face will be his father, and Authentic will be this victor's mother.
2436 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.- "There will be thirty-three consecutive congregations,
2437 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.- "And when this teacher has attained parinirvāṇa
2438 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.- "The thus-gone Siṃhadaṃṣṭra
2439 Will be born in a place called Supreme Fragrance.
His family will be kṣatriya,
And his light will extend thirty million leagues.

2.B.- "Elephant Ruler will be his father and Melody of Liberation will be this
2440 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.- "There will be sixty consecutive congregations,
2441 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.- "Excellent Gift will be his father, and Engaging in Supreme Generosity will
2476 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.- "There will be seventy consecutive congregations,
2477 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.- "And when this victor has attained nirvāṇa
2478 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.- "The thus-gone Atibala¹⁸⁸
2479 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.- "Undaunted will be his father, and Endowed with Merit will be this victor's
2480 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.- "There will be sixty consecutive congregations,
2481 Each of them containing a full gathering
Of nine hundred forty million.
The lifespan of humans will be eighty-eight thousand years,
- 2.B.- "And the sacred Dharma of the one gone beyond strife
2482 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.- "The thus-gone Prajñāpuṣpa
2483 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.- "Free from Disagreements¹⁸⁹ will be his father, and Sound of Thunder will be
2484 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.- “There will be fifty consecutive congregations,
2485 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.- “And when this victor has attained parinirvāṇa
2486 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.- “The thus-gone Dṛḍhasvara
2487 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.- “Supreme Abiding will be his father, and Golden Hue will be this victor’s
2488 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.- “There will be sixty-two consecutive congregations,
2489 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.- “And when this victor has attained parinirvāṇa
2490 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.- “The heart of sentient beings, Sukhita,
2491 Will be born in a place called Compelling Splendor.
His family will be brahmin,
And his light will extend ninety-nine leagues.

2.B.- “King of Trees will be his father, and Flower Lamp will be this victor’s
2492 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.- “There will be eighty-five consecutive congregations
2493 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.- “And when this victor has attained nirvāṇa
2494 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.- “The thus-gone Arthavādin
2495 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.- “Excellent Moon will be his father, and Radiant Clouds will be this victor’s
2496 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.- “There will be ten billion consecutive congregations,
2497 Each of them gathering
One billion meditators.
The lifespan of humans will be one hundred thousand years,

2.B.- “And when this victor has attained parinirvāṇa
2498 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.- “The thus-gone Priyaprasanna
2499 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.- “Immutable will be his father, and Nectar Light will be this victor’s mother.
2500 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.- “There will be thirty-six consecutive congregations,
2501 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 Simha
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,¹⁹⁰ 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*¹⁹¹
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,¹⁹²
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 cloth¹⁹³
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 Guṇadhvaṇa, 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 mandāra 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,¹⁹⁴ 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 incense¹⁹⁵
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 Bhadrapāla
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 Pāñcālī¹⁹⁶
To the well-gone Hidden Faculty
And in doing so first gave rise to the mind of awakening.
- 2.C.69 “The well-gone Siṃhadvaja, 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*¹⁹⁷
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 Vimala, when a weaver,
Offered a woolen robe¹⁹⁸
To the thus-gone Excellent Sight
And in doing so first gave rise to the mind of awakening.
- 2.C.83 “The well-gone Śaśin, 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 lining¹⁹⁹
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,²⁰⁰
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 Dṛḍhavrata, 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 Brahmadaṭṭa, 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 Dharmesvara, 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*²⁰¹
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,²⁰²
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*,²⁰³ 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 *Aparājitadhva*
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 *Sampannakīrti*, 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 Surabhigandha, 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,²⁰⁴
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 Dharmākara²⁰⁵
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,²⁰⁶ 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*,²⁰⁷
Offered a head covering²⁰⁸
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*,²⁰⁹
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,²¹⁰
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 powders²¹¹
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 mandārava 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 grapes²¹²
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 Vimala, 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,²¹³ 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*²¹⁴
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 Strength²¹⁵
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,²¹⁶
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,²¹⁷
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,²¹⁸
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 Carriage²¹⁹
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 incense²²⁰
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 fan²²¹ [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 plant²²²
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*²²³
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,²²⁴ 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 Laḍṭavikrama, 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 ti²²⁵ 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 trekani²²⁶ 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,²²⁷
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 Ajitaḡaṇa, when the son of a chief councillor,²²⁸
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*²²⁹
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 Ratnārci, 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 dhānuṣkārin 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,²³⁰ 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 Tejasprabha, 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*,²³¹
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 surgeon²³²

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 Prabhāsthitalkalpa, 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 absorption²³³
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 temple²³⁴
Of the thus-gone Blazing Splendor
And in doing so first gave rise to the mind of awakening.

2.C.429 “The well-gone *Simhagati*, 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,²³⁵ 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,²³⁶

- 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,²³⁷
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*²³⁸
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,²³⁹ 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,²⁴⁰
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,²⁴¹
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 pen²⁴²

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 chaff²⁴³
 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,²⁴⁴
 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,²⁴⁵
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,²⁴⁶
Offered *hidimvara*²⁴⁷

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 Jñānarāśi, when a barber,
Offered a mendicant’s staff²⁴⁸
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 bhadra²⁴⁹ 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 Puṃgava, 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 Worshipped 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,²⁵⁰ 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,²⁵¹
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 Puṇyarāśi, 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 Asaṅgaśoṣa, 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,²⁵²
 Offered a round well
 To the thus-gone Worshipped 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,²⁵³

- 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 Śrotriya, 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,²⁵⁴

- 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,²⁵⁵ 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,²⁵⁶
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,²⁵⁷
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 cukraruka²⁵⁸ 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 Cīṇabuddhi, 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*,²⁵⁹ 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 *Akṣobhyavarṇa*, 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,²⁶⁰
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,²⁶¹
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,²⁶²
Offered avaka plants²⁶³
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 Saṃrddhajñāna, 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 plants²⁶⁴
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,²⁶⁵ 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 Uttīrṇapaṇka, 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 himinjāla 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,²⁶⁶ 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 therapy²⁶⁷
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,²⁶⁸
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*²⁶⁹ 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 fruit²⁷⁰
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,²⁷¹
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 Śubhacīṛṇabuddhi, 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 Sūtīrtha, 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,²⁷² 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,²⁷³
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,²⁷⁴
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 *saṃghāṭi* 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,²⁷⁵
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,²⁷⁶ 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,²⁷⁷ 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 Mokṣadhvaṇī, 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,²⁷⁸ 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,²⁷⁹ 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 Bahudevaghuṣṭa, 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 Dṛḍhavigrama, 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 Arajas, 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,²⁸⁰ 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 Dharmesvara, 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 Avabhāsadarsin, 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 Sucīṇavipāka, 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 Cāitraka, 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,²⁸¹
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*²⁸²
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 bucket²⁸³ 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,²⁸⁴
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 Vrataniḍhi, 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 Uttīṛṇaśoka, when a bamboo craftsman,
Offered *tala*²⁸⁵ 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 Marudadhipa, when a worker in karañja wood,²⁸⁶
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 Anantaḡatejorāṣi, 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,²⁸⁷ 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,²⁸⁸
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 Maṇiśuddha, 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,²⁸⁹ 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,²⁹⁰ 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,²⁹¹
Placed clothing and a wooden board²⁹²
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,²⁹³ 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 kuśa²⁹⁴
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.*²⁹⁵
- 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 reveling²⁹⁶
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.- “Desires are the cause of numerous sufferings,
1012 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.- “Breaches are made by the immature, not by the wise.
1013 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.- “Therefore, give up the unreasonable
1014 And adhere to facts and understanding.
Give up glory, fame, and riches,
And engage in the practice of this absorption.

2.C.- “Given that recollecting even just a single quality of the buddhas [F.337.b]
1015 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.- “Don the armor of patience and absorption,
1016 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.- “Always keeping to the friendship of love and practice,
1017 Delight in the perfections,
Cherish the home of emptiness, enjoy the food of power,
And thus accomplish the qualities of omniscience.

2.C.- “In this way, comprehend well the teaching that is delivered here
1018 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.- “Prāmodyarāja, once in the past there was a thus-gone one by the name of
1019 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.- "As the king thus rejoiced in that blessed one's excellent statements and
1020 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.- "Prāmodyarāja, do not think that Flower of Merit, the king at that point
1021 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.- "Prāmodyarāja, once in the past there was a thus-gone one by the name of
1022 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.- "He then said to the best among the scholars attending that blessed one,
1023 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.- “Hence, they wrote down this absorption and made it their object of
1024 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.- “Prāmodyarāja, do not think that, at that point and at that time, the
1025 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.²⁹⁷

2.C.- “Prāmodyarāja, in this way the superior wishes of the bodhisattvas are
1026 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.- At that point the Blessed One spoke these verses:

1027
“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.- “Even if one’s faith in this is weak,
1028 The ripening achieved will be sublime.
Therefore, with unswerving, superior intent,
Engage in this spiritual practice with all manner of respect.

2.C.- “Those who wish to see the victors
1029 Of whom I have here spoken,
And who wish for extensive explanation,

Should, just as taught, take up this spiritual practice.

2.C.- “Since merely rejoicing brings such excellence,
1030 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.- “Awakening, correct knowledge, distinctive features,
1031 Teaching, inspiring the minds of others,
Practice, and illumination—all these buddha qualities
Should be pursued through this absorption.

2.C.- “Purification of karma, defeating the māras,
1032 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.- “Likewise, liberation, perfect acumen,
1033 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.- “As I have spoken here of these matters in abundant words,
1034 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.- “The many perfections I have taught,
1035 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.- “In evil times when beings are wicked,
1036 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.- “Prāmodyarāja, compared to the amount of merit accomplished by a
1037 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.- When the Blessed One gave this Dharma teaching, innumerable
1038 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.- When the Blessed One had said these words, Prāmodyarāja and all the
1039 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.- *This completes the noble sūtra of the Great Vehicle, known as "The Good Eon."*
1040

c.

Colophon

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 *Buddhāvataṃśaka-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 *Ḍighanikāya* 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 *Ḍirghāgama*, 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 *Bahubuddhakasūtra* 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>). 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>) 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>, 1.26
<https://read.84000.co/translation/toh127.html#UT22084-055-001-163>–1.61
<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>–2.10
<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>), i.6
<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>)–
1.83 (<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 (*Xiawang 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 as 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 Sukhāvatī 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 Aparimitaguṇasaṃcaya (*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 (*parivrājaka*) 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, samprayukta*) 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 Mahā-maudgalyāyana’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 Mārādama (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 *Samṣkṛtāsamṣkṛtaviniścaya* (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་སྤངས་མ།

—

Mother of the buddha Merudhvaja.

g.2 Abandoning Displeasure

mi dga' spong

མི་དག་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་སྤོང་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་སྤོང་།

—

Foremost in terms of insight among the followers of the buddha Tīṣya.

g.10 Abandoning Doubt

yid gnyis spong

ཡིད་གཉིས་སྤོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Janendra.

g.11 Abandoning Doubts

yid gnyis spong ba

ཡིད་གཉིས་སྤོང་བ།

—

Mother of the buddha Tīrthakara.

g.12 Abandoning the Māras

bdud spong

བདུད་སྤོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Niyatabuddhi.

g.13 Abandoning the Rivers

chu bo spong

ཐུབ་སྤྲོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anavanata.

g.14 Abandoning the Rivers

chu bo spong

ཐུབ་སྤྲོད།

—

Father of the buddha Uttīrṇapaṇka.

g.15 Abandonment

spong ba

སྤྲོད་བ།

—

Father of the buddha Kṛtārtha.

g.16 Ābhāsaraśmi

snang ba'i 'od zer

སྒྲང་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
 བསྟེན་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་བློ་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

སྙིང་རྗེས་གནས་པ།

—

Mother of the buddha Akṣobhya.

g.26 Abiding by Emptiness

stong pa nyid la gnas pa

སྟོང་པ་ཉིད་ལ་གནས་པ།

—

Mother of the buddha Siṃharaśmi.

g.27 Abiding by Freedom from Attachment

chags dang bral bar gnas pa

ཆགས་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་གཟིགས་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་མཆོག་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་མཆོག་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

རྒྱལས་པའི་སྒོར་ནི་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

mtshu rtsal g.yo ba med par gnas pa

མཐུ་རྩ་ལ་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

ཆགས་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

འཁྲུལ་མེད་གནས་པ།

—

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
Ūṇa.

g.47 Abiding Free from Suffering

mya ngan med par gnas pa

ཐུ་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་པ།

—

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་པ།

—

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

mtshu 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 Kṣemaṃkara.

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་དུ་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་ཆོས་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

ཆོས་བརྟན་རབ་དུ་གནས་པ།

—

Foremost in terms of insight among the followers of the buddha Dharmacandra.

g.67 Abiding Power

mtshu rtsal gnas

མཚུ་རྩ་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

ཚུལ་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

དགྲ་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 Nāgākrama.

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

མཆོད་སྤྱིན་འབྲོར་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་བ།

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 Prajñānavihāśasvara (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་སྦྱང་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

བཟུ་བཟོད།

—

Attendant of the buddha Oghajaha.

g.94 Accepting the View

blta bzod

བཟུ་བཟོད།

—

Son of the buddha Brahmagāmin.

g.95 Accepting the View

blta bzod ma

བཟུ་བཟོད་མ།

—

Mother of the buddha Puṇyadhvaja.

g.96 Accompanied by the Ruler's Roar

dbang po'i nga ro sgrogs

དབང་པོའི་ངར་རྒྱུགས།

—

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

སྒྲ་བ་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 kyi bkod pa yang dag par bsgrubs pa

འོད་གྱི་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་སྟོང་།

—

Foremost in terms of insight among the followers of the buddha Sthitārtha.

g.104 Accomplishment

grub pa

གྲུབ་པ།

—

Attendant of the buddha Bhadradatta.

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

ང་རོའི་མཆོག་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

འགོ་དོན་གྲུབ།

—

Son of the buddha Surūpa.

g.108 Accomplishment of Yogic Discipline

brtul zhugs grub

བརྟུལ་ཞུགས་གྲུབ།

—

Son of the buddha Vidumati.

g.109 Accomplishment of Yogic Discipline

brtul zhugs grub

བརྟུལ་ཞུགས་གྲུབ།

—

Mother of the buddha Ūṇa.

g.110 Accomplishment of Yogic Discipline

brtul zhugs grub pa

བརྟུལ་ཞུགས་གྲུབ་པ།

—

Foremost in terms of insight among the followers of the buddha Siṃhagati.

g.111 Accomplishment of Yogic Discipline

brtul zhugs grub

བརྟུལ་ཞུགས་གྲུབ།

—

Foremost in terms of insight among the followers of the buddha Vibhakta-
jñāsvara.

g.112 Accomplishment of Yogic Discipline

brtul zhugs grub pa

བརྟུལ་ཞུགས་གྲུབ་པ།

—

Birthplace of the buddha Vaidya.

g.113 Accumulated Learning

thos pa bstags

ཐོས་པ་བསྐྱུགས།

—

Attendant of the buddha Girīndrakalpa.

g.114 Accumulated Wisdom

ye shes bstags

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་བསམ་གས།

—

Birthplace of the buddha Asaṅgaśa.

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

སྟོད་པའི་བློ་གྲོས།

—

Son of the buddha Yaśadatta.

g.120 Active Intelligence

spyod pa'i blo gros

སྟོད་པའི་བློ་གྲོས།

—

Foremost in terms of insight among the followers of the buddha Sugandha.

g.121 acumen

spobs pa

སྟོབས་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

སྤྱོད་པ་ངན་པ།

—

Foremost in terms of insight among the followers of the buddha Cūḍa.

g.123 Acumen Holder

spobs pa 'chang

སྤྱོད་པ་འཆང་།

—

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

བར་སྐད་ཐམས་ཅད་ལ་རབ་ཏུ་སྤྱོད་པ།

—

Son of the buddha Yaśas.

g.125 Acyuta

'chi med

འཆི་མེད།

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་རྙེད་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

རྟམ་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

སྟང་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

བློའི་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

སྐྱེའོགས་དབྱངས་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

རོང་གྲིས་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

འོད་གྲིས་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་གྲིས་རྣམ་པར་སྤྲས་པ།

—

Son of the buddha Brahmagāmin.

g.159 Adorned with Marks

mtshan gyis rab tu brgyan pa

མཚན་གྱིས་རབ་དུ་བརྒྱན་པ།

—

Son of the buddha Jñānarāja.

g.160 Adorned with Marks

mtshan gyis brgyan

མཚན་གྱིས་བརྒྱན།

—

Birthplace of the buddha Ajitagaṇa.

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་བརྟེན་པ་འི་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

མཆོད་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

མཆོག་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

ལུད་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
 ལྷོན་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་ཚོགས།

ajitagana

The 332nd buddha in the first list, 331st in the second list, and 326th in the third list.

g.198 Ājñāta-kaundinya

kun shes kauN+Di n+ya

ཀུན་ཤེས་ཀྱི་ཐུ།

ājñāta-kaundinya

Another name for Kaundinya. As he was the first to understand the Buddha's teaching on the four truths, he received the name Ājñāta-kaundinya (Kaundinya 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་འཁྱགས་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་འཁྱགས་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

འཁྱགས་མེད། · འཁྱགས་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་འཁྱགས་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་འཕུར།

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

rtaḡ tu 'dod

རྟག་ཏུ་འདོད།

—

Birthplace of the buddha Suvayas.

g.209 Always Illuminated

rtaḡ 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་རོ་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

ཚེ་དཔག་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 Sukhāvatī 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་མཐོང་།

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་གཤེགས།

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།

anantaḡuṇatejorāśi

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

སྟོབས་པ་མཐའ་ཡས་ཏོག།

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

སྟོབས་པ་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་རྩལ་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

རྟོག་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་སྒྲིས།
aṅgaja
 The 89th buddha in the first list, 89th in the second list, and 90th in the third list.
- g.247 **Anihata**
choms med
 ཇོམས་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་རྩུགས་ཐུབ་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་སྒྲུད།

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་སྒྲུད།

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་འགྱིང་།

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

ལྷོགས་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་ལྷོགས་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

ལྷོགས་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

མཁེན་ལྷན་ལྷེ་མེད།

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 Sukhāvatī.

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་སྟང་བ།

—

Foremost in terms of insight among the followers of the buddha Mayūra.

g.268 Application Accomplished

sbyor grub

སྟོར་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

ལྷོ་འད་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

དག་བཅོམ་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

དག་བཅོམ་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

དག་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་ཆ།

—

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་ཐམས་ཅད་བཞོད་པ།

—

Birthplace of the buddha Samṛddhayaśas.

g.291 Array of Attractive Beauty

bkod pa yid 'ong mdzes

བཞོད་པ་ཡིད་འོང་མཛེས།

—

Attendant of the buddha Cāritratīrtha.

g.292 Array of Awakening

byang chub bkod pa

བྱང་ཆུབ་བཞོད་པ།

—

Birthplace of the buddha Mārakṣayaṃkara.

g.293 Array of Beauty

bkod pa mdzes

བཞོད་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་བཞོད་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་ཐམས་ཅད་ཀྱིས་རྣམ་པར་སྤྱལ་པ་བཞོད་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་བཞོད་པ།

—

Birthplace of the buddha Mahāmitra.

g.297 Array of Infinite Meaning

don mtha' yas pa'i bkod pa

དོན་མཐའ་ཡས་པའི་བཞོད་པ།

—

Birthplace of the buddha Sthitārthabuddhi.

g.298 Array of Infinite Qualities

yon tan mtha' yas bkod pa

ཡོན་ཏན་མཐའ་ཡས་བཞོད་པ།

—

Mother of the buddha Akṣobhyavarṇa.

g.299 Array of Infinite Qualities

yon tan mtha' yas pa bkod pa

ཡོན་ཏན་མཐའ་ཡས་པ་བཞོད་པ།

—

Birthplace of the buddha Jñānakośa.

g.300 Array of Insight

ye shes bkod pa

ཡེ་ཤེས་བཞོད་པ།

—

Foremost in terms of insight among the followers of the buddha Ratnottama.

g.301 Array of Intelligence

blo gros bkod

བློ་གྲོས་བཞོད།

—

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

མཚོད་པ་བཞོད་པ།

—

A bodhisattva present in the circle around Śākyamuni.

g.309 Array of Offerings

mchod pa bkod pa

མཚོད་པ་བཞོད་པ།

—

Father of the buddha Mañivyūha.

g.310 Array of Offerings

mchod bkod

མཚོད་བཞོད།

—

Foremost in terms of insight among the followers of the buddha Sthita-buddhirūpa.

g.311 Array of Offerings

mchod pa bkod pa

མཚོད་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

མཚོད་པ་བཞོད་པ།

—

Mother of the buddha Vimuktilābhin.

g.313 Array of Qualities

yon tan bkod pa

ཡོན་ཏན་བཞོད་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་བཞོད།

—

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་བརྟེན་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་འི་འོད་བཞོད་པ།

—

Birthplace of the buddha Sūrya.

g.317 Array of the Great Mode

'gros chen bkod pa

འགྲོས་ཆེན་བཞོད་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་ཉིམ་བཞོན་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་བཞོན་པ།

—

Birthplace of the buddha Amoghagāmin.

g.321 Array of Wisdom

ye shes bkod pa

ཡེ་ཤེས་བཞོན་པ།

—

Birthplace of the buddha Laḍitavyūha.

g.322 Array of Worthy Ones

dgra bcom bkod

དགྲ་བཙམ་བཞོན་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་མངའ་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

དགྲ་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་བློ་སྒྲུ་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 Asaṅgadhvaḥja

thogs med rgyal mtshan

ཐོགས་མེད་རྒྱལ་མཚན།

asaṅgadhvaḥja

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 Asaṅakośa

chags pa med mdzod

ཆགས་པ་མེད་མཛོད།

asaṅakośa

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་སྒྲོང་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

རྒྱལ་པོ་

—

Son of the buddha Jaya.

g.347 ascetic virtues

sbyangs pa'i yon tan

སྤྱད་སྤྱོད་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

འཁྱལ་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

ཐུ་དན་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

ཐུ་དན་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

ཐུ་དན་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

ཐུ་དན་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་ཐུ་དན་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་ཆུབ་ཀྱི་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།

pranidhāna

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 Anantaguṇatejorāśi.

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་ཆེན།

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་དུ་ཞི་བར་བྱེད་པའི་སྒྲུང་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

སྒྲིབ་པ་མེད་པའི་གོ་འཕང་རྣམ་པར་གནོན་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་སྒྲུང་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་པ།

—

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་བློ་གྲིས་ཡོངས་སུ་སྤངས་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་པ།

—

Son of the buddha Mokṣatejas.

g.399 Attentive View

lta sems

ལྟ་སེམས་པ།

—

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་སྤྲིན་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 Ūṇāvat.

g.408 Atulapratibhānarāja

spobs pa mtshungs med rgyal po

སྤྱོད་སྤྱོད་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་དུ་མཐོར་ག་ཤེགས།

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་དུ་མཐོར་ག་ཤེགས།

atyuccagāmin

The 310th buddha in the first list, 309th in the second list, and 304th in the third list.

g.411 Auspicious

bkra shis

བརྒྱ་ཤིས།

—

Son of the buddha Padmapārśva.

g.412 Auspicious

bkra shis

བརྒྱ་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

སྒྲ་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་བཀྲ་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་ཐུབ།

—

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་གྱི་གཟི་བརླིང་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་ཉིམ།

—

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

སྟང་བ་གཟིགས།

avabhāśadarśin

The 887th buddha in the first list, 886th in the second list, and 877th in the third list.

g.429 Avalokiteśvara

spyen ras gzigs kyi dbang phyug

སྤྱན་རས་གཟིགས་ཀྱི་དབང་ཕུག

avalokiteśvara

Definition from the 84000 Glossary of Terms:

One of the “eight close sons of the Buddha,” he is also known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families, where he embodies the compassion of the buddhas. In

Tibet, he attained great significance as a special protector of Tibet, and in China, in female form, as Guanyin, the most important bodhisattva in all of East Asia.

g.430 Avraṇa

rma med pa

འབྲེན་པ།

avraṇa

The 822nd buddha in the first list, 821st in the second list, and 811th in the third list.

g.431 Awakening

byang chub

བྱང་ཆུབ།

—

Attendant of the buddha Kusumaraśmi.

g.432 Awakening

byang chub

བྱང་ཆུབ།

—

Attendant of the buddha Dharmākara.

g.433 Awakening

byang chub

བྱང་ཆུབ།

—

Son of the buddha Dharaṇīśvara.

g.434 Awakening

byang chub

བྱང་ཆུབ།

—

Son of the buddha Kṛtārtha.

g.435 Awakening from Sleep

shin tu gnyid sangs

ཤིན་ཏུ་གཉིད་སངས།

—

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་ཆུབ།

—

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 Bahudevaghuṣṭa

lha mang dag gis snyan bsgrags pa

ལྷ་མང་དག་གིས་སྟན་བསྐྱེད་པ།

bahudevaghuṣṭa

The 835th buddha in the first list, 834th in the second list, and 824th in the third list.

g.439 Bajira

ba dzi ra

བཛེ་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

སྒྲོབས་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

སྒྲོབས་དགེས།

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

བརྒྱུད་ལྷགས་སྒྲོབས་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

སྒྲོབས་སྒྲེ།

balasena

The 52nd buddha in the first list, 52nd in the second list, and 53rd in the third list.

g.445 Balatejoñāna

ye shes gzi brjid stobs

ཡེ་ཤེས་གཟི་བརྗེ་དྲྀ་སྒྲོབས།

balatejoñāna

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 Dr̥dhavikrama.

g.449 Banner of Excellent Qualities

yon tan rgyal mtshan

ཡོན་ཏན་རྒྱལ་མཚན།

—

Son of the buddha Simhahanu.

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

སྟན་པར་གྲགས་པའི་རྒྱལ་མཚན།

—

Birthplace of the buddha Mokṣavrata.

g.454 Banner of Great Renown

grags chen rgyal mtshan

གྲགས་ཆེན་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 Siṃhadvaja (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 Ūṇāvat.

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་བརྟེན་གོ་བོས།

—

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

སྤྲོབས་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་དགྱེས།

—

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་སྤྱུག་མ།

—

Mother of the buddha Pratibhānacakṣus.

g.483 Beautiful Eye

mi sdug pa

མི་སྤྱུག་པ།

—

Foremost in terms of insight among the followers of the buddha Suceṣṭa.

g.484 Beautiful Eye

mig sdug pa

མིག་སྤྱུག་པ།

—

Foremost in terms of insight among the followers of the buddha Mañiviśuddha.

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་མཛེས།

—

Foremost in terms of insight among the followers of the buddha Śanaīrgāmin.

g.487 Beautiful in All Regards

kun tu mdzes pa

ཀུན་ཏུ་མཛེས་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

བློ་གྲོས་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་སྤྱད།

—

Son of the buddha Amarapriya.

g.492 Beautiful Joy

dga' sdug

དགའ་སྤྱད།

—

Son of the buddha Lokaprabha.

g.493 Beautiful Joy

dga' sdug

དགའ་སྤྱད།

—

Mother of the buddha Sthitamitra.

g.494 Beautiful Joy

dga' sdug

དགའ་སྤྱད།

—

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 Guṇacūḍa.

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

སྤྲོད་བ་བཏུ་ན་སྤྱད།

—

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།

—

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་སྒྲུ།

—

Son of the buddha Mahāpradīpa.

g.504 Beautiful Melody

dbyangs snyan

དབྱངས་སྒྲུ།

—

Son of the buddha Praśāntadoṣa.

g.505 Beautiful Melody

dbyangs snyan

དབང་ལྷན།

—

Attendant of the buddha Śūra.

g.506 Beautiful Melody

dbyangs snyan

དབང་ལྷན།

—

Foremost in terms of insight among the followers of the buddha Arhadyaśas.

g.507 Beautiful Melody

dbyangs snyan pa

དབང་ལྷན་པ།

—

Foremost in terms of insight among the followers of the buddha Daśavaśa.

g.508 Beautiful Melody

dbyangs snyan pa

དབང་ལྷན་པ།

—

Foremost in terms of insight among the followers of the buddha Garjitasvara.

g.509 Beautiful Melody

dbyangs snyan ma

དབང་ལྷན་མ།

—

Mother of the buddha Adīnaghoṣa.

g.510 Beautiful Melody

dbyangs snyan

དབང་ལྷན།

—

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་སྒྲུབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Brahmamuni.

g.515 Beautiful Melody

dbyangs snyan pa

དབྱངས་སྒྲུབ་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

ཐཱ་ལྷ་མེད་

—

Foremost in terms of insight among the followers of the buddha Arhaddeva.

g.524 Beautiful Moon

zla sdug

ཐཱ་ལྷ་མེད་

—

Attendant of the buddha Prasanna.

g.525 Beautiful Movement

mdzes 'gro

མཛེས་འགྲོ་

—

Foremost in terms of insight among the followers of the buddha Vimatijaha.

g.526 Beautiful Movement

mdzes ldan 'gro

མཛེས་ལྷན་འགྲོ་

—

Birthplace of the buddha Gaṇin.

g.527 Beautiful Power

mtshu rtsal mdzes pa

མཐུ་རྩ་མཛེས་པ་

—

Foremost in terms of miraculous abilities among the followers of the buddha Vimatijaha.

g.528 Beautiful Power

mtshu rtsal mdzes pa

མཐུ་རྩ་མཛེས་པ་

—

Father of the buddha Daśaraśmi.

g.529 Beautiful Power

mthu rtsal mdzes

མཐུ་རྟ་སྤུ་མཛེས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Muktaprabha.

g.530 Beautiful to Behold

blta na sdug

བཟླ་ན་སྤྱད།

—

Foremost in terms of insight among the followers of the buddha Prajñāna-vihāsasvara.

g.531 Beautiful to Behold

blta sdug

བཟླ་སྤྱད།

—

Son of the buddha Anavanata.

g.532 Beautiful to Behold

blta sdug

བཟླ་སྤྱད།

—

Father of the buddha Candrodgata.

g.533 Beautiful to Behold

blta na sdug

བཟླ་ན་སྤྱད།

—

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

བཟླ་ན་སྤྱད།

—

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

བཟུ་ན་མཛེས།

—

Birthplace of the buddha Kṛtavarman.

g.536 Beautiful to See

blta na sdug

བཟུ་ན་སྤྱག།

—

Birthplace of the buddha Anihata.

g.537 Beautiful to See

blta na sdug pa

བཟུ་ན་སྤྱག་པ།

—

Birthplace of the buddha Sumanas.

g.538 Beautiful Tone

gdangs snyan ma

གདངས་སྒྲན་མ།

—

Mother of the buddha Ghoṣadatta.

g.539 Beautiful Tones

sgra snyan pa dag grag

སྒྲ་སྒྲན་པ་དག་གྲག།

—

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་སྒྲུབ་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་མངོས།

—

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

མངོས་པར་སྤྲས།

—

Birthplace of the buddha Parvatendra.

g.551 Beautifully Purified

mdzes par sbyangs

མངོས་པར་སྦྱངས།

—

Birthplace of the buddha Kṛtāntadarśin.

g.552 Beautifully Worshipped

mdzes par mchod

མངོས་པར་མཆོད།

—

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

འཇིག་རྟེན་ཐམས་ཅད་ན་མཛེས་པ།

—

Son of the buddha Devasūrya.

g.562 Beauty Joy

mdzes dga' ma

མཛེས་དག་འཇམ།

—

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་བཞུས་པ།

—

Birthplace of the buddha Upakāragati.

g.565 Beheld by Love

byams pas bltas

བྱམས་པས་བཞུས།

—

Birthplace of the buddha Akṣobhya.

g.566 Beheld by the Astute

mdzangs pas bltas

མཛེངས་པས་བཞུས།

—

Birthplace of the buddha Matimat.

g.567 Beheld by the Noble

'phags pas bltas

འཕགས་པས་བཞུས།

—

Birthplace of the buddha Rṣīndra.

g.568 Beheld by the Noble

'phags pas bltas

འཕགས་པས་བཞུས།

—

Birthplace of the buddha Samadhyāyin.

g.569 Beholder of the Ends of Existence

srid pa'i mtha' gzigs pa po

སྤྱིད་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་ལྟ།

—

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

bsgom pa'i bdag nyid

བསྐྱེལ་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'

རྣམ་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་ལྡན་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 Siṃhadvaja.

g.591 Bent

khum

ཁུམ།

—

Attendant of the buddha Śaśivaktra.

g.592 Beryl Essence

bai dUr+ya'i snying po

བེ་རུ་ཐུའི་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་རུ་ཐུའི་སྙིང་པོ།

—

Attendant of the buddha Rāhu.

- g.594 Beryl Essence
bai dUr+ya'i snying po
 བེ་རུ་ཐུ་འི་སྙིང་པོ།
 —
 Son of the buddha Anupamarāṣṭra.
- g.595 Beryl Essence
bai dUr+ya'i snying po
 བེ་རུ་ཐུ་འི་སྙིང་པོ།
 —
 Father of the buddha Ratnaruta.
- g.596 Beryl Essence
bai dUr+ya yi snying po
 བེ་རུ་ཐུ་ཡི་སྙིང་པོ།
 —
 Mother of the buddha Padmagarbha.
- g.597 Beryl Light
bai dUr+ya'i 'od
 བེ་རུ་ཐུ་འི་འོད།
 —
 Mother of the buddha Suvarṇottama.
- g.598 Beryl Light
bai dUr+ya'i 'od
 བེ་རུ་ཐུ་འི་འོད།
 —
 Birthplace of the thus-gone Raśmi
- g.599 Best of Jewels
rin po che'i mchog
 རིན་པོ་ཆེ་འི་མཆོག།
 —
 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

བློ་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་སྙོང་།
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་སྙོང་།
bhadrapāla
 A bodhisattva present in the circle around Śākyamuni.
- g.610 **Bhadravaktra**
zhal bzangs
 ཞལ་བཟངས།
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་རྟ།

bhāgīrathi

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་དྭ་ཇ།

—

Foremost in terms of insight among the followers of the buddha Kāśyapa.

g.616 Bhāradvāja

b+ha ra dwA dza

བྷ་ར་དྭ་ཇ།

bhāradvāja

A brahmin who scolded the Buddha but subsequently became a monk.

g.617 Bharata

bha ra ta

ཕྱ་ར་ཏ།

bharata

Foremost in terms of insight among the followers of the buddha Jñānakrama.

g.618 Bhargavajra

bhar ga rdo rje

ཕྱར་གའོ་རྟེ།

—

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

ཁྱོ་བ་བཙོམ།

bhasmakrodha

The 653rd buddha in the first list, 652nd in the second list, and 644th in the third list.

g.620 Bhavāntadarśin

srid mtha' gzigs pa

སྤྲོ་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' gzigs

སྤྲོ་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

སྤྲོ་མཐའ་ནོར་བུའི་སྤྱོས།

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 **Bhavatrṣṇāmālaprahīṇa**

srid pa'i sred pa dri ma spangs pa

སྲིད་པའི་སྲིད་པ་དྲི་མ་སྤངས་པ།

bhavatrṣṇāmālaprahīṇa

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་ཏོག

—

Buddha in the presence of whom the buddha Maṇivajra (281 according to the third enumeration) first gave rise to the mind of awakening.

g.629 Blazing Intelligence

blo gros 'bar ba

སྒོ་གྲུ་འབར་བ།

—

Foremost in terms of insight among the followers of the buddha Anantavikrāmin

g.630 Blazing Intelligence

blo 'bar

སྒོ་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་རྒྱབས།

—

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 Brahmaghoṣa.

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 gzigs

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་མཛོན་པར་ཤེས་པའི་མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པ།

—

Father of the buddha Prajñādatṭa.

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་སྒྲོམ་བ་རྣམ་པར་གཏོན་མི་བའི་མེ་ཏོག་ཀུན་ཏུ་རྒྱས་པ།

—

Attendant of the buddha Sulocana.

g.663 Blooming Flowers

me tog legs rgyas

མེ་རྟོག་ལེགས་རྒྱས།

—

Son of the buddha Ratnatejas.

g.664 Blooming Flowers

me tog rgyas pa

མེ་རྟོག་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་རྟོག་ཁ་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་རྟོག་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་ཆུབ་བྱུང་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་ཆུབ་བྱུང་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་ཆུབ་ཡན་ལག་མེ་ཏོ།

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

ཆུ་བོའི་རྒྱལ་པོ་སུམ་བུ་སངས་ཀའི་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་རྒོལ་བ་རྣམ་པར་འཛིག་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

ཆངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

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

g.681 Brahmā

tshangs pa

ཆངས་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

ཆངས་པ།

—

Father of the buddha Brahmadata.

g.683 Brahmā

tshangs pa lha

ཆངས་པ་ལྷ།

—

Son of the buddha Brahmaketu.

g.684 Brahmā

tshangs pa

ཆངས་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་རྟག

—

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་སྒྱིན།

—

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 Lokottīra.

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 Brahmaghoṣa.

g.706 **Brahmā Master**

tshangs pa'i bla ma

ཚངས་པའི་བླ་མ།

—

Father of the buddha Brahmaghoṣa.

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 Brahmaghoṣa.

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 Prabhāsthitalkalpa.

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 Arthadarśin.

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་མཆོད་རྟེན།

—

Mother of the buddha Dharmabala.

g.723 Brahmā Stūpa

mchod rten

མཆོད་རྟེན།

—

Mother of the buddha Arthabuddhi.

g.724 Brahmā Superior

tshangs pa 'phags

ཚངས་པ་འཕགས།

—

Foremost in terms of insight among the followers of the buddha Devarāja.

g.725 Brahmā Supreme

tshangs mchog

ཚངས་མཆོག།

—

Mother of the buddha Vidumati.

g.726 Brahmā Sustenance

tshangs lto

ཚངས་ལྷོ།

—

Father of the buddha Guṇendradeva.

g.727 Brahmā Victory

tshangs rgyal

ཚངས་ཀྱིས།

—

Mother of the buddha Krakucchanda.

g.728 **Brahmā View**

tshangs pa rnam par lta

ཚངས་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་བ།

—

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 gshegs

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 gshegs

ཚངས་པར་གཤེགས།

brahmagāmin

The 670th buddha in the first list, 669th in the second list, and 661st in the third list.

g.736 Brahmaghoṣa

tshangs pa'i dbyangs

ཚངས་པའི་དབྱངས།

brahmaghoṣa

The 42nd buddha in the first list, 42nd in the second list, and 43rd in the third list.

g.737 Brahmaghoṣa

tshangs dbyangs

ཚངས་དབྱངས།

brahmaghoṣa

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་ཏོག

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་ཏོག

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 Lokottīrṇa.

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

སྔ་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་ལྷ་བ་འི་མ་མེད་པའི་དཔལ་གྱི་སྙིང་པོ་གཟི་བརྟི།

—

A buddha of the past.

g.756 Bright Jewels

rin po che sna tshogs

རིན་པོ་ཆེ་སྣ་ཚྭ་གས།

—

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

སྟོན་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 Sūtīrtha (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 Siṃhadvaja.

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་བྲོས།

—

Mother of the buddha Siṃhacandra.

g.777 Buddha Melody

sangs rgyas dbyangs

སངས་རྒྱས་དབྱངས།

—

Mother of the buddha Mokṣadhvaḥ.

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་ཐུབ་ལྷོ་བློས།

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་སྤྱེག།

—

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

རྣམ་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་དགའ་བེའུ།

—

Foremost in terms of insight among the followers of the buddha
Guṇasāgara.

g.785 Call of Gentle Melody

nga ro 'jam pa'i dbyangs

ངར་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་ངར།

—

Mother of the buddha Susthita.

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

ཇཱ་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

ཇཱ་བ།

candra

The 216th buddha in the first list, 215th in the second list, and 215th in the third list.

g.803 Candra

zla ba

ཇཱ་བ།

candra

The 270th buddha in the first list, 269th in the second list, and 269th in the third list.

g.804 Candra

zla ba

ཇཱ་བ།

candra

The 327th buddha in the first list, 326th in the second list, and 321st in the third list.

g.805 Candra

zla ba

ཇཱ་བ།

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་བཤེས་

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་བཤེས་

candra

Former name of the buddha Nāgaprabhāsa (162 according to the third enumeration).

g.808 Candrānana

zla ba'i zhal

ཇམ་བཤེས་ལྷ་མོ་

candrānana

The 774th buddha in the first list, 773rd in the second list, and 763rd in the third list.

g.809 Candraprabha

zla 'od

ཇམ་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

ཇམ་འོད་

candraprabha

A bodhisattva who gave away his eyes to satisfy a bird.

g.811 Candrapradīpa

zla sgron

ཇམ་སྒྲོན་

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་ལྷེ།

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་ལྟར་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་སྤུབ་སྤུབ།

—

Mother of the buddha Vajrasaṃhata.

g.819 Capable Strength

stobs thub

སྟོབས་སྤུབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gandhahastin.

g.820 Capable Tamer

thub thul

སྤུབ་སྤུལ།

—

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 Cāraṇaprasanna

spyod gsal

སྟོད་གསལ།

cāraṇaprasanna

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 Cāritraka

spyod par ldan

སྟོད་པར་ལྷན།

cāritraka

The 892nd buddha in the first list, 891st in the second list, and 882nd in the third list.

g.826 Cāritratīrtha

spyod pa'i stegs

སྟོད་པའི་སྟེགས།

cāritratīrtha

The 834th buddha in the first list, 833rd in the second list, and 823rd in the third list.

g.827 Cārulocana

spyan mdzes

སྟོན་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་དབུས།

—

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་ཆུབ་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 rnam 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

rnam 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

པད་མ་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་བློ་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

དེས་པར་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Ūṇāvat.

g.846 Certain Sight

nges mthong

དེས་མཐོང་།

—

Son of the buddha Vigatabhaya.

g.847 Certain Wisdom

ye shes nges

ཡེ་ཤེས་དེས།

—

Attendant of the buddha Anindita.

g.848 Certain Wisdom

ye shes rnam par nges

ཡེ་ཤེས་རྣམ་པར་དེས།

—

Birthplace of the buddha Suvrata.

g.849 Certain Worship

mchod par nges

མཚོད་པར་དེས།

—

Birthplace of the buddha Vinīscitamati.

g.850 Certainly Fierce

drag shul nges

དྲག་ལུ་དེས།

—

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

བློའི་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

འགོ་བ་ཐམས་ཅད་མི་འབྱུང་བར་གྱུར་པ།

—

Son of the buddha Sthitagandha.

g.857 Cetana

tshe ta na

ཙེ་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་བརྗེ།

—

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་སྦྱེས།

—

Attendant of the buddha Lokapriya.

g.869 Child of Happiness

bde gnas phrug gu sdug

བདེགནས་ཕྱག་གུ་སྤྱག་

—

Foremost in terms of miraculous abilities among the followers of the buddha Bahudevaghuṣṭa.

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

རྒྱལ་པོའི་ངང་སྲོང་ཕྱག་གུ་

—

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་འཐོར་བའི་གཟི་བརྗིད་ཕྱག་གུ་

—

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་ལྷ་འི་བུ།

—

Son of the buddha Bhavapuṣpa.

g.876 Circular Movement

dkyil 'khor 'gro

དཀྱིལ་འཁོར་འགོ།

—

Mother of the buddha Siṃhagati.

g.877 Cīrṇabuddhi

blo sbyangs

ལྷོ་སྤངས།

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་སྒྲ་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་གཏི་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་གཏི་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་མཆོག་གསལ་བ།

—

Foremost in terms of insight among the followers of the buddha Pradānakīrti.

g.885 Class Possessor

rigs ldan

རིགས་ལྷན།

—

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

སྟོད་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

ཕྱགས་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

སྟན་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

སྤྱལ་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

སློ་བྱོ་ས་གསལ་བ།

—

Son of the buddha Rāhubhadra.

g.904 Clear Intelligence

blo gros gsal

སློ་བྱོ་ས་གསལ།

—

Foremost in terms of insight among the followers of the buddha Priyaṅgama.

g.905 Clear Intelligence

blo gsal

སློ་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

སློ་བྱོ་ས་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

སློ་བྱོ་ས་གསལ།

—

Mother of the buddha Ratnavyūha.

g.908 Clear Intelligence and Merit

blo gros bsod nams gsal

སློ་བྱོ་ས་བསོད་ནམས་གསལ།

—

Father of the buddha Śrī.

g.909 Clear Intelligence of Vast Vision

mithong chen blo gros gsal

མཐོང་ཆེན་བློ་གྲོས་གསལ།

—

Attendant of the buddha Cāritraka.

g.910 Clear Jewels

rin chen gsal

རིན་ཆེན་གསལ།

—

Birthplace of the buddha Maṇivīśuddha.

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

nam grol gsal

ནམ་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

སྒྲོ་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

སྒྲོ་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 Śaśin.

g.926 Clear Mind

blo gsal

སྣོ་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

སྣོ་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

དྲན་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་ལྡན་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 Siṃhadvaja (66 according to the third enumeration) first gave rise to the mind of awakening.

g.933 Clear Sage

drang strong gsal

དང་སྟོང་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་ལྡན་མཐོང་།

—

Mother of the buddha Laḍitakrama.

g.935 Clear Speech

smra ba gsal

སྟེ་བ་གསལ།

—

Foremost in terms of insight among the followers of the buddha Prasannabuddhi.

g.936 Clear Strength

stobs gsal

སྟོབས་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་མཆོག་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Mānājaha.

g.938 Clear Teacher

ston pa gsal

སྟོན་པ་གསལ།

—

Foremost in terms of insight among the followers of the buddha
Kalyāṇacūḍa.

g.939 Clear Teacher

ston pa gsal

སྟོན་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

སྟེན་བ་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

ལྟ་བ་གསལ།

—

Son of the buddha Dharmakūṭa.

g.947 Clear View

lta ba gsal

ལྟ་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

འབྱོར་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

དགྲ་བཅོམ་གསལ།

—

Attendant of the buddha Arhatkīrti.

g.955 Close Attention

nyer sems

ཉེ་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

སྤྲིན།

—

Son of the buddha Velāmarāja.

g.958 Cloud Bearer

sprin ldan ma

སྤྲིན་ལྷན་མ།

—

Mother of the buddha Pramodyakīrti.

g.959 Cloud Bearer

sprin ldan ma

སྤྲིན་ལྷན་མ།

—

Mother of the buddha Manujacandra.

g.960 Cloud Bearer

sprin ldan

སྤྲིན་ལྷན།

—

Attendant of the buddha Supraṇaṣṭamoha.

g.961 Cloud Bearer

sprin ldan

སྤྲིན་ལྷན།

—

Son of the buddha Sāra.

g.962 Cloud Bearer

sprin ldan

སྤྲིན་ལྷན།

—

Attendant of the buddha Prajñāgati.

g.963 Cloud Bearer

sprin ldan

སྤྲིན་ལྷན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃha.

g.964 Cloud Melody

sprin gyi dbyangs

སྤྲིན་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

སྤྲིན་གྱི་དབྱངས།

—

Buddha in the presence of whom the buddha Sucīṇavipāka (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་སྤྲིན།

—

Birthplace of the buddha Vibodhana.

g.967 Cluster of Forms

gzugs brtsegs pa

གཞུགས་བརྟེན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Kṛtavarman.

g.968 Cluster of Parasols

gdugs sde

གདུགས་སྒྲེ།

—

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

སྤྲོས་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་ཟེལ་གྱིས་མི་ནོན་ཞིང་བདུད་ཀྱི་དཔུང་རབ་དུ་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'

ཆོས་ཀྱི་མར་མེ་སྐར་མདའ།

—

Son of the buddha Smṛtindra.

g.972 Compassionate Concern

bsam pa snying rje can

བསམ་པ་སྙིང་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 Dharmesvara (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་འཐད།

—

Birthplace of the buddha Sukhita.

g.978 Compelling Vision

yid 'thad gzig

ཡིད་འཐད་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

སྤྱོད་པ་བརྟེན་པ།

—

Foremost in terms of insight among the followers of the buddha Arthasiddhi.

g.980 Compiled Merit

bsod nams brtsegs pa

བསོད་ནམས་བརྟེན་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

mtshu rtsal tshang ba

མཐུ་རྩ་ལ་ཚང་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Anupamarāṣṭra.

g.985 Concealed Divinity

lha sbed

ལྷ་སྤེད།

—

Son of the buddha Āryastuta.

g.986 Concealed Faculties

dbang po sbas

དབང་པོ་སྤེས།

—

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་སྤེད།

—

Foremost in terms of insight among the followers of the buddha Cāritraka.

g.988 Concealed Infinity

mtsha' yas sbed

མཐའ་ཡས་སྤེད།

—

Father of the buddha Āryastuta.

g.989 Concealed Jewel Splendor

rin chen gzi brjid kun tu sbed

རིན་ཆེན་གཟི་བརྟིན་ཀུན་ཏུ་སྤེད།

—

Father of the buddha Mārakṣayaṃkara.

g.990 Concealer

sbed pa po

སྟེན་པ་པོ།

—

Son of the buddha Sūthita.

g.991 concentration

bsam gtan

བསམ་གཏན།

dhyāna

Definition from the 84000 Glossary of Terms:

Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.992 Concentration

yid 'dzin

ཡིད་འཛིན།

—

Son of the buddha Siṃhagati.

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

སྟོན་པ།

—

Foremost in terms of insight among the followers of the buddha Mati.

g.995 Conduct

spyod pa

སྟོན་པ།

—

Foremost in terms of insight among the followers of the buddha Jñānin.

g.996 Conduct Free from Delusion

spyod pa ma 'khrul

སྟོན་པ་མ་འཁྱུལ།

—

Mother of the buddha Madaprahīṇa.

g.997 Conquering the Enemy

pha rol gyi tshogs 'joms pa

ཕ་རོལ་གྱི་ཚྲགས་འཛོམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mañivajra.

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

རྒྱལ།

—

Son of the buddha Nakṣatrarāja.

g.1000 Conqueror

rgyal ba

རྒྱལ་བ།

—

Father of the buddha Vairocana.

g.1001 Conqueror

rgyal

རྒྱལ་

—

Attendant of the buddha Vigatabhaya.

g.1002 Conqueror

rgyal

རྒྱལ་

—

Attendant of the buddha Ratnakīrti.

g.1003 Conqueror

rgyal ba

རྒྱལ་བ་

—

Son of the buddha Vibhrājacchattra.

g.1004 Conqueror

rgyal ba

རྒྱལ་བ་

—

Attendant of the buddha Ratnadeva.

g.1005 Conqueror

rab tu 'joms

རབ་རྩ་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་འཇོམས་པ།

—

Foremost in terms of insight among the followers of the buddha Gaṇimuktirāja.

g.1009 Conqueror of the Māras

bdud zil gnon pa

བདུད་ཟེལ་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་བུ།

—

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 Uttirṇaśoka.

g.1015 Constant Joy

rtaḡ tu dga'

རྟག་ཏུ་དགའ།

—

Birthplace of the buddha Lokottirṇa.

g.1016 Constant Joy

rtaḡ tu dga'

རྟག་ཏུ་དགའ།

—

Birthplace of the buddha Cīrṇaprabha.

g.1017 Constant Light

'od ni rtaḡ pa

འོད་ནི་རྟག་པ།

—

Birthplace of the buddha Ugraprabha.

g.1018 Constant Light

'od rtaḡ

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

rtag tu mthong

རྟག་ཏུ་མཐོང་།

—

Birthplace of the buddha Vidyutketu.

g.1024 Constant View

rtag tu blta ba

རྟག་ཏུ་བཞུ་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

གླིང་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་སྐུར་མ།

—

Mother of the buddha Mahātejas.

g.1031 correct abandonments

yang dag par spong ba

ཡང་དག་པར་སྦྱང་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་ལྷན།

—

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་དེ།

—

Foremost in terms of insight among the followers of the buddha Gaṇin.

g.1036 Craving the Supreme

mchog sred

མཚོག་སྤེད།

—

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་སྤྱུལ་ཞིང་གསལ་བ་རབ་དུ་བརྒྱན་པ།

—

Birthplace of the buddha Jñānaprāpta.

g.1038 Created by Gods

lha yis sprul

ལྷ་ཡིས་སྤྱུལ།

—

Birthplace of the buddha Atyuccagāmin.

g.1039 Creator

skrun mdzad

སྤྱོད་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

རྟོག

—

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 Padmakōśa.

g.1046 Crest

tog

ཏོག

—

Father of the buddha Vidhijña.

g.1047 Crest

tog

དོག

—

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

དོག་གི་རྒྱལ་མཚན།

—

Father of the buddha Prabhākara.

g.1049 Crest Banner

tog gi rgyal mtshan

དོག་གི་རྒྱལ་མཚན།

—

Mother of the buddha Satyaketu.

g.1050 Crest Banner

tog gi rgyal mtshan

དོག་གི་རྒྱལ་མཚན།

—

Father of the buddha Vimuktaketu.

g.1051 Crest Banner

tog gi rgyal mtshan

དོག་གི་རྒྱལ་མཚན།

—

Foremost in terms of insight among the followers of the buddha Prabhākośa.

g.1052 Crest Banner

tog gi rgyal mtshan

དོག་གི་རྒྱལ་མཚན།

—

Son of the buddha Vimuktacūḍa.

g.1053 Crest Banner

tog gi rgyal mtshan

དོག་གི་རྒྱལ་མཚན།

—

Foremost in terms of insight among the followers of the buddha Sughoṣa.

g.1054 Crest Banner

tog gi rgyal mtshan

དོག་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་དོག་གི་རྒྱལ་མཚན།

—

Attendant of the buddha Ojastejas.

g.1056 Crest Banner of Merit

bsod nams tog gi rgyal mtshan

བསོད་ནམས་དོག་གི་རྒྱལ་མཚན།

—

Birthplace of the buddha Dharmabala.

g.1057 Crest Follower

tog 'brangs

དོག་འབྲངས།

—

Mother of the buddha Keturāṣṭra.

g.1058 Crest Lamp

sgron ma'i tog

སྒྲོན་མའི་དོག་

—

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་རྟོག

—

Foremost in terms of insight among the followers of the buddha Sumedhas.

g.1066 Crest of Excellence

bzang po'i tog

བཟང་པོའི་རྟོག

—

Foremost in terms of insight among the followers of the buddha Amitāyus.

g.1067 Crest of Excellence

bzang po'i tog

བཟང་པོའི་རྟོག

—

Foremost in terms of insight among the followers of the buddha Anindita.

g.1068 Crest of Excellence

tog bzang

རྟོག་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 Uttīrṇaśoka.

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

མཆོད་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་ཆེ་འི་རྟོག

—

Foremost in terms of insight among the followers of the buddha Ūṇāvat.

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

བློ་གྲོས་རྟོག

—

Mother of the buddha Druma.

g.1081 Crest of Intelligence

blo gros tog

བློ་གྲོས་རྟོག

—

Mother of the buddha Mahāraśmi.

g.1082 Crest of Intelligence

blo gros tog

བློ་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་ཏོག

—

Father of the buddha Ketudhvaja.

g.1090 Crest of Meritorious Intelligence

blo gros bsod nams tog

བློ་གྲོས་བསོད་ནམས་ཏོག

—

Mother of the buddha Mānajaha.

g.1091 Crest of Nectar Essence

bdud rtsi'i bcud kyi tog

བདུད་རྩི་བུཌ་གྱི་ཏོག

—

Foremost in terms of insight among the followers of the buddha Dhārmika.

g.1092 Crest of Power

tog mthu

ཏོག་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་ཏོག

—

Foremost in terms of miraculous abilities among the followers of the buddha
Subuddhi.

g.1094 Crest of Qualities

yon tan tog

ཡོན་ཏན་ཏོག

—

Father of the buddha Guṇaratna.

g.1095 Crest of Qualities

yon tan tog

ཡོན་ཏན་རྟོག

—

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་རྟོག

—

Birthplace of the buddha Viśvadeva.

g.1097 Crest of Supreme Excellence

bzang mchog tog

བཟང་མཆོག་རྟོག

—

Son of the buddha Vaiḍūryagarbha.

g.1098 Crest of Supreme Excellence

bzang mchog tog

བཟང་མཆོག་རྟོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃhasvara.

g.1099 Crest of Supreme Light

tog mchog 'od

རྟོག་མཆོག་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

སྤོབས་པ་མཐའ་ཡས་པའི་ཡོན་ཏན་རྟོག་གི་རྒྱལ་མཆོན།

—

A Dharma teacher.

g.1101 Crest of the Child of the Wealth God

nor lha'i bu tog

ནོར་ལྷ་འི་བུ་རྟོག

—

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་ལྷ་འི་བུ་རྟོག

—

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་ཀྱི་རྟོག

—

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

ཆོས་རིན་པོ་ཆེ་འི་རྟོག

—

Son of the buddha Dharmadatta.

g.1105 Crest of the Riches of Merit

bsod nams 'byor pa'i tog

བསོད་ནམས་འབྱོར་པ་འི་རྟོག

—

Father of the buddha Kṣatriya.

g.1106 Crest of Truth

bden pa'i tog

བདེན་པ་འི་རྟོག

—

Birthplace of the buddha Satyarāśi.

g.1107 Crest of Universal Light

kun tu gsal ba tog

ཀུན་ཏུ་གསལ་བ་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

རྟོག་ལྷན།

—

Attendant of the buddha Utpala.

g.1111 Crest Possessor

tog ldan

རྟོག་ལྷན།

—

Son of the buddha Siṃhavikrāmin.

g.1112 Crest Possessor

tog ldan

རྟོག་ལྷན།

—

Son of the buddha Matimat.

g.1113 Crest Roar

tog gi nga ro

རྟོག་གི་ངར།

—

Father of the buddha Keturāṣṭra.

g.1114 Crested Ruler Banner

dbang po'i rgyal mtshan tog

དབང་པོའི་རྒྱལ་མཚན་རྟོག་

—

Foremost in terms of insight among the followers of the buddha Deveśvara.

g.1115 Crossing the Swamp

'dam las brgal

འདམ་ལས་བརྒལ།

—

Foremost in terms of insight among the followers of the buddha Gandhahastin.

g.1116 Crossing the Swamp

'dam las rgal ba

འདམ་ལས་རྒལ་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

གྲོང་ཁྱེར་རྟོག་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་རྟོག་

—

Son of the buddha Śrīdeva.

g.1124 Crown Vajra

gtsug gi rdo rje

གཙུག་གི་རོ་རྒྱེ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Brahmā.

g.1125 Crusher

'joms byed

འཛོམས་བྱེད།

—

Son of the buddha Sumati.

g.1126 Crusher of Attacks

phas kyi rgol ba 'joms pa

ཕས་ཀྱི་རྒོལ་བ་འཛོམས་པ།

—

Foremost in terms of insight among the followers of the buddha Jayanandin.

g.1127 Crusher of Doubts

the tshom 'joms

ཐེ་ཚོམ་འཛོམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Tiṣya.

g.1128 Crusher of Existence

srid pa 'joms

སྤྲེད་པ་འཛོམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Tejasrabha.

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་ངའོ།

—

Mother of the buddha Sṃha.

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་བསྐྱེམས།

—

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་བསྐྱེམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Abhijñāketu.

g.1135 Cultivator

sgom byed

སྒྲུ་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

སྤྲིཔ་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་མཆོག

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

འཆི་བ་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 Simhahasta.

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་བསྐྱོ་བ།

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 (*punya*) 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

སྒྲིལ་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

སྒྲིལ་བ་ཕུང་བྱེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sumati.

g.1153 Defeater of Attacks

rgol ba 'joms

སྒྲིལ་བ་འཇོམས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śrī.

g.1154 Defeater of Attacks

rgol ba tshar gcod

སྒྲིལ་བ་ཚར་གཅོད།

—

Foremost in terms of insight among the followers of the buddha Sarvārtha-darśin.

g.1155 Defeater of Attacks

rgol ba tshar gcod

སྒྲིལ་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

སྒྲིལ་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་འཛོམས་པ།

—

Foremost in terms of insight among the followers of the buddha Pratimaṇḍita.

g.1158 Defeater of the Enemy

dgra 'joms pa

དགྲ་འཛོམས་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་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇatejas.

g.1161 Defeating the Enemy

dgra bcom ldan

དགྲ་བཙེམ་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 Suviniścītārtha.

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་དགྱེས།

—

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་དགྱེས།

—

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་སྤྱག

—

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་སྟུག

—

Attendant of the buddha Ratnābhacandra.

g.1194 Delightful Eye

mig sdug

མིག་སྟུག

—

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་ཏོག།

—

Mother of the buddha Viśvadeva.

g.1199 Delightful Fragrance

yid 'ong spos

ཡིད་འོང་སྤྲོས།

—

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་བློ་བྲོས།

—

Mother of the buddha Anihata.

g.1206 Delightful Joy

snyan par dgyes

སྙན་པར་དགྱེས།

—

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་སྡུག

—

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་སྟན།

—

Attendant of the buddha Aridama.

g.1216 Delightful Melody

gdangs snyan

གདངས་སྟན།

—

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་སྟན་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་ཟླ་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་འགྲོ།

—

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་རྒྱུ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Pratimaṇḍita.

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་ངར།

—

Mother of the buddha Siddhārtha.

g.1248 Delightful Roar

yid du 'ong ba'i nga ro

ཡིད་དུ་འོང་བའི་ངར།

—

Attendant of the buddha Ūṇāvat.

g.1249 Delightful Roar

yid du 'ong ba'i nga ro

ཡིད་དུ་འོང་བའི་ངར།

—

Son of the buddha Anindita.

g.1250 Delightful Roar

nga ro snyan

ངར་སྒྲུག།

—

Foremost in terms of insight among the followers of the buddha Rāhudeva.

g.1251 Delightful Roar

nga ro snyan

ངར་སྒྲུག།

—

Mother of the buddha Daśavaśa.

g.1252 Delightful Sage

drang strong sdug pa

དང་སྒྲོང་སྐྱུག་པ།

—

Son of the buddha Jñānābhibhū.

g.1253 Delightful Sight

sdug mthong

སྐྱུག་མཐོང་།

—

Father of the buddha Kusumaraśmi.

g.1254 Delightful Sight

mthong dga'

མཐོང་དགའ།

—

Foremost in terms of insight among the followers of the buddha Ananta-pratibhānaketu.

g.1255 Delightful Sight

mthong 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

སྟན་པར་སྟེ།

—

Mother of the buddha Sudarśana.

g.1259 Delightful Speech

snyan par smra

སྟན་པར་སྟེ།

—

Son of the buddha Ratnaprabha.

g.1260 Delightful Speech

snyan par smra

སྟན་པར་སྟེ།

—

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 Avabhāśadarśin.

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

བཟུ་ན་སྤུག

—

Foremost in terms of insight among the followers of the buddha Hutārci.

g.1268 Delightful to Behold

blta na sdug pa

བཟླ་ན་སྤྱག་པ།

—

Attendant of the buddha Jñānarāja.

g.1269 Delightful to Behold

blta na yid du 'ong ba

བཟླ་ན་ཡིད་དུ་འོང་བ།

—

Birthplace of the buddha Mahita.

g.1270 Delightful to Behold

lta na sdug

ལྷ་ན་སྤྱག་

—

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'

སྒྲིབ་པར་དགའ།

—

Son of the buddha Satyaketu.

g.1273 Delightful to Hear

snyan par dga'

སྒྲིབ་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་སྤྱག་

—

Birthplace of the buddha Netra.

g.1278 Delightful Tone

sgra snyan pa

སྒ་སྟན་པ།

—

Foremost in terms of insight among the followers of the buddha Anantarati-kīrti.

g.1279 Delightful Tones

gdangs snyan

གདངས་སྟན།

—

Mother of the buddha Mañjughoṣa.

g.1280 Delightful Tones

gdangs snyan pa

གདངས་སྒྲོན་པ།

—

Foremost in terms of insight among the followers of the buddha Amitasvara.

g.1281 Delightful Tones

gdangs snyan pa

གདངས་སྒྲོན་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

སྤུག་པར་རྣམ་པར་ལྟ།

—

Birthplace of the buddha Ojodhārin.

g.1284 Delightful Vision

dgyes par gzigs

དགྱེས་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་སྒྲུབ།

—

Son of the buddha Daśavaśa.

g.1286 Delightful Words

tshig snyan

ཚོག་སྒྲུབ།

—

Foremost in terms of insight among the followers of the buddha Pradīpa.

g.1287 Delightful Words

tshig snyan

ཚོག་སྒྲུབ།

—

Son of the buddha Sudatta.

g.1288 Delighting in All

thams cad dgyes pa po

ཐམས་ཅད་དགྱེས་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་དགྱེས།

—

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་དགྱེས།

—

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 Puṣpaketu.

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'

སྤྱོད་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་དགྱེས།

—

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་དགྱེས།

—

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་དགྱེས།

—

Buddha in the presence of whom the buddha Rddhiketu (899 according to the third enumeration) first gave rise to the mind of awakening.

g.1303 Delighting in Merit

bsod nams dgyes

བསོད་ནམས་དབྱེས།

—

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་དབྱེས་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'

ཇོག་དགའ།

—

Attendant of the buddha Raśmi.

g.1308 Delighting in Teaching

ston par dgyes

སྟོན་པར་དབྱེས།

—

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་དགྱེས།

—

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་དགྱེས་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་དགྱེས།

—

Buddha in the presence of whom the buddha Maṇicaraṇa (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་བླ་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
Maṇiprabha.

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་དགྱེས།

—

Foremost in terms of insight among the followers of the buddha Saṃjaya.

g.1327 Delighting the Noble

'phags pa dgyes

འཕགས་པ་དགྱེས།

—

Attendant of the buddha Puruṣadatta.

g.1328 Delighting the Noble

'phags dgyes byed

འཕགས་དགྱེས་བྱེད།

—

Mother of the buddha Sudatta.

g.1329 Delighting the Noble

'phags dgyes

འཕགས་དགྱེས།

—

Attendant of the buddha Guṇendradeva.

g.1330 Delighting the Worthy Ones

dgra bcom dgyes

དགྲ་བཙུག་དགྱེས།

—

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་འབྱུང་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 Uttīrṇaśoka.

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་འབྱུང་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 bsalad

ཕྱོགས་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

རྒོལ་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་རུ་འཇོམས་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་འཇོམས་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་འཛུམས།

—

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་འཛུམས།

—

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་འཛུམས།

—

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་འཛིག་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་རྒྱལ་ས་རྒྱལ་པར་འཛིན་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
Prabhāsthita kalpa.

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་སྤོང་།

—

Foremost in terms of insight among the followers of the buddha
Dharmesvara.

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

ལྷ་འི་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

ཕྱི་ལ་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 Kanakapārvata.

g.1372 Dharma

chos

ཚོས།

—

Father of the buddha Nāgākrama.

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

ཆས་ཀྱི་རྒྱལ་མཆོན།

—

Father of the buddha Simhadhvaja.

g.1381 Dharma Banner

chos kyi rgyal mtshan

ཆས་ཀྱི་རྒྱལ་མཆོན།

—

Son of the buddha Sārodgata.

g.1382 Dharma Banner

chos kyi rgyal mtshan

ཆས་ཀྱི་རྒྱལ་མཆོན།

—

Foremost in terms of insight among the followers of the buddha
Adbhutayaśas.

g.1383 Dharma Banner

chos kyi rgyal mtshan

ཆས་ཀྱི་རྒྱལ་མཆོན།

—

Birthplace of the buddha Vegadhārin.

g.1384 Dharma Banner

chos kyi rgyal mtshan

ཆས་ཀྱི་རྒྱལ་མཆོན།

—

Birthplace of the buddha Dharmapradīpākṣa.

g.1385 Dharma Deity

chos kyi lha

ཆས་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

ཆོས་ཀྱིས་རྣམ་པར་རོལ་པ།

—

Foremost in terms of insight among the followers of the buddha Jñānābhibhū.

g.1387 Dharma Divinity

chos kyi lha

ཆོས་ཀྱི་ལྷ།

—

Father of the buddha Praśāntagāmin.

g.1388 Dharma Excellence

chos bzang

ཆོས་བཟང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jaya.

g.1389 Dharma Excellence

chos bzang

ཆོས་བཟང་།

—

Son of the buddha Merudhvaja.

g.1390 Dharma Excellence

chos bzang

ཆོས་བཟང་།

—

Mother of the buddha Arhaddeva.

g.1391 Dharma Excellence

chos bzang

ཚཱ་བཟང་།

—

Son of the buddha Sudarśana.

g.1392 Dharma Fame

chos kyi grags pa

ཚཱ་གྱི་གྲགས་པ།

—

Attendant of the buddha Prajñākūṭa.

g.1393 Dharma Fame

chos grags

ཚཱ་གྲགས།

—

Foremost in terms of insight among the followers of the buddha Mokṣatejas.

g.1394 Dharma Flower

chos kyi me tog

ཚཱ་གྱི་མེ་དོག

—

Mother of the buddha Bodhyaṅgapuṣpa.

g.1395 Dharma Flower

chos kyi me tog

ཚཱ་གྱི་མེ་དོག

—

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

ཚཱ་གྱི་མེ་དོག

—

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

ཆོས་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

ཆོས་སྤྱིན།

—

Attendant of the buddha Vijitāvin.

g.1399 Dharma Gift

chos sbyin

ཆོས་སྤྱིན།

—

Son of the buddha Candra.

g.1400 Dharma Glory

chos dpal

ཆོས་དཔལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Aṅgaja.

g.1401 Dharma Glory

chos dpal

ཆོས་དཔལ།

—

Son of the buddha Jñānavara.

g.1402 Dharma God

chos lha

ཆོས་ལྷ།

—

Father of the buddha Śāntimati.

g.1403 Dharma Illumination

chos snang byed

ཚས་སྣང་བྱེད།

—

Birthplace of the buddha Meghadhvaja.

g.1404 Dharma Intelligence

chos kyi blo gros

ཚས་ཀྱི་བློ་གྲོས།

—

Mother of the buddha Priyaketu.

g.1405 Dharma Intelligence

chos kyi blo gros

ཚས་ཀྱི་བློ་གྲོས།

—

Buddha in the presence of whom the buddha Caranaprasanna (865 according to the third enumeration) first gave rise to the mind of awakening.

g.1406 Dharma Intelligence

chos kyi blo gros ma

ཚས་ཀྱི་བློ་གྲོས་མ།

—

Mother of the buddha Varuṇa.

g.1407 Dharma Intelligence

chos kyi blo gros

ཚས་ཀྱི་བློ་གྲོས།

—

Mother of the buddha Vimala.

g.1408 Dharma Intelligence

chos kyi blo gros ma

ཚས་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
Girikūṭaketu.

g.1414 Dharma Lamp

chos kyi sgron ma

ཚོས་ཀྱི་སྒྲོན་མ།

—

Son of the buddha Śuddhaprabha.

g.1415 Dharma Lamp

chos kyi sgron

ཆོས་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

ཆོས་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

ཆོས་གཙོ།

—

Attendant of the buddha Priyaṅgama.

g.1418 Dharma Light

chos 'od

ཆོས་འོད།

—

Foremost in terms of insight among the followers of the buddha Padma.

g.1419 Dharma Light

chos 'od

ཆོས་འོད།

—

Foremost in terms of insight among the followers of the buddha Atiyaśas.

g.1420 Dharma Light

chos kyi 'od

ཆོས་ཀྱི་འོད།

—

Mother of the buddha Dharaṇīśvara.

g.1421 Dharma Light

chos 'od

ཚེས་འོད།

—

Son of the buddha Ratnakrama.

g.1422 Dharma Light

chos kyi 'od

ཚེས་ཀྱི་འོད།

—

Foremost in terms of insight among the followers of the buddha Maṅgalin.

g.1423 Dharma Light

chos kyi 'od

ཚེས་ཀྱི་འོད།

—

Buddha in the presence of whom the buddha Pratimaṇḍitalocana (170 according to the third enumeration) first gave rise to the mind of awakening.

g.1424 Dharma Light

chos kyi 'od

ཚེས་ཀྱི་འོད།

—

Birthplace of the buddha Mahāraśmi.

g.1425 Dharma Master

chos kyi dbang phyug

ཚེས་ཀྱི་དབང་ཕྱུག

—

Mother of the buddha Vigatabhaya.

g.1426 Dharma Master

chos kyi dbang phyug

ཚེས་ཀྱི་དབང་ཕྱུག

—

Attendant of the buddha Merukūṭa.

g.1427 Dharma Melody

chos dbyangs

ཚས་དབྱངས།

—

Attendant of the buddha Satyarāśi.

g.1428 Dharma Meteor

chos kyi skar mda'

ཚས་ཀྱི་སྐར་མདའ།

—

Father of the buddha Deśāmūḍha.

g.1429 Dharma Mind

chos sems

ཚས་སེམས།

—

Attendant of the buddha Samṛddha.

g.1430 Dharma Mind

chos kyi blo

ཚས་ཀྱི་བློ།

—

Son of the buddha Indradhvaja.

g.1431 Dharma Mind

chos sems

ཚས་སེམས།

—

Foremost in terms of insight among the followers of the buddha Ratnavyūha.

g.1432 Dharma Miracle

chos kyi cho 'phrul

ཚས་ཀྱི་ཚལ་སྤྲུལ།

—

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་བརྟེགས།

—

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

ཚོས་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

ཚོས་མཐོང་།

—

Foremost in terms of insight among the followers of the buddha Pratimaṇḍitalocana.

g.1438 Dharma Perception

chos mthong

ཚོས་མཐོང་།

—

Foremost in terms of insight among the followers of the buddha Aśoka.

g.1439 Dharma Power

chos stobs

ཚས་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Kusuma.

g.1440 Dharma Protector

chos srung

ཚས་སྤྱང་།

—

Attendant of the buddha Balasena.

g.1441 Dharma Speaker

chos sgrogs

ཚས་སྟོགས།

—

Son of the buddha Dṛḍhakrama.

g.1442 Dharma Speaker

chos smra

ཚས་སྟླ།

—

Son of the buddha Vigatatamas.

g.1443 Dharma Splendor

chos kyi gzi brjid

ཚས་ཀྱི་གཟི་བརྟིང་།

—

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

ཚུལ་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṇya.

g.1446 Dharma Supremacy

chos kyi mchog ma

ཚུལ་གྱི་མཆོག་མ།

—

Foremost in terms of insight among the followers of the buddha Puṃgava.

g.1447 Dharma Teaching

chos kyi bstan pa

ཚུལ་གྱི་བསྟན་པ།

—

Birthplace of the buddha Dharmacandra.

g.1448 Dharma Treasury

chos kyi mdzod

ཚུལ་གྱི་མཛོད།

—

Attendant of the buddha Anihata.

g.1449 Dharma View

chos kyis blta

ཚུལ་གྱིས་བཞུ།

—

Foremost in terms of insight among the followers of the buddha Samantadarśin.

g.1450 Dharma View

chos kyi lta

ཚུལ་གྱི་ལྟ།

—

Birthplace of the buddha Madhurasvararāja.

g.1451 Dharma Wish

chos 'dod

ཚས་འདོད།

—

Foremost in terms of insight among the followers of the buddha Siṃhahanu.

g.1452 Dharma Wish

chos 'dod

ཚས་འདོད།

—

Son of the buddha Mañicandra.

g.1453 Dharmabala

chos kyi stobs

ཚས་ཀྱི་སྟོབས།

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་ལྷ།

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

ཚས་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

ཚས་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

ཆོས་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

ཆོས་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

ཆོས་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

ཆོས་སྒྲོན་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

ཆོས་སྒྲོན་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

ཆོས་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

ཆོས་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

ཆོས་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

ཆོས་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

ཆོས་ཀྱི་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

ཚས་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

ཚས་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་དགེས།

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་བཙུན།

—

Foremost in terms of insight among the followers of the buddha Rāhudeva.

g.1479 Dīpaṅkara

mar me mdzad

མར་མེ་མངོད།

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 Aśokaṛāṣṭra.

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

སྒོ་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་སྒོ།

—

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་སྒོ།

—

Foremost in terms of insight among the followers of the buddha Prabhākara.

g.1488 Discerning the Meaning

don dpyod

དོན་དཔྱད།

—

Father of the buddha Pūjya.

g.1489 Discernment

yid kyis dpyod

ཡིད་ཀྱིས་དཔྱད།

—

Foremost in terms of insight among the followers of the buddha Puṣpadatta.

g.1490 Discernment

sems brtags

མེས་པའི་བརྟག་པ།

—

Attendant of the buddha Ugratejas.

g.1491 Discipline of Liberation

thar pa'i brtul zhugs

ཐར་པའི་བརྟུལ་ཞུགས།

—

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

འགྲོས་མི་འཁྱིལ།

—

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

རྒོལ་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

ལྷ་ངན་སེལ།

—

Foremost in terms of insight among the followers of the buddha
Kusumanetra.

g.1503 Dispeller of Suffering

mya ngan sel

ལྷ་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 Siṃhagati.

g.1506 Dispeller of the Darkness of Suffering

mya ngan mun pa sel ba

ལྷ་ངན་སྤུན་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

མྱ་ངན་སེལ་བ་བག་ཚ་བ་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

སྟོབས་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་འབུམ་ཕྱག་བཀོད་པར་སྟངས་བ།

—

Birthplace of the buddha Sulocana.

g.1511 Dissimilar Eyes

mig mi 'thun pa

མིག་མི་འབྱུན་པ།

—

Son of the buddha Simhacandra.

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
Siṃhapārśva.

g.1513 Distinctive Attainment

khyad par thob

ཐོབ་པར་ཐོབ།

—

Mother of the buddha Anuddhata.

g.1514 Distinguished

khyad par 'phags

ཐོན་པར་འཕགས།

—

Father of the buddha Niyatabuddhi.

g.1515 Distinguished

khyad par 'phags

ཐོན་པར་འཕགས།

—

Father of the buddha Dharmaprabhāsa.

g.1516 Distinguished

khyad par 'phags

ཐོན་པར་འཕགས།

—

Foremost in terms of insight among the followers of the buddha Durjaya.

g.1517 Distinguished

khyad 'phags

ཐོན་འཕགས།

—

Attendant of the buddha Yaśomitra.

g.1518 Distinguished

khyad 'phags

ཐོན་འཕགས།

—

Attendant of the buddha Vidyuddatta.

g.1519 Distinguished

khyad 'phags

ཐུན་འཕགས།

—

Attendant of the buddha Ratna.

g.1520 Distinguished

khyad par 'phags pa

ཐུན་པར་འཕགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anuddhata.

g.1521 Distinguished

khyad 'phags

ཐུན་འཕགས།

—

Attendant of the buddha Jñānaruta.

g.1522 Distinguished

khyad par 'phags

ཐུན་པར་འཕགས།

—

Father of the buddha Supraṇaṣṭamoha.

g.1523 Distinguished

khyad par 'phags

ཐུན་པར་འཕགས།

—

Father of the buddha Janendrarāja.

g.1524 Distinguished

khyad par 'phags

ཐུན་པར་འཕགས།

—

Father of the buddha Maṇḍita.

g.1525 Distinguished Intelligence

blo gros khyad par

ལྷོ་གྲོས་ཁྱེད་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

ཁྱེད་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

དབྱངས་མཆོག་ཁྱེད་པར་འཕགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mokṣadhvaja.

g.1528 Distinguished World

'jig rten khyad par 'phags

འཇིག་རྟེན་ཁྱེད་པར་འཕགས།

—

Son of the buddha Anuddhata.

g.1529 Distinguished World

'jig rten khyad par 'phags

འཇིག་རྟེན་ཁྱེད་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་འབྱོར།

—

Attendant of the buddha Dṛḍhavrata.

g.1531 Disturber of Thorns

tsher ma dkrugs pa

ཚེར་མ་དཀྱགས་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

སྣ་ཚ྆གས་ཅན།

—

Son of the buddha Śāntimati.

g.1533 Diverse Beauty

sna tshogs mdzes

སྣ་ཚ྆གས་མཛེས།

—

Birthplace of the buddha Atulapratibhānarāja.

g.1534 Diverse Flowers

me tog sna tshogs

མེ་ཏོག་སྣ་ཚ྆གས།

—

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་ཚ྆གས་སྡེ།

—

Son of the buddha Prabhāsthitakalpa.

g.1536 Diverse Intelligence

blo gros sna tshogs

སྒོ་གྲུ་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་དབྱངས།

—

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་སྤྲིན་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་བ།

—

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

སྣ་ཚོགས་གསུང་བ།

—

Buddha in the presence of whom the buddha Somacchattrā (498 according to the third enumeration) first gave rise to the mind of awakening.

g.1546 Diverse Teaching

sna tshogs gsung

སྣ་ཚོགས་གསུང་བ།

—

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

ལྷའི་བྱང་ཆུབ།

—

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

ཚུངས་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་ལྡན།

—

Attendant of the buddha Vimalarāja.

g.1565 Divine Excellence

lha bzang

ལྷ་བཟང་།

—

Father of the buddha Tīṣya.

g.1566 Divine Excellence

lha bzangs

ལྷ་བཟངས།

—

Attendant of the buddha Amitabuddhi.

g.1567 Divine Excellence

lha bzang

ལྷ་བཟང་།

—

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་བབས།

—

Father of the buddha Parvatendra.

g.1579 Divine Excellence

lha bzang

ལྷ་བབས།

—

Father of the buddha Supārśva.

g.1580 Divine Excellence

lha bzang

ལྷ་བབས།

—

Father of the buddha Laḍitāgragāmin.

g.1581 Divine Excellence

lha bzang

ལྷ་བབས།

—

Father of the buddha Āryapriya.

g.1582 Divine Excellence

lha bzang

ལྷ་བབས།

—

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 Marudadhipa.

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་དད

—

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་བྲག་ས།

—

Foremost in terms of insight among the followers of the buddha Druma.

g.1596 Divine Fame

lha'i grags pa

ལྷ་འི་བྲག་ས་ས།

—

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་ཏོག་

—

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་རྟོག

—

Attendant of the buddha Padmaśrī.

g.1606 Divine Flower

lha'i me tog

ལྷ་འི་མེ་རྟོག

—

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

སྒྲུང་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 Vikrīḍita.

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 Brahmasvara.

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 Dharmacchattra.

g.1636 Divine Joy

lha grags

ལྷ་གྲགས།

—

Birthplace of the buddha Marudyaśas.

g.1637 Divine King

lha'i rgyal po

ལྷ་ཁྱེ་ལྷ་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 Satyabhāṇin.

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་ནི་འོད།

—

Birthplace of the buddha Pradīparāja.

g.1658 Divine Light Rays

lha'i 'od zer

ལྷ་ནི་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 Pūṇacandra (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་ཉ།

—

Birthplace of the buddha Guṇagarbha.

g.1665 Divine Messenger

lha'i pho nya

ལྷ་འི་ཕོ་ཉ།

—

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་འཕྱུལ།

—

Father of the buddha Guṇarāśi.

g.1668 Divine Miracle

lha yi rdzu 'phrul

ལྷ་ཡི་རྩུ་འཕྱུལ།

—

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

ལྷ་འི་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

ཕྱགས་ལྷ།

—

Mother of the buddha Lokottara.

g.1677 Divine Radiance

lha'i 'od zer

ལྷ་འི་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 Anantaḡuṇatejoraśi.

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 Uttīrṇaśoka (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

བླ་མ་སྟོང་ལྷ།

—

Father of the buddha Asthita.

g.1688 Divine Sage

lha'i drang srong

ལྷ་འི་བླ་མ་སྟོང་།

—

Father of the buddha Kāśyapa.

g.1689 Divine Splendor

lha'i gzi brjid

ལྷ་འི་གཟི་བརྟིང་།

—

Son of the buddha Mahāraśmi.

g.1690 Divine Splendor

lha'i gzi brjid

ལྷ་འི་གཟི་བརྟིང་།

—

Father of the buddha Vimalaprabha.

g.1691 Divine Stūpa

lha'i mchod rten

ལྷ་འི་མཚན་རྟེན།

—

Son of the buddha Puṇyabāhu.

g.1692 Divine Stūpa

lha yi mchod rten

ལྷ་ཡི་མཚན་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

ལྷ་འི་མཚན་རྟེན།

—

Mother of the buddha Jñānakīrti.

g.1694 Divine Stūpa

lha'i mchod rten

ལྷ་འི་མཚན་རྟེན།

—

Birthplace of the buddha Subāhu.

g.1695 Divine Sun

lha'i nyi ma

ལྷ་འི་ཉིམ།

—

Foremost in terms of insight among the followers of the buddha Vyūharāja.

g.1696 Divine Truth

bdud rtsi'i grags

བདུན་རྩི་འོ་གྲགས།

—

Son of the buddha Sucīṃnavipāka.

g.1697 Divine Wisdom

lha'i ye shes

ལྷ་ཡི་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་མཆོད་མ།

—

Mother of the buddha Vidyuddatta.

g.1701 Divine Worship

lha mchod

ལྷ་མཆོད།

—

Son of the buddha Somaraśmi.

g.1702 Divine Worship

lha mchod

ལྷ་མཆོད།

—

Attendant of the buddha Asaṅga.

g.1703 Divine Worship

lha mchod

ལྷ་མཆོད།

—

Son of the buddha Bhīṣaṇa.

g.1704 Divine Worship

lha mchod ma

ལྷ་མཆོད་མ།

—

Mother of the buddha Ratnābhacandra.

g.1705 Divine Worship

lha mchod ma

ལྷ་མཆོད་མ།

—

Mother of the buddha Pratāpa.

g.1706 Divine Worship

lha mchod ma

ལྷ་མཆོད་མ།

—

Mother of the buddha Siṃhabala.

g.1707 Divine Worship

lha mchod

ལྷ་མཆོད།

—

Father of the buddha Vimoharāja.

g.1708 Divine Worship

lha mchod

ལྷ་མཆོད།

—

Mother of the buddha Śrī.

g.1709 Divine Worship

lha mchod

ལྷ་མཆོད།

—

Father of the buddha Acala.

g.1710 Divine Worship

lha mchod

ལྷ་མཚན།

—

Father of the buddha Devaruta.

g.1711 Divine Worship

lha mchod

ལྷ་མཚན།

—

Father of the buddha Caraṇaprasanna.

g.1712 Divine Worthy One

dgra bcom lha

དག་བཅོས་ལྷ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Sūkṣmabuddhi.

g.1713 Divine Yogic Discipline

brtul zhugs lha

བརྟུལ་ཞུགས་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
Pun̄yatejas.

g.1723 Dragon Voice

'brug sgra sgrogs

འབྲུག་སྒྲ་སྒྲོགས།

—

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

ཆོས་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

ཚིགས་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 Dṛḍhavikrama

mthu rtsal brtan po

མཐུ་རྩ་བ་བརྟན་པོ།

dṛḍhavikrama

The 859th buddha in the first list, 858th in the second list, and 848th in the third list.

g.1732 Dṛḍhavīrya

brtson 'grus brtan

བཙོན་འགྲུས་བརྟན།

dr̥dhavīrya

The 133rd buddha in the first list, 133rd in the second list, and 133rd in the third list.

g.1733 Dr̥dhavrata

brtul zhugs brtan

བརྟུལ་ཞུགས་བརྟན།

dr̥dhavrata

The 94th buddha in the first list, 94th in the second list, and 95th in the third list.

g.1734 Dr̥dhavrata

brtul zhugs brtan

བརྟུལ་ཞུགས་བརྟན།

dr̥dhavrata

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་པར་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 Duṣpradharṣa

gdul dka'

གདུལ་དཀའ།

duṣpradharṣa

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་ཁྱིམ་གཏི་མུག་མེད་ཅིང་སྒྲིབ་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

དབྱངས་སྟན་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vimoharāja.

g.1746 Dwelling in Immutable Perception

mtshong 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
Uttirṇaśoka.

g.1749 Dwelling in Luminosity

gsal bar gnas

གསལ་པ་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་དུ་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་དུ་གནས་པ།

—

Foremost in terms of insight among the followers of the buddha Vimoharāja.

g.1752 Dyutimat

snang ldan

སྤང་ལྷན།

dyutimat

The 416th buddha in the first list, 415th in the second list, and 409th in the
third list.

g.1753 Earnest

drang po

བྲང་པོ།

—

Attendant of the buddha Kṣemaṃkara.

g.1754 Earnest Awakening

byang chub drang po

བྱང་ཆུབ་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་འཛིན་རྒྱལ་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།

praśrabdhi

A mental factor that renders the mind capable of pursuing virtuous factors.

g.1761 Ecstatic World

'jig rten shin tu dga'

འཇིག་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

dnegos 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 (*sarvākārābhisaṃbodha*), (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།

aṣṭādaśāveṇikadharmā

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་བཅོ་བརྒྱད། · སངས་རྒྱས་ཀྱི་ཚོས་མ་འདྲེས་པ་བཅུ་བརྒྱད།

aṣṭādaśāveṇikabuddhadharma

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་པའི་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

ཐུ་བརྒྱུད་པ།

—

Son of the buddha Amitasvara.

g.1771 Ekaśṛṅga

rwa gcig pa

རྒྱ་གཅིག་པ།

ekaśṛṅga

A ṛṣi who appears in the Nalinikā Jātaka.

g.1772 elements

*kham*s

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

གླང་པོ།

—

Son of the buddha Jyotiṣka.

g.1775 Elephant Character

glang po'i stabs

གླང་པོའི་སྟབས།

—

Foremost in terms of insight among the followers of the buddha Vratānidhi.

g.1776 Elephant Character

glang po'i stabs

ལྷན་པོའི་སྟབས།

—

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

ལྷན་པོའི་འགྲོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amītalocana.

g.1778 Elephant Gaze

glang po'i lta stangs

ལྷན་པོའི་ལྟ་སྟངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gandhahastin.

g.1779 Elephant Gaze

glang po che'i lta stangs

ལྷན་པོ་ཆེའི་ལྟ་སྟངས།

—

Attendant of the buddha Campaka.

g.1780 Elephant King

glang po'i dbang po

ལྷན་པོའི་དབང་པོ།

—

Father of the buddha Kṣemottamarāja.

g.1781 Elephant Power

glang po'i stobs

ལྷན་པོའི་སྒྲོལ་བཤུགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vaidya.

g.1782 Elephant Ruler

glang chen dbang po

ལྷན་ཆེན་དབང་པོ།

—

Father of the buddha Simhadamaṣṭra.

g.1783 Eliminator of Enemy Attacks

phas kyi rgol ba tshar gcod pa

ཕས་ཀྱི་རྒོལ་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་རྒོལ་བ་ཚར་གཅོད་པ།

—

Foremost in terms of insight among the followers of the buddha Siddhi.

g.1785 Eliminator of Pride

nga rgyal bcad

ང་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

ཅི་སྒྲུལ།

—

Son of the buddha Puṇyadhvaja.

g.1788 Eloquent Joy

spobs dga'

སྒྲོབས་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

ཆོས་ཐམས་ཅད་ཀྱི་ཚུལ་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

rnam par sprul pa'i tog

རྣམ་པར་སྒྲུལ་པའི་དྲོག།

—

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་སྒྲུལ།

—

Birthplace of the buddha Puṇyadhvaja.

g.1792 Embodiment of the Natural State

ngang tshul kun du sdud

ངང་ཚུལ་ཀུན་དུ་སྐྱད།

—

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

སྙམས་འཇོག།

—

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་ནིད།

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་ཆུབ་པ་ལྡན།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Prajñārāṣṭra.

g.1797 Endearing

rab sdug

རབ་སྤུག

—

Attendant of the buddha Vratanidhi.

g.1798 Endearing Flower

me tog sdug

མེ་ཏོག་སྤུག

—

Foremost in terms of insight among the followers of the buddha Lokajyeṣṭha.

g.1799 Endearing Power

yid 'ong mthu rtsal

ཡིད་འོང་མཐུ་རྩལ།

—

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

མཚན་སྦྱིན་གོ་བགོས་ང་རོའི་བློ་ཅན།

—

Foremost in terms of insight among the followers of the buddha Vidvat.

g.1802 Endowed with Acumen

spobs ldan ma

སྤྱབས་ལྡན་མ།

—

Mother of the buddha Pradipa.

g.1803 Endowed with Acumen

spobs pa can

སྤྱབས་པ་ཅན།

—

Father of the buddha Arthamati.

g.1804 Endowed with Acumen

spobs ldan ma

སྤྱབས་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

spyen mdzes ldan pa

སྤྱན་མཛེས་ལྡན་པ།

—

Buddha in the presence of whom the buddha Cāitraka (882 according to the third enumeration) first gave rise to the mind of awakening.

g.1808 Endowed with Beauty

mdzes can

མཛེས་ཅན།

—

Attendant of the buddha Siṃhamati.

g.1809 Endowed with Beauty

mdzes dang ldan pa

མཛེས་དང་ལྷན་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

སྐེ་ལྷན།

—

Son of the buddha Pūrṇacandra.

g.1811 Endowed with Bliss

bde ldan ma

བདེ་ལྷན་མ།

—

Mother of the buddha Uttamadeva.

g.1812 Endowed with Brightness

mdangs dang ldan

མདངས་དང་ལྷན།

—

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་ཆུབ་གསལ་བ་ཅན།

—

Birthplace of the buddha Sucīṛṇavipāka.

g.1815 Endowed with Clear Mind

blo gsal ldan

བློ་གསལ་ལྡན།

—

Mother of the buddha Bodhana.

g.1816 Endowed with Clouds

sprin ldan ma

སྤྲིན་ལྡན་མ།

—

Mother of the buddha Ugratejas.

g.1817 Endowed with Clouds

sprin ldan

སྤྲིན་ལྡན།

—

Birthplace of the buddha Amoghavikramin.

g.1818 Endowed with Conduct

spyod pa dang ldan pa

སྤྱོད་པ་དང་ལྡན་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

ཚུལ་ལྷན།

—

Attendant of the buddha Satyakathin.

g.1821 Endowed with Dharma

chos ldan

ཚུལ་ལྷན།

—

Attendant of the buddha Rāhuguhya.

g.1822 Endowed with Dharma

chos can

ཚུལ་ཅན།

—

Son of the buddha Jñānaśūra.

g.1823 Endowed with Dharma

chos ldan

ཚུལ་ལྷན།

—

Father of the buddha Uttamadeva.

g.1824 Endowed with Dharma

chos ldan ma

ཚུལ་ལྷན་མ།

—

Mother of the buddha Susvara.

g.1825 Endowed with Dharma

chos ldan

ཚུལ་ལྷན།

—

Son of the buddha Varabuddhi.

g.1826 Endowed with Dharma

chos can

ཚུལ་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

ཚས་ཅན་མ།

—

Mother of the buddha Śrīdeva.

g.1834 Endowed with Dharma

chos can

ཚས་ཅན།

—

Attendant of the buddha Jaya

g.1835 Endowed with Dharma

chos can

ཚས་ཅན།

—

Son of the buddha Meghasvara.

g.1836 Endowed with Dharma

chos ldan

ཚས་ལྡན།

—

Father of the buddha Siṃhadatta

g.1837 Endowed with Dharma

chos ldan

ཚས་ལྡན།

—

Attendant of the buddha Kṛtārthadarsin.

g.1838 Endowed with Dharma

chos can

ཚས་ཅན།

—

Foremost in terms of insight among the followers of the buddha Saṃṛddha.

g.1839 Endowed with Dharma

chos ldan

ཚུལ་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 Meruśās.

g.1844 Endowed with Divinity

lha ldan

ལྷ་ལྷན།

—

Son of the buddha Cīṇaprabha.

g.1845 Endowed with Divinity

lha ldan

ལྷ་ལྷན།

—

Son of the buddha Dharmacandra.

g.1846 Endowed with Ethical Conduct

spyod pa can

སྙོད་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་མ།

—

Mother of the buddha Candra.

g.1853 Endowed with Excellence

bzang ldan

བཟང་ལྷན་མ།

—

Son of the buddha Citraraśmi.

g.1854 Endowed with Excellence

bzang ldan

བཟང་ལྷན་མ།

—

Son of the buddha Vigatamohārthacintin.

g.1855 Endowed with Excellence

bzang ldan

བཟང་ལྷན་མ།

—

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་ལྷན།

—

Mother of the buddha Prabhūta.

g.1863 Endowed with Extremely Delightful Words

shin tu snyan pa'i gtam dang ldan

ཤིན་ཏུ་སྙན་པའི་གཏམ་དང་ལྷན།

—

Birthplace of the buddha Lokajyeṣṭha.

g.1864 Endowed with Extremely Powerful Merit

bsod nams shin tu rtsal dang ldan

བསོད་ནམས་ཤིན་ཏུ་རྩེ་བ་དང་ལྷན།

—

Birthplace of the buddha Vikrāntagamin.

g.1865 Endowed with Eyes

mig ldan

མིག་ལྷན།

—

Attendant of the buddha Laḍitanetra.

g.1866 Endowed with Faith

dad ldan ma

དད་ལྷན་མ།

—

Mother of the buddha Amṛtaprabha.

g.1867 Endowed with Fame

grags ldan ma

གྲགས་ལྷན་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 Ajitagāṇa.

g.1870 Endowed with Fame

grags ldan ma

ཐུགས་ལྷན་མ།

—

Mother of the buddha Suvayas.

g.1871 Endowed with Fame

grags ldan ma

ཐུགས་ལྷན་མ།

—

Mother of the buddha Maṇicandra.

g.1872 Endowed with Fame

grags ldan ma

ཐུགས་ལྷན་མ།

—

Mother of the buddha Arthamati.

g.1873 Endowed with Fame

grags ldan ma

ཐུགས་ལྷན་མ།

—

Mother of the buddha Siṃhabala.

g.1874 Endowed with Fame

grags ldan

ཐུགས་ལྷན།

—

Son of the buddha Vighuṣṭaśabda.

g.1875 Endowed with Fame

grags ldan

ཐུགས་ལྷན།

—

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་ལྷན་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་ཞུགས་རྒྱལ་ལྷན།

—

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 Vibhrājacchattra.

g.1882 Endowed with Flowers

me tog ldan

མེ་ཏོག་ལྡན།

—

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་ལྡན།

—

Birthplace of the buddha Aparājitadhvaḥ.

g.1892 Endowed with Flowers

me tog ldan

མེ་ཏོག་ལྡན།

—

Birthplace of the buddha Dharmākara.

g.1893 Endowed with Gold

gser dang ldan

གསེར་དང་ལྡན།

—

Birthplace of the buddha Vajradhvaḥ.

g.1894 Endowed with Golden Light

gser gyi 'od can

གསེར་གྱི་འདྲ་ཅན།

—

Birthplace of the buddha Kāñcanaprabha.

g.1895 Endowed with Incense

spos ldan

སྤྲོས་ལྷན།

—

Birthplace of the buddha Guṇabāhu.

g.1896 Endowed with Incense

spos ldan

སྤྲོས་ལྷན།

—

Birthplace of the buddha Campaka.

g.1897 Endowed with Incense Fragrance

spos kyi ngad ldan

སྤྲོས་གྱི་རད་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

བློ་གྲོས་ལྷན།

—

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

ལྷིང་ལྷན།

—

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་ཆེ་འོད་དང་ལྷན་པ།

—

Birthplace of the buddha Surāṣṭra.

g.1903 Endowed with Jewel Power

rin chen mthu rtsal

རིན་ཆེན་མཐུ་རྩལ།

—

Attendant of the buddha Acala.

g.1904 Endowed with Jewels

rin chen ldan

རིན་ཆེན་ལྷན།

—

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་མ།

—

Son of the buddha Anuttarajñānin.

g.1908 Endowed with Life Force

srog ldan

སྲོག་ལྷན་མ།

—

Son of the buddha Śaśiketu.

g.1909 Endowed with Light

snang ldan

སྣང་ལྷན་མ།

—

Father of the buddha Guṇaprabha.

g.1910 Endowed with Light

snang ldan

སྣང་ལྷན་མ།

—

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་མ།

—

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་ལྷན།

—

Attendant of the buddha Maṅgalin.

g.1918 Endowed with Light

snang ldan

སྣང་ལྷན།

—

Attendant of the buddha Priyacandra.

g.1919 Endowed with Light

'od ldan ma

འོད་ལྡན་མ།

—

Birthplace of the buddha Jñānakūṭa.

g.1920 Endowed with Lightning

glog ldan

གློག་ལྡན།

—

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 Padmaśrī.

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་སྡུག་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་ལྷན།

—

Birthplace of the buddha Ghoṣasvara.

g.1926 Endowed with Loving Kindness

byams ldan

བྱམས་ལྷན།

—

Son of the buddha Saṃgīti.

g.1927 Endowed with Luminosity

gsal ldan ma

གསལ་ལྷན་མ།

—

Mother of the buddha Toṣitatejas.

g.1928 Endowed with Mastery

dbang ldan

དབང་ལྷན།

—

Son of the buddha Guṇendrakalpa.

g.1929 Endowed with Meaning

don ldan

དོན་ལྷན།

—

Son of the buddha Lokāntara.

g.1930 Endowed with Meaning

don ldan

དོན་ལྷན།

—

Mother of the buddha Anantapratibhānaketu.

g.1931 Endowed with Medicine

sman dang ldan

སྐྱུན་དང་ལྷན།

—

Birthplace of the buddha Mahauṣadhi.

g.1932 Endowed with Melody

dbyangs dang ldan

དབྱངས་དང་ལྷན།

—

Birthplace of the buddha Adīnaghoṣa.

g.1933 Endowed with Melody

dbyangs ldan

དབྱངས་ལྷན།

—

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 Bhādrapāla.

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་ལྗན།

—

Mother of the buddha Dharmākara.

g.1939 Endowed with Merit

bsod nams ldan

བསོད་ནམས་ལྗན།

—

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་ལྗན།

—

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

བསོད་ནམས་ལྷན།

—

Birthplace of the buddha Māradama.

g.1949 Endowed with Merit

bsod nams ldan

བསོད་ནམས་ལྷན།

—

Birthplace of the buddha Vaśavartirāja.

g.1950 Endowed with Merit

bsod nams ldan

བསོད་ནམས་ལྷན།

—

Birthplace of the buddha Pramodyakīrti.

g.1951 Endowed with Meritorious Wealth

bsod nams 'byor ldan

བསོད་ནམས་འབྱོར་ལྷན།

—

Attendant of the buddha Anantayaśas.

g.1952 Endowed with Mindfulness

dran ldan

ངན་ལྷན།

—

Father of the buddha Brahmarāja.

g.1953 Endowed with Mindfulness

dran ldan

ངན་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་ལྷན་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

ཀླུ་ཡི་འོད་ལྔན།

—

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

ཀླུ་དང་ལྔན།

—

Birthplace of the buddha Nāgadatta.

g.1958 Endowed with Peace

zhi ldan

ཞི་ལྔན།

—

Attendant of the buddha Hutārci.

g.1959 Endowed with Perfection

rdzogs ldan

རྫོགས་ལྔན།

—

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 Guṇadharma.

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་ལྷན།

—

Mother of the buddha Susthita.

g.1967 Endowed with Qualities

yon tan ldan

ཡོན་ཏན་ལྷན།

—

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་ལྷན་པ།

—

Birthplace of the buddha Guṇākara.

g.1970 Endowed with Qualities

yon tan dang ldan pa

ཡོན་ཏན་དང་ལྷན་པ།

—

Birthplace of the buddha Guṇagupta.

g.1971 Endowed with Radiant Light

'od 'phro'i 'od dang ldan

འོད་འཕྲོའི་འོད་དང་ལྷན།

—

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

སྙོད་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

སྤྲུལ་འི་དྲི་ལྷན།

—

Son of the buddha Dharmākara.

g.1977 Endowed with Śāla Trees

sA la can

སྤྲུལ་ལ་ཅན།

—

Mother of the buddha Sunetra.

g.1978 Endowed with Śāla Trees

sA la can

སྤྲུལ་ལ་ཅན།

—

Mother of the buddha Yaśaketu.

g.1979 Endowed with Śāla Trees

sA la can

སྤྲུལ་ལ་ཅན།

—

Mother of the buddha Nala.

g.1980 Endowed with Śāla Trees

sA la can

སྤྲ་ལ་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

སྟོ་ལྷན་མཚན།

—

Birthplace of the buddha Ratnāgni.

g.1987 Endowed with Supreme Offerings

mchod pa mchog dang ldan

མཚན་པ་མཚན་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་རྟག་དང་ལྷན།

—

Birthplace of the buddha Indra.

g.1992 Endowed with the Eye of Intelligence

blo gros mig ldan pa

སློབ་གྲོས་མིག་ལྡན་པ།

—

Foremost in terms of insight among the followers of the buddha Ratnāruci.

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་ལྡན་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་མ་དང་སྒྲུང་བ་དང་ལྡན་པ།

—

Birthplace of the buddha Dhārmika.

g.1996 Endowed with the Mind of the Clear View

lta gsal blo can

ལྟ་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

སྤྱིད་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

འགོས་ལྷན།

—

Son of the buddha Vikrama.

g.1999 Endowed with the Mode

'gros ldan

འགོས་ལྷན།

—

Attendant of the buddha Vaidyarāja.

g.2000 Endowed with the Mode

'gros ldan

འགོས་ལྷན།

—

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་བརྟན་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་རུ་འབྱུང་པ།

—

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་ལྷན་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་ལྷན་པ།

—

Son of the buddha Dṛḍha.

g.2010 Endowed with View

lta ba can

ལྷ་བ་ཅན།

—

Attendant of the buddha Subuddhi.

g.2011 Endowed with Virtue

dge ldan

དགེ་ལྷན།

—

Son of the buddha Janendrakalpa.

g.2012 Endowed with Virtue

dge dang ldan

དགེ་དང་ལྷན།

—

Birthplace of the buddha Simhahanu.

g.2013 Endowed with Virtue

dge dang ldan

དགེ་དང་ལྷན།

—

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

འབྲེ་ལྷན།

—

Father of the buddha Viṣāṇin.

g.2017 Endowed with Wealth

nor ldan

རྣམ་ལྷན།

—

Son of the buddha Rāhu.

g.2018 Endowed with Wealth

'byor ldan

འབྲེ་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

མཆོད་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 Rṣiprasanna.

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་སྐྱག་གནས།

—

Attendant of the buddha Abhaya.

g.2031 Enduring Light

brtan par snang

བརྟན་པར་སྟང་།

—

Birthplace of the buddha Sthāmaśrī.

g.2032 Enduring Mind of Intelligence

blo gnas blo gros

བློ་གནས་བློ་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་བརྟི།

—

Foremost in terms of insight among the followers of the buddha Bhavatr̥ṣṇā-malaprahīṇa.

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

དག་འཇོམ།

—

Birthplace of the buddha Nirbhaya.

g.2037 Enemy Subjugator

dgra thul

དག་ཐུ།

—

Father of the buddha Guṇaprabhāsa.

g.2038 Enemy Tamer

dgra 'dul

དག་འདུ།

—

Attendant of the buddha Brahmā.

g.2039 Enemy Tamer

dgra 'dul

དག་འདུ།

—

Attendant of the buddha Meghasvara.

g.2040 Enemy Tamer

dgra 'dul

དག་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

མཆོག་སྤྱིན་འཇུག།

—

Mother of the buddha Vegajaha.

g.2044 Engaging with the Languages of the World

'jig rten sgra la 'jug pa

འཇིག་རྟེན་སྒྲ་ལ་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

མཆོད་གནས་སྤྱོད།

—

Birthplace of the buddha Caitraka.

g.2046 Engendering the Strength of Mind

blo stobs bskyed

ལྷོ་སྟོབས་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

བསྐལ་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

སྒོ་མཚུངས་མ།

—

Mother of the buddha Anupama.

g.2063 Equal Wisdom

blo mtshungs

སྒོ་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 Simhagātra.

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 Ūṇāvat.

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 Maṇidharman.

g.2071 Equanimous Mind

sems snyoms ma

སེམས་སྟོམས་མ།

—

Mother of the buddha Gaṇimukha.

g.2072 Equanimous Mind

blo snyoms

བློ་སྟོམས།

—

Attendant of the buddha Sucittayaśas.

g.2073 Equanimous Mind

sems snyoms

སེམས་སྟོན་མཁུ་

—

Attendant of the buddha Sthitamitra.

g.2074 Equanimous Vision

snyoms par gzigs

སྟོན་མཁུ་པར་གྱི་ཞིག་མཁུ་

—

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

བློ་མཉམ་

—

Foremost in terms of miraculous abilities among the followers of the buddha Vasudeva.

g.2076 Equipoise

mnyam par bzhas

མཉམ་པར་བཞག་

—

Foremost in terms of miraculous abilities among the followers of the buddha Pratimaṇḍitalocana.

g.2077 Essence

snying po

སྟོན་པོ་

—

Attendant of the buddha Amitalocana.

g.2078 Essence Friend

bshes gnyen snying po

བཤེས་གཉེན་སྟོན་པོ་

—

Foremost in terms of insight among the followers of the buddha
Amoghadarśin.

g.2079 Essence of Acumen

spobs pa'i snying po

སྤྲོབས་པའི་སྙིང་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་སྙིང་པོ།

—

Mother of the buddha Gaṇimukha.

g.2081 Essence of Glorious Qualities

yon tan dpal gyi snying po

ཡོན་ཏན་དཔལ་གྱི་སྙིང་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་སྙིང་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་སྙིང་པོ།

—

Father of the buddha Padmagarbha.

g.2084 Essence of Merit

bsod nams snying po

བསོད་ནམས་སྦྱིང་པོ།

—

Birthplace of the buddha Ratnakīrti.

g.2085 Essence of Nectar

bdud rtsi'i snying po

བདུད་རྩི་སྦྱིང་པོ།

—

Son of the buddha Puṣpadatta.

g.2086 Essence of Nirvāṇa

mya ngan 'das pa'i snying po

མྱ་ངན་འདས་པའི་སྦྱིང་པོ།

—

Attendant of the buddha Sumitra.

g.2087 Essence of Qualities

yon tan snying po

ཡོན་ཏན་སྦྱིང་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་སྦྱིང་པོ།

—

Foremost in terms of insight among the followers of the buddha Mahāprabha.

g.2089 Essence of Wisdom

ye shes snying po

ཡེ་ཤེས་སྦྱིང་པོ།

—

Mother of the buddha Jñānaprāpta.

g.2090 Essence of Yogic Discipline

brtul zhugs snying po

བརྒྱུ་ལྷན་སྙིང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Sthitārthajñānin.

g.2091 Essential Meaning

don gyi snying po

དོན་གྱི་སྙིང་པོ།

—

Son of the buddha Gaṇimukha.

g.2092 Even Eyes

mig mtshungs

མིག་མཚུངས།

—

Father of the buddha Netra.

g.2093 Even Land

yul 'khor snyoms

ཡུལ་འཁོར་སྟོམས།

—

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

སྒོ་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

སྒོ་ལྡན་སྟོམས་པ།

—

Foremost in terms of insight among the followers of the buddha Suśīta.

g.2102 Evenness

so mnyam

སྐྱེ་མཁའ་མཁའ་།

—

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 Saṃrddhayaśas.

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

སྤྱིང་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་ངར་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་སྤོང་།

—

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 Susthita.

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 Cīṇabuddhi.

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

ཚངས་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

ཚངས་བཟངས།

—

Father of the buddha Sughoṣa.

g.2156 Excellent Brahmā

tshangs bzangs

ཚངས་བཟངས།

—

Father of the buddha Dharmabala.

g.2157 Excellent Brahmā

tshangs bzang

ཚངས་བཟང་།

—

Father of the buddha Suśīta.

g.2158 Excellent Brahmā

tshangs bzangs

ཚངས་བཟངས།

—

Father of the buddha Brahmaketu.

g.2159 Excellent Brahmā

tshangs bzangs

ཚངས་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་བྲང་གྲོང་ཁྱེར་བཟང་པོ།

—

Birthplace of the buddha Krakucchanda.

g.2163 Excellent Companion

grogs bzang

ལྷོགས་བཟང་།

—

Father of the buddha Pratimaṇḍitalocana.

g.2164 Excellent Companion

grogs bzang

ལྷོགས་བཟང་།

—

Father of the buddha Anantarūpa.

g.2165 Excellent Companion

grogs bzang

ལྷོགས་བཟང་།

—

Father of the buddha Siṃharaśmi.

g.2166 Excellent Companion

grogs bzang

ལྷོགས་བཟང་།

—

Father of the buddha Priyaṅgama.

g.2167 Excellent Companion

grogs bzang

ལྷོགས་བཟང་།

—

Attendant of the buddha Saṃgīti.

g.2168 Excellent Conduct

legs spyad

ལེགས་སྦྱད།

—

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་རྟག

—

Attendant of the buddha Nala.

g.2171 Excellent Crest

tog bzangs

རྟག་བཟངས།

—

Father of the buddha Candra.

g.2172 Excellent Crest

tog bzangs

རྟག་བཟངས།

—

Father of the buddha Puṇyatejas.

g.2173 Excellent Crest

tog bzangs

རྟག་བཟངས།

—

Father of the buddha Satyaketu.

g.2174 Excellent Crest

tog bzangs

རྟག་བཟངས།

—

Father of the buddha Candrapradīpa.

g.2175 Excellent Crest

tog bzang

ཏོག་བཟང་།

—

Father of the buddha Marutpūjita.

g.2176 Excellent Crest

tog bzangs

ཏོག་བཟངས།

—

Mother of the buddha Arajas.

g.2177 Excellent Crest

tog bzangs

ཏོག་བཟངས།

—

Father of the buddha Rāhucandra.

g.2178 Excellent Crest

tog bzangs

ཏོག་བཟངས།

—

Father of the buddha Pūjya.

g.2179 Excellent Crest

tog bzang

ཏོག་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

ཚཱ་བཟངས།

—

Attendant of the buddha Askhalitabuddhi.

g.2188 Excellent Dharma

chos bzangs

ཚཱ་བཟངས།

—

Father of the buddha Matimat.

g.2189 Excellent Dharma

chos bzang

ཚཱ་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་རྩས་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་སྒྲུལ།

—

Attendant of the buddha Dṛḍhakrama.

g.2205 Excellent Endeavor

bzang brtsams

བཟང་བརྩམས།

—

A person who sacrificed his own body.

g.2206 Excellent Eye

spyān 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

spyān 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

spyān legs

སྤྱན་ལེགས།

—

Father of the buddha Priyacakṣurvaktra.

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

སྒྲེ་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 Puṣpaku.

g.2228 Excellent Flower

me tog bzang po

མེ་ཏོག་བཟང་པོ།

—

Attendant of the buddha Puṣpaku.

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་བཟངས།

—

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

གཞུགས་བཟང་།

—

Father of the buddha Anāvīlārtha.

g.2238 Excellent Form

gzugs bzang

གཞུགས་བཟང་།

—

Father of the buddha Śreṣṭharūpa.

g.2239 Excellent Form

gzugs bzang

གཞུགས་བཟང་།

—

Father of the buddha Guṇatejas.

g.2240 Excellent Form

gzugs bzang

གཞུགས་བཟང་།

—

Attendant of the buddha Puṇyamati.

g.2241 Excellent Form

gzugs bzang

གཞུགས་བཟང་།

—

Buddha in the presence of whom the buddha Śaśin (80 according to the third enumeration) first gave rise to the mind of awakening.

g.2242 Excellent Form

gzugs bzang

གཞུགས་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

སྤྲུལ་བཟང་།

—

Father of the buddha Druma.

g.2245 Excellent Fragrance

spos bzang

སྤྲུལ་བཟང་།

—

Father of the buddha Caraṇabhrāja.

g.2246 Excellent Fragrance

spos bzang

སྤྲུལ་བཟང་།

—

Son of the buddha Caraṇabhrāja.

g.2247 Excellent Fragrance

spos bzangs

སྤྲུལ་བཟངས།

—

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་སྟབས་བཟང་པོ།

—

Birthplace of the buddha Cīṛṇabuddhi.

g.2253 Excellent Garland

phreng bzangs

ཕྲེང་བཟངས།

—

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་སྒྱིན།

—

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

མཆོད་སྒྱིན་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 Prajñādatṭa.

g.2281 Excellent Insight

shes rab bzang po

ཤེས་རབ་བཟང་པོ།

—

Attendant of the buddha Mahāprajñātīrtha.

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་བློ་གྲོས་མ།

—

Mother of the buddha Nakṣatrarāja.

g.2285 Excellent Intelligence

blo gros bzang po

བློ་གྲོས་བཟང་པོ།

—

Attendant of the buddha Ratnākara.

g.2286 Excellent Intelligence

blo gros bzang mo

ལྷོ་གྲོས་བཟང་མོ།

—

Mother of the buddha Vigatakāṅkṣa.

g.2287 Excellent Intelligence

blo gros bzang mo

ལྷོ་གྲོས་བཟང་མོ།

—

Mother of the buddha Velāma.

g.2288 Excellent Intelligence

blo gros bzang mo

ལྷོ་གྲོས་བཟང་མོ།

—

Mother of the buddha Guṇārci.

g.2289 Excellent Intelligence

legs pa'i blo gros

ལེགས་པའི་ལྷོ་གྲོས།

—

Foremost in terms of insight among the followers of the buddha Guṇagupta.

g.2290 Excellent Intelligence

blo gros bzang mo

ལྷོ་གྲོས་བཟང་མོ།

—

Mother of the buddha Vikrāntadeva.

g.2291 Excellent Intelligence

blo gros bzang mo

ལྷོ་གྲོས་བཟང་མོ།

—

Mother of the buddha Vāsanottīṛṇagati.

g.2292 Excellent Intelligence

blo gros bzang

སྒོ་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

སྒོ་གྲོས་བཟང་པོ།

—

Buddha in the presence of whom the buddha Meruśās (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་བཟང་ས།

—

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 Dharmesvara.

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་མཁྱེན་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་སྟངས།

—

Father of the buddha Kṛtavarman.

g.2326 Excellent Light

legs snang

ལེགས་སྟངས།

—

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་སྟངས།

—

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 Maṇicandra.

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

པད་མ་བཟང་།

—

Father of the buddha Ratnatejas.

g.2339 Excellent Lotus

pad ma bzang

པད་མ་བཟང་།

—

Father of the buddha Guṇasāgara.

g.2340 Excellent Lotus

pad ma bzang

པད་མ་བཟང་།

—

Attendant of the buddha Guṇasāgara.

g.2341 Excellent Lotus

pad ma bzang po

པད་མ་བཟང་པོ།

—

Father of the buddha Padmaraśmi.

g.2342 Excellent Lotus

pad ma bzang

པད་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

སྐྱུན་པ་བཟང་པོ།

—

Attendant of the buddha Puṇyapriya.

g.2347 Excellent Melody

dbyangs bzangs

དབྱངས་བཟངས།

—

Father of the buddha Samadhyāyin.

g.2348 Excellent Melody of Dharma

chos 'dzin dbyangs bzangs

ཆོས་འཛིན་དབྱངས་བཟངས།

—

Attendant of the buddha Tiṣya.

g.2349 Excellent Merit

bsod nams bzang

བསོད་ནམས་བཟང་།

—

Father of the buddha Surabhigandha.

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 Puṇyarāśi.

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

ལྷོ་བཟང་།

—

Foremost in terms of insight among the followers of the buddha Mahāmeru.

g.2360 Excellent Mind

blo bzangs

ལྷོ་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

ལྷོ་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

སྟོ་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

སྟོ་བཟངས།

—

Attendant of the buddha Laḍitavikrama.

g.2370 Excellent Mind

blo bzangs

སྟོ་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 Śubhacīrṇabuddhi.

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

ལྷོ་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་བློ།

—

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

བློ་བཟངས།

—

Attendant of the buddha Brahmaketu.

g.2386 Excellent Mind

blo bzangs

བློ་བཟངས།

—

Attendant of the buddha Cīṛṇabuddhi.

g.2387 Excellent Mind

blo bzangs

བློ་བཟངས།

—

Father of the buddha Vegadhārin.

g.2388 Excellent Mind

blo bzangs

བློ་བཟངས།

—

Father of the buddha Suprabha.

g.2389 Excellent Mind

blo legs

སྟོ་ལེགས།

—

Son of the buddha Suprabha.

g.2390 Excellent Mind

blo bzangs

སྟོ་བཟངས།

—

Father of the buddha Yaśodatta.

g.2391 Excellent Mind

blo bzangs

སྟོ་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

སྟོ་གྲོས་ལེགས་སེམས།

—

Buddha in the presence of whom the buddha Marudadhipa (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

ཐེལ་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

ལྷ་བ་བཟང་པོ།

—

Foremost in terms of insight among the followers of the buddha Satyaketu.

g.2397 Excellent Moon

zla bzangs

ལྷ་བཟངས།

—

Mother of the buddha Vajradhvaja.

g.2398 Excellent Moon

zla bzang

ལྷ་བཟང།

—

Father of the buddha Maṇiprabha.

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 Ajitaḡaṇa.

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 Bhavatrṣṇāmalaprahīṇa.

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་རྩ་ལ་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་རྩ་ལ་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

མཚན་སྦྱིན་བཟང་པོ།

—

Attendant of the buddha Satya.

g.2433 Excellent Sacrifice

mchod sbyin bzang po

མཚན་སྦྱིན་བཟང་པོ།

—

Father of the buddha Siṃhahastin.

g.2434 Excellent Sacrifice

mchod sbyin legs

མཚན་སྦྱིན་ལེགས།

—

Attendant of the buddha Mokṣatejas.

g.2435 Excellent Sacrifice

mchod sbyin bzang po

མཚན་སྦྱིན་བཟང་པོ།

—

Attendant of the buddha Aśaṅgamati.

g.2436 Excellent Sacrifice

mchod sbyin bzang po

མཚན་སྦྱིན་བཟང་པོ།

—

Father of the buddha Jñānarāśi.

g.2437 Excellent Sacrifice

mchod sbyin bzang po

མཚན་སྦྱིན་བཟང་པོ།

—

Father of the buddha Siṃhasena.

g.2438 Excellent Sacrifice

legs pa'i mchod sbyin

ལེགས་པའི་མཆོད་སྦྱིན།

—

Attendant of the buddha Anuttarajñānin.

g.2439 Excellent Sacrifice

mchod sbyin bzang po

མཆོད་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

སྟོ་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 Surabhigandha.

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 Vinīścitamati.

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 Vikṛīḍitāvin.

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

སྟེགས་བཟང་པོ།

—

Son of the buddha Atyuccagāmin.

g.2487 Excellent Steps

mu stegs bzang

སྟེགས་བཟང་།

—

Father of the buddha Tiṣya.

g.2488 Excellent Steps

mu stegs bzang

སྟེགས་བཟང་།

—

Father of the buddha Mahātejas.

g.2489 Excellent Steps

mu stegs bzang

སྟེགས་བཟང་།

—

Father of the buddha Lokāntara.

g.2490 Excellent Steps

stegs bzang

སྟེགས་བཟང་།

—

Father of the buddha Prajñāgati.

g.2491 Excellent Steps to Nirvāṇa

mya ngan 'das stegs bzang po

ལྷ་པོ་འདས་སྟེགས་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

ལྷ་པོ་འདས་སྟེགས་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

ཟླ་ཉི་བཟང་།

—

Mother of the buddha Ratnākara.

g.2495 Excellent Support

stegs bzangs

སྟེགས་བཟངས།

—

Father of the buddha Mokṣadhvaja.

g.2496 Excellent Support

stegs ni bzang po

སྟེགས་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་མཚན་བཟང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Saṃjaya.

g.2498 Excellent Sustainer

bzang skyong

བཟང་སྐྱོང་།

—

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 Bhavāntamaṇigandha.

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 gziḡs

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་བཟངས།

—

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

མཚོན་ཆ་བཟང་པོ།

—

Son of the buddha Anantavikrāmin.

g.2514 Excellent Weapon

mtshon cha bzang po

མཚོན་ཆ་བཟང་པོ།

—

Mother of the buddha Nārāyaṇa.

g.2515 Excellent Weapon

mtshon cha bzang po

མཚན་ཆ་བཟང་པོ།

—

Father of the buddha Mañivajra.

g.2516 Excellent Weapon

mtshon cha bzang po

མཚན་ཆ་བཟང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Subhadra.

g.2517 Excellent Weapon

mtshon cha bzang po

མཚན་ཆ་བཟང་པོ།

—

Attendant of the buddha Sudatta.

g.2518 Excellent Weapon

mtshon cha bzang po

མཚན་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་མཚན།

—

Son of the buddha Meruraśmi.

g.2522 Excellent Worship

legs mchod

ལེགས་མཚན།

—

Father of the buddha Sadgaṇin.

g.2523 Excellent Worship

mchod legs

མཚན་ལེགས།

—

Son of the buddha Jayanandin.

g.2524 Excellent Worship

mchod legs

མཚན་ལེགས།

—

Father of the buddha Supuṣpa.

g.2525 Excellent Worship

legs mchod

ལེགས་མཚན།

—

Father of the buddha Dharmeśvara.

g.2526 Excellent Worship

legs mchod

ལེགས་མཚན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhānumat.

g.2527 Excellent Worship

legs mchod

ལེགས་མཚན།

—

Attendant of the buddha Saṃpannakīrti.

g.2528 Excellent Worship

mchod legs

མཚན་ལེགས།

—

Attendant of the buddha Rāhula.

g.2529 Excellent Worship

legs mchod

ལེགས་མཚན།

—

Father of the buddha Maṇuṣyacandra.

g.2530 Excellent Worship of Splendor

gzi brjid legs mchod

གཟི་བརྗིད་ལེགས་མཚན།

—

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་ཁྱུགས་བཟང་།

—

Father of the buddha Śailendrarāja.

g.2532 Excellent Yogic Discipline

brtul zhugs bzang po

བརྟུལ་ཁྱུགས་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 Brahmadatta.

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 Brahmasvara.

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 Siṃhadaṃṣṭra.

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་སྟོང་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Sthitabuddhirūpa.

g.2545 Exhaustion of Birth

skye ba zad

སྐྱེ་བ་བླ།

—

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་གཞོལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Simhagati.

g.2550 Expert

mkhas ldan

མཁས་ལྷན།

—

Son of the buddha Tejasprabha.

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

སྒོགས་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 Simhapakṣa.

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་ཀྱི་པར་དུ་འཕགས་པ།

—

Birthplace of the buddha Mahātejas.

g.2576 Extreme Beauty

shin tu mdzes

ཤིན་དུ་མཛེས།

—

Mother of the buddha Guṇakīrti.

g.2577 Extremely Beautiful

shin tu mdzes ma

ཤིན་དུ་མཛེས་མ།

—

Mother of the buddha Guṇakīrti.

g.2578 Extremely Clear View

shin tu blta na gsal

ཤིན་དུ་བཏྲ་ན་གསལ།

—

Birthplace of the buddha Jyeṣṭhavādin.

g.2579 Extremely Famed

shin tu grags

ཤིན་དུ་གྲགས།

—

Father of the buddha Saṃpannakīrti.

g.2580 Extremely Glorious

shin tu dpal ldan

ཤིན་དུ་དཔལ་ལྷན།

—

Attendant of the buddha Ugradatta.

g.2581 Extremely Hard to Conquer

shin tu rgyal dka'

ཤིན་ཏུ་བྱུང་པ་དཀའ།

—

Attendant of the buddha Mañjughoṣa.

g.2582 Extremely Noble Mind

shin tu 'phags sems

ཤིན་ཏུ་འཕགས་སེམས།

—

Attendant of the buddha Bhāgīrathi.

g.2583 Extremely Virtuous

shin tu dge ba

ཤིན་ཏུ་དགེ་བ།

—

Father of the buddha Kṣema.

g.2584 Extremely Virtuous

shin tu dge

ཤིན་ཏུ་དགེ།

—

Attendant of the buddha Dharmamati.

g.2585 Eye

lta byed

ལྟ་བུའོ།

—

Son of the buddha Brahmarāja.

g.2586 Eye

lta byed

ལྟ་བུའོ།

—

Son of the buddha Kṣemapriya.

g.2587 Eye

lta byed

ལྟ་བུའོ།

—

Son of the buddha Siṃhadaṃṣṭra.

g.2588 Eye

lta byed

ལྟ་བྱེད།

—

Son of the buddha Maticintin.

g.2589 Eye Adornment

mig brgyan

མིག་བརྒྱན།

—

Son of the buddha Vikṛīḍita.

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་སྒྲུང་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་གསེགས་པའི་སྟུན།

—

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་སྟུན།

—

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་གཞིལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṇyadhvaja.

g.2604 factors of awakening

byang chub kyi yan lag

བྱང་ཆུབ་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་ཆུབ་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

བསྟེན་པར་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Lokaprabha.

g.2622 Fame

snyan par grags

སྟན་པར་བྲགས།

—

Son of the buddha Vajrasena.

g.2623 Fame

grags pa

བྲགས་པ།

—

Attendant of the buddha Arciṣmati.

g.2624 Fame

snyan par grags

སྟན་པར་བྲགས།

—

Foremost in terms of insight among the followers of the buddha Satya.

g.2625 Fame

grags pa

བྲགས་པ།

—

Attendant of the buddha Mahātapas.

g.2626 Fame

mngon par grags

མངོན་པར་བྲགས།

—

Attendant of the buddha Vikrāntadeva.

g.2627 Fame

grags pa

བྲགས་པ།

—

Attendant of the buddha Vighuṣṭarāja.

g.2628 Fame

grags pa

བྲགས་པ།

—

Attendant of the buddha Jyotiṣka.

g.2629 Fame

snyan par grags pa

སྙན་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

སྙན་པར་གྲགས།

—

Mother of the buddha Ratnayaśas.

g.2632 Fame and Beauty

grags mdzes

གྲགས་མཛེས།

—

Son of the buddha Pārthiva.

g.2633 Fame Beyond Reproach

ma smad grags pa

མ་སྐྱད་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

གཤམ་བྱིན།

—

Father of the buddha Amṛtaprasanna.

g.2636 Fame Gift

grags byin

གཤམ་བྱིན།

—

Attendant of the buddha Kṛtāntadarśin.

g.2637 Fame in the World

'jig rten rnam par grags

འཇིག་རྟེན་རྣམ་པར་གཤམ།

—

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་གཤམ།

—

Father of the buddha Añjana.

g.2639 Fame of Excellent Mind

legs sems grags pa

ལེགས་སེམས་གཤམ་པ།

—

Attendant of the buddha Gaṇiprabha.

g.2640 Fame of Infinite Intelligence

blo gros mtha' yas grags

བློ་གྲོས་མཐའ་ཡས་གཤམ།

—

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

ཀླུ་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་བཀོད་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

སྐད་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་བསྐྲགས།

—

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
Sampannakīrti.

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་སྤྱུ།

—

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་མཆོག་མེ་རྟོག་མཆོད་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་ཆོགས་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་བླབ་པར་གྲགས་པ།

—

Father of the buddha Baladatta.

g.2670 Famed for Profundity

zab par grags

ཐབ་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་བརྒྱལ་རྟོག་ཅིང་མི་རྩུགས་པར་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Uttirṇapaṅka.

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 Dharmesvara.

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 Cāritraka.

g.2676 Famed Great Sight

mthong 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།

—

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་བྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dīptatejas.

g.2683 Famed in Existence

srid par grags

སྤྱད་པར་བྲགས་པ།

—

Mother of the buddha Saṃpannakīrti.

g.2684 Famed in the World

'jig rten snyan par grags

འཇིག་རྟེན་སྤྱད་པར་བྲགས་པ།

—

Father of the buddha Vāsanottīrṇagati.

g.2685 Famed Intelligence

blo gros grags

བློ་གྲོས་བྲགས་པ།

—

Mother of the buddha Aridama.

g.2686 Famed Intelligence

blo gros grags ma

བློ་གྲོས་བྲགས་མ།

—

Mother of the buddha Jagatpūjita

g.2687 Famed Intelligence

blo gros grags ma

བློ་གྲོས་བྲགས་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་གྲོས་གྲགས་པ།

—

Birthplace of the buddha Āryastuta.

g.2698 Famed Jewel

rin chen grags pa

རིན་ཆེན་གྲགས་པ།

—

Father of the buddha Maṇicarāṇa.

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་བརྟིན་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 Amṛtādhīpa.

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་ཀྱི་ཕུང་པོའི་འོད་རྣམ་པར་གྲགས་པ།

—

Son of the buddha Ābhāsaraśmi.

g.2711 Famed Lion Intelligence

seng ge'i blo gros grags

མེད་གཤམ་ལྷོ་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

མེད་གཤམ་ལྷོ་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

མེད་གཤམ་ལྷོ་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་སྒྲུ།

—

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

མཐུ་རྩལ་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Jñānaśrī.

g.2721 Famed Power

mtshu rtsal grags pa

མཐུ་རྩལ་གྲགས་པ།

—

Father of the buddha Pradānakīrti.

g.2722 Famed Power

mtshu rtsal grags

མཐུ་རྩལ་གྲགས།

—

Father of the buddha Smṛtindra.

g.2723 Famed Purity

dag par grags

དག་པར་གྲགས།

—

Birthplace of the buddha Vighuṣṭarāja.

g.2724 Famed Qualities

yon tan grags

ཡོན་ཏན་གྲགས།

—

Attendant of the buddha Sugandha.

g.2725 Famed Qualities

yon tan grags

ཡོན་ཏན་གྲགས།

—

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་སྟོབས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Viśvadeva.

g.2730 Famed Relinquishment

grags pa spong

གྲགས་པ་སྟོང་།

—

Attendant of the buddha Āryastuta.

g.2731 Famed Relinquishment

grags pa spong

གྲགས་པ་སྟོང་།

—

Birthplace of the buddha Amṛtādhīpa.

g.2732 Famed Roar

grags ldan nga ro

གྲགས་ལྡན་ངོ་རྩོ།

—

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།

—

Foremost in terms of insight among the followers of the buddha
Pun̄yapradīpa.

g.2740 Famed Stūpa

mchod rten grags

མཚོད་རྟེན་གྲགས།

—

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།

—

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་བཏུ་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 Suśīṭala.

g.2750 Famed Worship

grags pa mchod

གྲགས་པ་མཆོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmakīrti.

g.2751 Famed Worship

mchod grags

མཆོད་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

དགྲ་བཙེམ་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

སྐྱལ་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་སྐྱོད་དང་བྲལ།

—

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་ཕྱུག་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

བསྟེངས་མེད་དགྱེས།

—

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

སྤྱོད་ས་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 Prajñādatṭa.

g.2775 Fearless Intent

dgongs pa bsnyengs med

དགོངས་པ་བསྟེངས་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

བསྟེངས་མེད་དགྱེས།

—

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་ལྷོ།

—

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་ལྷོ།

—

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་ལྷོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Puṣya.

g.2785 Fearless Mind

'jigs med blo

འཇིགས་མེད་ལྷོ།

—

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་ལྷོ།

—

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་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Puṣpadatta.

g.2790 Fearless Power

mthu rtsal 'jigs med

མཐུ་རྩ་ལ་འཇིགས་མེད།

—

Mother of the buddha Sīṃhagati.

g.2791 Fearless Roar

bsnyengs med nga ro

བསྟེངས་མེད་ང་རོ།

—

Buddha in the presence of whom the buddha Ūṇāvat (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

བག་ཆགས་རྒྱུ་བ།

—

Birthplace of the buddha Nirjvara.

g.2804 Fierce

drag shul

བག་ལྷུ་ལ།

—

Attendant of the buddha Kusumaparvata.

g.2805 Fierce

drag shul

བག་ལྷུ་ལ།

—

Attendant of the buddha Gandhahastin.

g.2806 Fierce

drag shul

བག་ལྷུ་ལ།

—

Attendant of the buddha Sujāta.

g.2807 Fierce

drag shul

བག་ལྷུ་ལ།

—

Attendant of the buddha Samudradatta.

g.2808 Fierce

drag shul

བག་ལྷུ་ལ།

—

Attendant of the buddha Guṇarāśi.

g.2809 Fierce

drag shul

བག་ལྷུ་ལ།

—

Attendant of the buddha Druma.

g.2810 Fierce

drag shul

རྟ་ཤུལ།

—

Attendant of the buddha Aśokarāṣṭra.

g.2811 Fierce

drag shul ldan pa

རྟ་ཤུལ་ལྷན་པ།

—

Birthplace of the buddha Ugrasena.

g.2812 Fierce Army

drag shul sde

རྟ་ཤུལ་སྡེ།

—

Attendant of the buddha Siddhi.

g.2813 Fierce Blazing

drag shul 'bar

རྟ་ཤུལ་འབར།

—

Foremost in terms of miraculous abilities among the followers of the buddha Rāhu.

g.2814 Fierce Gift

drag shul byin

རྟ་ཤུལ་བྱིན།

—

Attendant of the buddha Siṃha.

g.2815 Fierce Gift

drag shul byin

རྟ་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་ལུ་སྒྲུང་བར་བྱེད།

—

Birthplace of the buddha Janendrarāja.

g.2817 Fierce Intelligence

blo gros drag shul

བློ་གྲོས་དག་ལུ།

—

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

དག་ལུ་བློ་གྲོས།

—

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

དག་ལུ་འོད།

—

Birthplace of the buddha Dṛḍhadharma.

g.2820 Fierce Lord

rje btsan

རྒྱལ་བཙན།

—

Son of the buddha Bhavāntadarśin.

g.2821 Fierce Mountain

drag shul brtsegs

འག་ཤུལ་བཙུགས།

—

Father of the buddha Ugratejas.

g.2822 Fierce Power

mtshu rtsal drag shul can

མཐུ་རུ་ལ་འག་ཤུལ་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

འག་ཤུལ་གཟི་བརྗིད།

—

Attendant of the buddha Padmapārśva.

g.2824 Fierce Splendor

gzi brjid drag shul

གཟི་བརྗིད་འག་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་འག་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

འག་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

བརྟུལ་ཞུགས་དྲག་

—

Mother of the buddha Anantapratibhānaraśmi.

g.2828 Fifth

lnga pa

ལྔ་པ།

—

Son of the buddha Guṇottama.

g.2829 Fifth City

grong khyer lnga pa

གྲོང་ཁྱེར་ལྔ་པ།

—

Birthplace of the buddha Kanakamuni.

g.2830 Filled with Joy

dga' bas tshim

དགའ་བསམ་རྩིས།

—

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 Simhahanu.

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

སྤུག་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

པོ་བཟངས།

—

Father of the buddha Vibhaktajñāsvara.

g.2847 Fine Face

ngos bzang

པོ་བཟང་།

—

Attendant of the buddha Vigatatamas.

g.2848 Fine Face

ngos bzangs

པོ་བཟངས།

—

Father of the buddha Jīvaka.

g.2849 Fine Face

ngos bzangs

པོ་བཟངས།

—

Father of the buddha Puṣpita.

g.2850 Fine Face

ngos bzangs

པོ་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

སྤྱེས་བཟངས།

—

Father of the buddha Janendrakalpa.

g.2854 Fine Incense

spos bzangs

སྤྱེས་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

ལྷུན་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

དཔའ་བརྟན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vaidyarāja.

g.2866 Firm Diligence

brtson 'grus brtan

བརྟན་འགྲུས་བརྟན།

—

Attendant of the buddha Mahāpriya.

g.2867 Firm Endeavor

brtson 'grus brtan

བརྟན་འགྲུས་བརྟན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Maitreya.

g.2868 Firm Endeavor

brtson 'grus brtan

བརྟན་འགྲུས་བརྟན།

—

Attendant of the buddha Śrīdeva.

g.2869 Firm Mind

blo brtan

སྒྲོ་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

སྒྲོ་བས་བརྟན།

—

Son of the buddha Vidyutprabha.

g.2872 Firm Strength

mtshu rtsal brtan po

མཐུ་རུ་ས་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

གློག་གི་འོད།

—

Son of the buddha Tīṣya.

g.2878 Flash of Lightning

glog 'od

གློག་འོད།

—

Son of the buddha Sujāta.

g.2879 Flashing Lamp

mar me'i glog 'gyu

མར་མེའི་གློག་འགྲུ།

—

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

སྒྲོག་འོད་མ།

—

Mother of the buddha Sañjayin.

g.2881 Flashing Light

glog 'od

སྒྲོག་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amitābha.

g.2882 Flashing Light

glog 'od

སྒྲོག་འོད།

—

Father of the buddha Rāhu.

g.2883 Flashing Radiance

glog gi 'od zer

སྒྲོག་གི་འོད་ཟེར།

—

Buddha in the presence of whom the buddha Prabhāsthitalkalpa (415 according to the third enumeration) first gave rise to the mind of awakening.

g.2884 Flashing Splendor

glog 'od gzi brjid

སྒྲོག་འོད་གཟི་བརྒྱན།

—

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

སྟོན་མེད།

—

Attendant of the buddha Sadgaṇin.

g.2887 Flawless

skyon med

སྟོན་མེད།

—

Son of the buddha Guṇagarbha.

g.2888 Flawless

skyon med

སྟོན་མེད།

—

Attendant of the buddha Abhaya.

g.2889 Flawless

skyon med

སྟོན་མེད།

—

Father of the buddha Atulapratibhānarāja.

g.2890 Flawless

skyon dang bral ba

སྟོན་དང་བྲལ་བ།

—

Birthplace of the buddha Prahāṇakhila.

g.2891 Flawless

skyon med

སྟོན་མེད།

—

Birthplace of the buddha Śānta.

g.2892 Flawless

skyon med

སྟོན་མེད།

—

Birthplace of the buddha Arajās.

g.2893 Flawless Aspiration

smon lam ma 'khrul

སྟོན་ལམ་མ་འཁྲུ།

—

Son of the buddha Aśoka.

g.2894 Flawless Body

skyon med lus

སྟོན་མེད་ལུས།

—

Attendant of the buddha Vimalaprabhā.

g.2895 Flawless Body

smad pa med pa'i lus

སྟོན་པ་མེད་པའི་ལུས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Cārulocana.

g.2896 Flawless Gift

skyon med sbyin

སྟོན་མེད་སྤྱིན།

—

Attendant of the buddha Bhasmakrodhā.

g.2897 Flawless Intelligence

blo gros skyon med

བློ་གྲོས་སྟོན་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇasāgara.

g.2898 Flawless Jewel

skyon med rin chen

སྟོན་མེད་རིན་ཆེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnakrama.

g.2899 Flawless Mind

skyon med sems

སྟོན་མེད་སེམས།

—

Foremost in terms of insight among the followers of the buddha Amohavihārin.

g.2900 Flawless Mind

skyon med sems

སྟོན་མེད་སེམས།

—

Mother of the buddha Padmahastin.

g.2901 Flawless Persistence

skyon med par gnas pa

སྟོན་མེད་པར་གནས་པ།

—

Attendant of the buddha Baladatta.

g.2902 Flawless Roar

skyon med nga ro

སྟོན་མེད་ངར།

—

Son of the buddha Āśādata.

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་རྟོག་ཤིང་རྟ།

—

Mother of the buddha Puṣpita.

g.2930 Flower Crest

me tog gi tog

མེ་རྟོག་གི་རྟོག་

—

Mother of the buddha Puṇyapradīparāja.

g.2931 Flower Crest

me tog gi tog

མེ་རྟོག་གི་རྟོག་

—

Attendant of the buddha Sumanāpuṣpaprabha.

g.2932 Flower Crown

gtsug na me tog

གཙུག་ན་མེ་རྟོག་

—

Father of the second buddha Kusuma.

g.2933 Flower Edge

me tog so

མེ་རྟོག་སོ།

—

Son of the buddha Puṣpaketu.

g.2934 Flower Essence

me tog snying po

མེ་རྟོག་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་ཐྱེང་།

—

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་སྤྱིན་།

—

Son of the buddha Sucintita.

g.2941 Flower Gift

me tog sbyin

མེ་ཏོག་སྤྱིན།

—

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 Siṃha.

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།

—

Mother of the buddha Yaśottara.

g.2956 Flower Joy

me tog dga'

མེ་ཏོག་དགའ།

—

Foremost in terms of insight among the followers of the buddha Kṛtavarman.

g.2957 Flower Joy

me tog dga'

མེ་ཏོག་དགའ།

—

Foremost in terms of insight among the followers of the buddha
Brahmamuni.

g.2958 Flower Joy

me tog dga'

མེ་ཏོག་དགའ།

—

Foremost in terms of insight among the followers of the buddha
Padmaraśmi.

g.2959 Flower King

me tog rgyal po

མེ་རྟག་རྒྱལ་པོ།

—

Father of the buddha Arthamati.

g.2960 Flower King

me tog rgyal po

མེ་རྟག་རྒྱལ་པོ།

—

Son of the buddha Padmaśrī.

g.2961 Flower Lady

me tog ma

མེ་རྟག་མ།

—

Mother of the buddha Praśānta.

g.2962 Flower Lamp

me tog sgron ma

མེ་རྟག་སྒྲོན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Puṣpaketu.

g.2963 Flower Lamp

me tog sgron ma

མེ་རྟག་སྒྲོན་མ།

—

Foremost in terms of insight among the followers of the buddha Sudatta.

g.2964 Flower Lamp

me tog sgron ma

མེ་ཏོག་སྒྲོན་མ།

—

Father of the buddha Guṇacūḍa.

g.2965 Flower Lamp

me tog sgron ma

མེ་ཏོག་སྒྲོན་མ།

—

Mother of the buddha Sukhita.

g.2966 Flower Land

yul 'khor me tog

ཡུལ་འཁོར་མེ་ཏོག་

—

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་ཟླ་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

སྒྲ་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

མྱ་ངན་ལས་འདས་པའི་མེ་ཏོག

—

Attendant of the buddha Prajñāpuṣpa.

g.2990 Flower of Nirvāṇa

mya ngan las 'das pa'i me tog

མྱ་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་ཏོག

—

Mother of the buddha Śodhita.

g.2992 Flower of Qualities

yon tan me tog

ཡོན་ཏན་མེ་ཏོག

—

Father of the buddha Prajñāpuṣpa.

g.2993 Flower of Qualities

yon tan me tog

ཡོན་ཏན་མེ་ཏོག

—

Mother of the buddha Ketuprabha.

g.2994 Flower of Qualities

yon tan me tog

ཡོན་ཏན་མེ་ཏོག

—

Son of the buddha Dharmacchattrā.

g.2995 Flower of Qualities

yon tan me tog

ཡོན་ཏན་མེ་ཏོག

—

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་ཏོག

—

Foremost in terms of insight among the followers of the buddha Sumanā-puṣpaprabha.

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་རྟོག

—

Son of the buddha Arajās.

g.3007 Flower of Wisdom

ye shes me tog

ཡེ་ཤེས་མེ་རྟོག

—

Attendant of the buddha Dharmacchattra.

g.3008 Flower of Wisdom

ye shes me tog

ཡེ་ཤེས་མེ་རྟོག

—

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་ཏོག་གཏུགས།

—

Birthplace of the buddha Kusumadeva.

g.3013 Flower Parasol

me tog gi gdugs

མེ་ཏོག་གི་གཏུགས།

—

Birthplace of the buddha Amitabuddhi.

g.3014 Flower Possessor

me tog can

མེ་ཏོག་ཅན།

—

Mother of the buddha Tacchaya.

g.3015 Flower Relieving Suffering

me tog mya ngan 'tshang

མེ་ཏོག་མྱ་ངན་འཚད།

—

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་འབྲོར།

—

Foremost in terms of miraculous abilities among the followers of the buddha Caranāprasanna.

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 Dṛḍhāvikrama.

g.3023 Fondness for Questioners

gleng ba po la dga' ba

གླེང་བ་པོ་ལ་དགའ་བ།

—

Foremost in terms of insight among the followers of the buddha Asaṅgamati.

g.3024 Force of Abandonment

spong ba'i shugs

སྤོང་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་ཆུབ་སྒྲུབས།

—

Buddha in the presence of whom the buddha Asaṅga (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་སྒྲུབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anantaratikīrti.

g.3027 Force of Certainty

nges pa'i shugs

ངེས་པའི་ཤུགས།

—

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་ཤུགས།

—

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་སྦྱིས་གཙོ་བོ།

—

Father of the buddha Kusumaprabha.

g.3035 Foremost in the City of Gods

lha'i grong khyer gtso

ལྷ་འི་གྲོང་ཁྱེར་གཙོ།

—

Son of the buddha Guṇasāgara.

g.3036 Foremost Light

snang ba'i gtso

སྤང་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་ཀྱི་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 Ūṇa.

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 Maṇiprabha.

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

བཀྲ་ཤིས།

—

Foremost in terms of insight among the followers of the buddha Pradyota.

g.3056 four applications of mindfulness

dran pa nye bar gzhag pa bzhi

དྲན་པ་ཉེ་བར་གཞག་པ་བཞི།

catoāri 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

རྩ་འཕྱུལ་གྱི་རྒྱ་ཁང་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་ཆེན་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།

catuḥsaṃgrahavastu

The four means of attracting disciples are generosity, kind talk, meaningful actions, and practicing what one preaches.

g.3064 four rivers

chu bo bzhi

ཚུ་བོ་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།

pratisamvid

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

སྤྲོས་ཀྱི་གླང་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

སྤྲོས་ཀྱི་དབང་ཕྱུག

—

Father of the buddha Gandhahastin.

g.3070 Fragrance of Excellent Worship

legs par mchod pa'i bsung ldan

ལེགས་པར་མཆོད་པའི་བསུང་ལྷན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sārathi.

g.3071 Fragrance Qualities

yon tan spos

ཡོན་ཏན་སྤྲོས།

—

Son of the buddha Gandhahastin.

g.3072 Fragrance Qualities

yon tan spos

ཡོན་ཏན་སྤྲོས།

—

Attendant of the buddha Pratibhānakīrti.

g.3073 Fragrant

spos ldan ma

སྤྲོས་ལྷན་མ།

—

Mother of the buddha Nāgabhuja.

g.3074 Fragrant

spos ldan

སྤྲོས་ལྷན།

—

Father of the buddha Dṛḍhavrata.

g.3075 Fragrant

spos ldan ma

སྤྲོས་ལྷན་མ།

—

Mother of the buddha Buddhimati.

g.3076 Fragrant

spos ldan

སྤྲོས་ལྷན།

—

Birthplace of the buddha Gandhahastin.

g.3077 Fragrant Flower

me tog dri ldan

མེ་ཏོག་རི་ལྷན།

—

Birthplace of the buddha Puṣpaketu.

g.3078 Fragrant Incense

dri zhim spos

དྲི་ཞིམ་སྤྱོད།

—

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

སྤྱོད་དྲི་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་གྱི་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

རྒྱགས་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

སྐུ་མེད།

—

Father of the buddha Amitayaśas.

g.3090 Free from Delusion

'khrul med

འཁྱུལ་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śānta.

g.3091 Free from Delusion

'khrul med

འཁྱུལ་མེད།

—

Foremost in terms of insight among the followers of the buddha Akṣobhya.

g.3092 Free from Delusion

'khrul pa med

འཁྱུལ་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

ཐེ་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 Cīrṇaprabha.

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

དང་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

མྱ་ངན་མེད།

—

Father of the buddha Ratnākara.

g.3104 Free from Suffering

mya ngan med

མྱ་ངན་མེད།

—

Father of the buddha Vigatakāṅkṣa.

g.3105 Free from Suffering

mya ngan med

མྱ་ངན་མེད།

—

Son of the buddha Guṇaskandha.

g.3106 Free from Suffering

mya ngan med

མྱ་ངན་མེད།

—

Father of the buddha Bhavāntadarśin.

g.3107 Free from Suffering

mya ngan med

ཐུ་ངན་མེད།

—

Father of the buddha Śrī.

g.3108 Free from Suffering

mya ngan med

ཐུ་ངན་མེད།

—

Father of the buddha Suvayas.

g.3109 Free from Suffering

mya ngan med

ཐུ་ངན་མེད།

—

Father of the buddha Aśoka.

g.3110 Free from Suffering

mya ngan med

ཐུ་ངན་མེད།

—

Father of the buddha Jñānakīrti.

g.3111 Free from Suffering

mya ngan med

ཐུ་ངན་མེད།

—

Father of the buddha Dharmadhvaja.

g.3112 Free from Suffering

mya ngan med

ཐུ་ངན་མེད།

—

Father of the buddha Vaidyādhīpa.

g.3113 Free from Suffering

mya ngan bral

ཐུ་ངན་བྲལ།

—

Birthplace of the buddha Śobhita.

g.3114 Free from Suffering

mya ngan dang bral

ཐུ་ངན་དང་བྲལ།

—

Birthplace of the buddha Aśoka.

g.3115 Free from Suffering

mya ngan med pa

ཐུ་ངན་མེད་པ།

—

Birthplace of the buddha Śaśin.

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

དྲག་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

སྤོང་གསུམ་ཐུ་ངན་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་ཐོ་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

མྱ་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་ཆུབ་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
Suviniścītārtha.

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

ལྷེ་རྒྱས།

—

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་རྩེ་ཡོན་ཏན་ཅན།

—

Birthplace of the buddha Ratnaprabhāsa.

g.3144 Gagana

nam mkha'

ནམ་མཁའ།

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

བློ་གྲོས་བབ་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

སྤྱོས་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

སྤྲུལ་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

སྤྲུལ་གྱི་གླང་པོ།

gandhahastin

A bodhisattva present in the circle around Śākyamuni.

g.3150 Gandhahastin

spos kyi glang po

སྤྲུལ་གྱི་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

སྤྲུལ་གྱི་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

སྤྲུལ་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

དི་ཟེ་འི་བློ།

—

Attendant of the buddha Sūryaprabha.

g.3155 Gandhatejas

spos gzi

སྤོས་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

སྤོས་ཀྱི་དབང་ཕྱུག།

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་ལྡན།

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་ཕྱེང་བ།

—

Mother of the buddha Āryastuta.

g.3168 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྷིང་།

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་གྱི་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་བསམགས།

—

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
Punyaḥastin.

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་ཚཱ་གས།

—

Foremost in terms of insight among the followers of the buddha Ratna.

g.3186 Gathering of Qualities

yon tan gyi tshogs

ཡོན་ཏན་གྱི་ཚཱ་གས།

—

Attendant of the buddha Gaṇiprabhāsa.

g.3187 Gathering of Qualities

yon tan tshogs

ཡོན་ཏན་ཚཱ་གས།

—

Mother of the buddha Janendrakalpa.

g.3188 Gathering of Qualities

yon tan tshogs

ཡོན་ཏན་ཚཱ་གས།

—

Mother of the buddha Dharmesvara.

g.3189 Gathering of Qualities

yon tan tshogs

ཡོན་ཏན་ཚཱ་གས།

—

Foremost in terms of insight among the followers of the buddha Ratnayaśas.

g.3190 Gathering of Qualities

yon tan tshogs

ཡོན་ཏན་ཚཱ་གས།

—

Foremost in terms of insight among the followers of the buddha
Siṃhadaṃṣṭra.

g.3191 Gathering of Qualities

yon tan tshogs

ཡོན་ཏན་ཚུགས།

—

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་ཚུགས།

—

Mother of the buddha Śanaīrgāmin.

g.3193 Gathering of Qualities

yon tan tshogs

ཡོན་ཏན་ཚུགས།

—

Mother of the buddha Samudradatta.

g.3194 Gathering of Qualities

yon tan tshogs

ཡོན་ཏན་ཚུགས།

—

Son of the buddha Guṇaprabha.

g.3195 Gathering of Qualities

yon tan tshogs

ཡོན་ཏན་ཚུགས།

—

Foremost in terms of insight among the followers of the buddha Guṇendrakalpa.

g.3196 Gathering of Qualities

yon tan tshogs

ཡོན་ཏན་ཚུགས།

—

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 Sarvavaragunaprabha.

g.3203 Gathering of Qualities

yon tan tshogs

ཡོན་ཏན་ཚཱ་གས།

—

Foremost in terms of insight among the followers of the buddha Sūtīrtha.

g.3204 Gathering of Qualities

yon tan tshogs

ཡོན་ཏན་ཚཱ་གས།

—

Mother of the buddha Drumendra.

g.3205 Gathering of Qualities

yon tan tshogs

ཡོན་ཏན་ཚཱ་གས།

—

Mother of the buddha Samṛddha.

g.3206 Gathering of Qualities

yon tan tshogs

ཡོན་ཏན་ཚཱ་གས།

—

Foremost in terms of insight among the followers of the buddha Guṇarāśi.

g.3207 Gathering of Qualities

yon tan tshogs

ཡོན་ཏན་ཚཱ་གས།

—

Foremost in terms of insight among the followers of the buddha
Vaśavartirāja.

g.3208 Gathering of Qualities

yon tan tshogs

ཡོན་ཏན་ཚཱ་གས།

—

Foremost in terms of insight among the followers of the buddha Akṣobhya.

g.3209 Gathering of Qualities

yon tan tshogs

ཡོན་ཏན་ཚལ་ས།

—

Foremost in terms of insight among the followers of the buddha
Praśāntamala.

g.3210 Gathering of Qualities

yon tan gyi tshogs

ཡོན་ཏན་གྱི་ཚལ་ས།

—

Foremost in terms of insight among the followers of the buddha Ratnayaśas.

g.3211 Gathering of Splendor

gzi brjid bsdus

གཟི་བརྗིད་བསྐྱུས།

—

Birthplace of the buddha Sūryapriya.

g.3212 Gathering of the Flowers of the Victors

rgyal ba'i me tog tshogs

རྒྱལ་བའི་མེ་ཏོག་ཚལ་ས།

—

Buddha in the presence of whom the buddha Vratanidhi (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་ཚལ་ས།

—

Birthplace of the buddha Varabuddhi.

g.3214 Gathering of the Superior

'phags pa bsdus

འཕགས་པ་བསྐྱུས།

—

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 Mahāprajñātīrtha.

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

mtshu rtsal sdud pa

མཐུ་རུ་སྤུང་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་ཆུབ་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

ལྷུན་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

མངོས་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་སྟིན།

—

Father of the buddha Mati.

g.3269 Gift of Discipline

tshul khrims sbyin

ཚུལ་ཁྲིམས་སྟིན།

—

Son of the buddha Amitatejas.

g.3270 Gift of Excellence

legs byin

ལེགས་ཕྱིན།

—

Attendant of the buddha Jñānākara.

g.3271 Gift of Excellence

bzang sbyin ma

བཟང་སྟིན་མ།

—

Mother of the buddha Amitatejas.

g.3272 Gift of Excellence

bzang sbyin

བཟང་སྟིན།

—

Son of the buddha Velāma.

g.3273 Gift of Excellence

bzang sbyin ma

བཟང་སྟིན་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་བྱིན།

—

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

མཚན་སྦྱིན་ལེགས་མཚན།

—

Father of the buddha Sundarapārśva.

g.3281 Gift of Fame

grags sbyin ma

གྲགས་སྦྱིན་མ།

—

Mother of the buddha Anantavikrāmin.

g.3282 Gift of Fame

grags sbyin

གྲགས་སྦྱིན།

—

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་སྦྱིན།

—

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་སྦྱིན།

—

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་བོས་སྤྱིན།

—

Son of the buddha Vijitāvin.

g.3289 Gift of Illumination

snang ba byin

སྤྲུང་བ་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Vilocana.

g.3290 Gift of Immortality

'chi med byin

འཆི་མེད་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Priyaṅgama.

g.3291 Gift of Jewels

nor sbyin

ནོར་སྤྱིན།

—

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་སྤྱིན།

—

Birthplace of the buddha Bhadrāpāla.

g.3296 Gift of Life

tshe sbyin

ཚེ་སྤྱིན།

—

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་རྩ་ལ་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 Siṃhadvaja.

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་སྒྲོན་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་སྒྲོན་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་སྒྲུང་བ་སྤྱིན་པ།

—

Mother of the buddha Ojastejas.

g.3320 Gift of the Master of Birth

skye ba'i dbang pos byin

སྐྱེ་བའི་དབང་པོས་བྱིན།

—

Son of the buddha Sūryaprabha.

g.3321 Gift of the Observation of Qualities

yon tan dmigs pa byin

ཡོན་ཏན་དཔྱེགས་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

ཉིམས་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Dṛḍhavrata.

g.3325 Gift of the Supreme

mchog sbyin

མཆོག་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་བས་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

ཆུ་ལྷས་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

དགྲ་བཙུག་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Puṣpaketu.

g.3330 Gift of the Wrathful

drag shul sbyin

དར་གཤམ་སྤྱིན།

—

Foremost in terms of insight among the followers of the buddha Vajra.

g.3331 Gift to the World

srid sbyin

སྤྱིན་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

རིདབང་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

སྟོན་བས་བྱིན།

—

Foremost in terms of insight among the followers of the buddha
Siṃhadvaja.

g.3336 Given by Lightning

glog gis byin

གློག་གིས་བྱིན།

—

Father of the buddha Dyutimat.

g.3337 Given by the Gods

lhas byin

ལྷས་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Nirbhaya.

g.3338 Given by the Gods

lhas byin

ལྷས་བྱིན།

—

Father of the buddha Velāmarāja.

g.3339 Given by the Gods

lhas byin

ལྷས་བྱིན།

—

Attendant of the buddha Cakradhara.

g.3340 Given by the Sages

drang srong byin

བར་སྟོང་བྱིན།

—

Mother of the buddha Mahābāhu.

g.3341 Given by the Sages

drang srong byin

བར་སྟོང་བྱིན།

—

Mother of the buddha Anunnata.

g.3342 Given by the Sages

drang srong byin

བར་སྟོང་བྱིན།

—

Father of the buddha Ratna.

g.3343 Given by the Sages

drang srong byin

བར་སྟོང་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amoghadarśin.

g.3344 Given by the Sages

drang srong byin

བར་སྟོང་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sucintita.

g.3345 Given by the Sages

drang strong byin

དང་སྟོང་བྱིན།

—

Father of the buddha Jñānin.

g.3346 Given by the Sages

drang strong byin

དང་སྟོང་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahāpradīpa.

g.3347 Given by the Sages

drang strong byin

དང་སྟོང་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nāgaprabhāsa.

g.3348 Given by the Sages

drang strong byin

དང་སྟོང་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་སྤྱིན།

—

Father of the buddha Prajñākūṭa.

g.3356 Giver of Excellence

bzang sbyin ma

བཟང་སྤྱིན་མ།

—

Mother of the buddha Dyutimat.

g.3357 Giver of Fearlessness

mi 'jigs sbyin

མི་འཇིགས་སྤྱིན།

—

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་སྤྱིན།

—

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་སྤྱིན།

—

Son of the buddha Dr̥ḍhasaṃdhi.

g.3361 Giver of Lightning

glog sbyin ma

གློག་སྤྱིན་མ།

—

Mother of the buddha Muktiskandha

g.3362 Giver of Lightning

glog sbyin

གློག་སྤྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Brahmaghoṣa.

g.3363 Giver of Lightning

glog sbyin

གློག་སྒྱིན།

—

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་སྒྱིན།

—

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

ཟེ་བ་རི་མ་མེད་པའི་རྟོག་དཔལ་རྒྱལ་མཚན།

—

Son of the buddha Tejorāja.

g.3378 Glorious Delight

dpal dgyes

དཔལ་དགེས།

—

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

ཟེ་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 Śanaīrgāmin (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 Vikṛīḍitāvin.

g.3404 Glorious Moon

zla dpal ma

ཐཱ་དཔལ་མ།

—

Mother of the buddha Ratnagarbha.

g.3405 Glorious Object of Worship

mchod gnas dpal

མཚོ་དགའ་ས་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་བརྩེགས།

—

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

mtshu 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་བརྩི།

—

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་མཚོ་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

སྒྲ་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 nam

དཔལ་གྱི་བསོད་ནམས།

—

Son of the buddha Mālādhārin.

g.3435 Glory of Radiant Light

'od 'phro gsal ba'i dpal

འོད་འཕྲོགསལ་བའི་དཔལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jyotiṣprabha.

g.3436 Glory of Supreme Brahmā

tshangs mchog dpal

ཚུངས་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

མཆོད་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:

In the most general sense the devas—the term is cognate with the English *divine*—are a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of the Buddha Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable,

it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.3443 God

lha

ལྷ།

—

Attendant of the buddha Prajñānavihāśasvara.

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

སྤོབས་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

སྒྲུང་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

ཀླུ་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་འོ་ཚོགས་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

ཆུ་ལྷ་འི་ལྷ།

—

Son of the buddha Aṅgaja.

g.3474 God of the Water Gods

chu lha'i lha

ཆུ་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

མཚན་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་ཆེན་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་ཏུ་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 male novice (*śrāmaṇera*; *dge tshul*) or female novice (*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་སྤྲིང་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་སྤུག་མཛེས་པ་རྣམ་པར་ངེས་པའི་འོད་གྱི་གཟི་བརྗིད་གྱི་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་ལོག་ས།

—

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 Prabhaṃkara.

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་བརྒྱན།

—

Birthplace of the buddha Jyotiṣka.

g.3504 Gone Beyond Delusion

'khrul med gshegs

འཁྲུལ་མེད་གཤེགས།

—

Buddha in the presence of whom the buddha Maṇicandra (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

mtshu 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

ལྷ་ལེགས།

—

Attendant of the buddha Nakṣatrarāja.

g.3513 Gorgeous

mdzes ldan

མཛེས་ལྷན།

—

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་མཛོང་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་སང་གེའི་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་སྟོབས་པ།

—

Attendant of the buddha Arciṣmat.

g.3521 Great Acumen

spobs pa chen po

སྟོབས་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 Vimala.

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

དཀ་འཕུབ་ཆེན་པོ།

—

Son of the buddha Supārśva.

g.3538 Great Being

bdag nyid che

བདག་ཉིད་ཆེ།

—

Father of the buddha Sujāta.

g.3539 Great Being

bdag nyid chen po

བདག་ཉིད་ཆེན་པོ།

—

Father of the buddha Dānaprabha.

g.3540 Great Being

bdag nyid chen po

བདག་ཉིད་ཆེན་པོ།

—

Father of the buddha Satyakathin.

g.3541 Great Being

bdag nyid chen po

བདག་ཉིད་ཆེན་པོ།

—

Father of the buddha Guṇagarbha.

g.3542 Great Being

bdag nyid chen po

བདག་ཉིད་ཆེན་པོ།

—

Father of the buddha Mahāraśmi.

g.3543 Great Being

bdag nyid chen po

བདག་ཉིད་ཆེན་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་རྟ་ཆེན་པོ།

—

Foremost in terms of insight among the followers of the buddha Dhārmika.

g.3549 Great Chariot

shing rta chen po

ཤིང་རྟ་ཆེན་པོ།

—

Buddha in the presence of whom the buddha Jagadrasmi (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

སྤྱིང་རྗེ་ཆེན་པོ།

—

Son of the buddha Padmakōśa.

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

གཙུག་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 Tejorāśi.

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་ཆེན།

—

Mother of the buddha Gandhābha.

g.3563 Great Doctor

sman pa chen po

སྐྱེན་པ་ཆེན་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Yaśoratna.

g.3564 Great Eye

mig po che

མིག་པོ་ཆེ།

—

An attendant of the buddha Amitadhara.

g.3565 Great Eye

mig po che

མིག་པོ་ཆེ།

—

Foremost in terms of insight among the followers of the buddha Vaidyarāja.

g.3566 Great Eye

mig po che

མིག་པོ་ཆེ།

—

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་ཆེན།

—

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 Uttīṇapaṇka (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་པོ།

bṛhatphala

The third level of the fourth concentration.

g.3576 Great Gathering

phung po chen po

ཐུང་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 Prajñādatṭa.

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 Cīṇabuddhi.

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

སྟོན་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

སྟོན་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

སྟོན་ཆེན།

—

Buddha in the presence of whom the buddha Vinīścitamati (340 according to the third enumeration) first gave rise to the mind of awakening.

g.3597 Great Lamp

sgron ma chen po

སྟོན་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

སྟོན་མའི་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

གཙོ་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་ཆེན།

—

Buddha in the presence of whom the buddha Brahmadaṭṭa (103 according to the third enumeration) first gave rise to the mind of awakening.

g.3603 Great Light

'od chen po

འོད་ཆེན་པོ།

—

Father of the buddha Arciskandha.

g.3604 Great Light

'od chen po

འོད་ཆེན་པོ།

—

Birthplace of the buddha Vratatapas.

g.3605 Great Light

'od po che

འདུལ་ཆེ།

—

Birthplace of the buddha Baladeva.

g.3606 Great Light Bearer

snang ldan chen po

སྤང་ལྡན་ཆེན་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་ཆེན་པོ།

—

Father of the buddha Suraśmi.

g.3608 Great Lord

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

—

Son of the buddha Suprabha.

g.3609 Great Lord

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

—

Father of the buddha Bhīṣaṇa.

g.3610 Great Master

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇakīrti.

g.3611 Great Mastery

dbang chen

དབང་ཆེན།

—

Father of the buddha Sucīṇabuddhi.

g.3612 Great Mastery

dbang chen

དབང་ཆེན།

—

Father of the buddha Vibodhana.

g.3613 Great Meaning

don chen

དོན་ཆེན།

—

Attendant of the buddha Siṃharaśmi.

g.3614 Great Meaning

don chen

དོན་ཆེན།

—

Attendant of the buddha Arthasiddhi.

g.3615 Great Medicine

sman chen

སྐྲན་ཆེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Padma.

g.3616 Great Melody

dbyangs chen

དབྱངས་ཆེན།

—

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་ཆེན།

—

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་ཆེན་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་ཆེན།

—

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་ཆེན་པོ།

—

Son of the buddha Adbhutayaśas.

g.3621 Great Mind

blo chen

བློ་ཆེན།

—

Attendant of the buddha Suprabha.

g.3622 Great Mind

blo chen

བློ་ཆེན།

—

Attendant of the buddha Pratibhānacakṣus.

g.3623 Great Mind

blo chen

སྒོ་ཆེན།

—

Attendant of the buddha Buddhimati.

g.3624 Great Mind

blo chen

སྒོ་ཆེན།

—

Attendant of the buddha Puṇyabala.

g.3625 Great Moon

zla ba chen po

ཟླ་བ་ཆེན་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

ལུན་པོ་ཆེན་པོ།

—

Birthplace of the buddha Sumedhas.

g.3630 Great Nāga

klu chen

ཁུ་ཆེན།

—

Attendant of the buddha Balanandin.

g.3631 Great Objective

don chen

དོན་ཆེན།

—

Son of the buddha Satyabhāṇin.

g.3632 Great Objective

don chen

དོན་ཆེན།

—

Father of the buddha Surūpa.

g.3633 Great Objective

don chen

དོན་ཆེན།

—

Father of the buddha Sūtīrtha.

g.3634 Great Ocean

rgya mtsho chen

རྒྱ་མཚོ་ཆེན།

—

Attendant of the buddha Janendrarāja.

g.3635 Great Possession of Fame

grags ldan chen po

གྲགས་ལྡན་ཆེན་པོ།

—

Foremost in terms of insight among the followers of the buddha Rāhucandra.

g.3636 Great Power

mtshu rtsal chen po

མཐུ་རྩལ་ཆེན་པོ།

—

Attendant of the buddha Suviniścītārtha.

g.3637 Great Power

mtshu rtsal chen po

མཐུ་རྩལ་ཆེན་པོ།

—

Father of the buddha Dharmavikrāmin.

g.3638 Great Power

rab rtsal

རབ་རྩལ།

—

Attendant of the buddha Ṛṣiprasanna.

g.3639 Great Power

mtshu rtsal che

མཐུ་རྩལ་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

mtshu rtsal che

མཐུ་རྩལ་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

mtshu rtsal che

མཐུ་རྩལ་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

mtshu rtsal che

མཐུ་རྩལ་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

mtshu 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

mtshu 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

mtshu 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་རུ་ས་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 Cīṇabuddhi.

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་སྒྲིན་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 Dharmesvara.

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

དྭང་སྟོང་ཆེན་པོ།

—

Father of the buddha Vigatatamas.

g.3665 Great Sage

drang srong chen po

དྭང་སྟོང་ཆེན་པོ།

—

Father of the buddha Uttīrṇaśoka.

g.3666 great Śākya

shAkya chen po

ཤཀྲ་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

རྩ་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 Śrotīya (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 Sīṃhabala.

g.3682 Great Stūpa

mchod rten chen po

མཆོད་རྟེན་ཆེན་པོ།

—

Foremost in terms of insight among the followers of the buddha Śāntagati.

g.3683 Great Stūpa

mchod rten chen po

མཆོད་རྟེན་ཆེན་པོ།

—

Foremost in terms of insight among the followers of the buddha Candra.

g.3684 Great Tone

gdangs po che

གདངས་པོ་ཆེ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Āśādata.

g.3685 Great Treasury Holder

mdzod chen 'chang ba

མཛོད་ཆེན་འཆང་བ།

—

Foremost in terms of insight among the followers of the buddha Asaṅgakośa.

g.3686 Great Yogic Discipline

brtul zhugs chen po

བརྟུལ་ཞུགས་ཆེན་པོ།

—

Foremost in terms of insight among the followers of the buddha Jagatpūjita.

g.3687 Great Yogic Discipline

brtul zhugs che

བརྟུལ་ཞུགས་ཆེ།

—

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་ཞུགས་ཆེན་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་འགྲོས།

—

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་ཐམས་ཅད་འབྱུང་བ།

—

Birthplace of the buddha Padmagarbha.

g.3693 Guide of Generations

skyes rabs kha lo sgyur ba

སྐྱེས་རབས་ཁ་ལོ་སྐྱུར་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vikrama.

g.3694 Guṇabāhu

yon tan lag

ཡོན་ཏན་ལག

guṇabāhu

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་གཙུག་ལྷན།

guṇacūḍa

The 812th buddha in the first list, 811th in the second list, and 801st in the third list.

g.3697 Guṇadharma

chos kyi yon tan

ཆོས་ཀྱི་ཡོན་ཏན།

gunadharmā

The 493rd buddha in the first list, 492nd in the second list, and 486th in the third list.

g.3698 **Guṇadhvaṇa**

yon tan rgyal mtshan

ཡོན་ཏན་རྒྱལ་མཚན།

guṇadhvaṇa

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་བསྐྱུང་།

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་ཐེང་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 Guṇarāśi

yon tan phung po

ཡོན་ཏན་ཕུང་པོ།

guṇarāśi

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

ཡན་ཏན་ཚོགས་དག · ཡན་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

ཡན་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

ཡན་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

ཡན་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

ཡན་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་གྱ་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་འི་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 Guṇendrakaḥ

yon tan dbang mtshungs

ཡོན་ཏན་དབང་མཚུངས།

guṇendrakaḥ

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་མཆོག།

guṇottama

The 549th buddha in the first list, 549th in the second list, and 542nd in the third list.

g.3728 Guru

bla ma

བླ་མ།

—

A brahmin.

g.3729 Guru Gift

bla mas byin

བླ་མས་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Susthita.

g.3730 Guru Gift

bla mas byin

བླ་མས་བྱིན།

—

Attendant of the buddha Surūpa.

g.3731 Guru of All Beings

'gro ba kun gyi bla ma

འགྲོ་བ་ཀུན་གྱི་བླ་མ།

—

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་དཀར།

—

Attendant of the buddha Puṣpaprabha.

g.3755 Hard to Dominate

thub dka'

ཐུབ་དཀར།

—

Birthplace of the buddha Dṛḍhāvīkrama.

g.3756 Hard to Show

ston par dka'

སྟོན་པར་དཀར།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kāñcanaprabha.

g.3757 Hard to Subdue

gdul bar dka'

གདུལ་བར་དཀར།

—

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་དཀར།

—

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་དགའ།

—

Birthplace of the buddha Asaṅgamati.

g.3760 Hard to Tame

gdul dka'

གདུལ་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnaprabha.

g.3761 Hard to Tame

gdul dka'

གདུལ་དགའ།

—

Father of the buddha Asaṅgamati.

g.3762 Hard to Tame

gdul bar dka' ba

གདུལ་བར་དགའ་བ།

—

Birthplace of the buddha Atibala.

g.3763 Hard to Tame

gdul dka'

གདུལ་དགའ།

—

Birthplace of the buddha Anihata.

g.3764 Hard to Tame

gdul dka'

གདུལ་དགའ།

—

Birthplace of the buddha Vajra.

g.3765 Harivaktra

seng ge'i zhal

སེང་གེ་འཛམ་ལ།

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 Simḥadhvaja.

g.3767 Harṣadatta

tshims sbyin

ཚིམས་སྟིན།

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 Bhavatr̥ṣṇāmalaprahīṇa.

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་ཕུང་པོ།

—

Birthplace of the buddha Padmakōśa.

g.3781 Heap of Merit

bsod nams phung po

བསོད་ནམས་ཕུང་པོ།

—

Father of the buddha Arciṣmat.

g.3782 Heap of Merit

bsod nams phung po

བསོད་ནམས་ཕུང་པོ།

—

Mother of the buddha Guṇaprabha.

g.3783 Heap of Merit

bsod nams phung po

བསོད་ནམས་ཕུང་པོ།

—

Foremost in terms of insight among the followers of the buddha Nala.

g.3784 Heap of Merit

bsod nams phung po

བསོད་ནམས་ཕུང་པོ།

—

Birthplace of the buddha Puṇyābha.

g.3785 Heap of Merit

bsod nams phung po

བསོད་ནམས་ཕུང་པོ།

—

Birthplace of the buddha Ketuprabha.

g.3786 Heap of Qualities

yon tan phung po

ཡོན་ཏན་ཕུང་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་ཕུང་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་བརྟེན་པ།

—

A bodhisattva present in the circle around Śākyamuni.

g.3795 Heaps of Insight

shes rab brtsegs pa

ཤེས་རབ་བརྟུགས་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

mtshu rtsal snying po

མཐུ་རུ་སྙིང་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་ལྡན་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་བས་འཛིན།

—

Father of the buddha Nāgadatta.

g.3804 Hell of Ultimate Torment

mnar med

མནར་མེད།

avīci

g.3805 Helmet Bearer

rmog gyon

མོག་གྱོན།

—

Father of the buddha Vimuktacūḍa.

g.3806 Helper

grogs 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་ཞུགས་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་སྦྱོང།

—

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

སྟེན་པ།

—

Attendant of the buddha Bhavāntadarśin.

g.3825 Hidden by Nāgas

klus sbas

ཁུས་སྟེན་པ།

—

Father of the buddha Arhadyaśas.

g.3826 Hidden by the Gods

lhas sbed

ལྷས་སྟེན་པ།

—

Son of the buddha Jñānapriya.

g.3827 Hidden Excellent Stability

legs par brtan po sbed

ལེགས་པར་བརྟན་པོ་སྟེན་པ།

—

Birthplace of the buddha Sthāmaśrī.

g.3828 Hidden Faculties

dbang po sbas pa

དབང་པོ་སྟེན་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་སྒྲུལ།

—

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་སྒྲེད།

—

Son of the buddha Siṃhapārsva.

g.3831 Hidden Jewels

rin po che sbed pa

རིན་པོ་ཆེ་སྒྲེད་པ།

—

Birthplace of the buddha Prabhākośa.

g.3832 Hidden Moon

zla sbed

ལྷ་སྒྲེད།

—

Son of the buddha Duṣpradharṣa.

g.3833 Hidden Splendor

gzi brjid sbas

གཟི་བརྗིད་སྒྲུལ།

—

Son of the buddha Mañivajra.

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 Somacchattra.

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 Śaśin.

g.3840 Highest

bla ma

ལྷ་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Abhyudgataśrī.

g.3841 Highest

bla ma

ལྷ་མ།

—

Father of the buddha Yaśottara.

g.3842 Highest

bla ma

ལྷ་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 Ūṇa.

g.3849 Highest Dharma

chos kyi bla ma

ཚོས་ཀྱི་ལྷ་མ།

—

Mother of the buddha Anihata.

g.3850 Highest Fame

snyan pa'i bla ma

སྟན་པའི་ལྷ་མ།

—

Son of the buddha Vikṛīḍitāvin.

g.3851 Highest Fame

grags pa'i bla ma

གྲགས་པའི་ལྷ་མ།

—

Mother of the buddha Rāhuguhya.

g.3852 Highest Fame

grags bla

གཤག་སྒྲ།

—

Buddha in the presence of whom the buddha Vimala (216 according to the third enumeration) first gave rise to the mind of awakening.

g.3853 Highest Flower

me tog bla ma

མེ་ཏོག་སྒྲ་མ།

—

Son of the buddha Yaśaketu.

g.3854 Highest Flower

me tog bla ma

མེ་ཏོག་སྒྲ་མ།

—

Father of the buddha Padmākṣa.

g.3855 Highest Flower

me tog bla ma

མེ་ཏོག་སྒྲ་མ།

—

Father of the buddha Sumanāpuṣpaprabha.

g.3856 Highest Flower

me tog bla ma

མེ་ཏོག་སྒྲ་མ།

—

Birthplace of the buddha Muni.

g.3857 Highest Insight

shes rab bla ma

ཤེས་རབ་སྒྲ་མ།

—

Foremost in terms of insight among the followers of the buddha Candrar.

g.3858 Highest Intelligence

blo gros bla ma

ལྷོ་གྲོས་བླ་མ།

—

Foremost in terms of insight among the followers of the buddha Aṅgaja.

g.3859 Highest Intelligence

blo gros bla ma

ལྷོ་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 Ūṇa.

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་མཆོད།

—

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 Tīṣya.

g.3871 Highly Accomplished Miraculous Display

rdzu 'phrul shin tu sbyangs pa

རྩུ་འཕྲུལ་ཤིན་ཏུ་སྤྲངས་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་སྤྲངས་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

རི་གངས་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

ཤུགས་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་སྟོང་།

—

Foremost in terms of insight among the followers of the buddha
Janendrakalpa.

g.3888 Holder of Shooting Stars

skar mda' 'chang

སྐར་མདའ་འཆང་།

—

Mother of the buddha Subuddhi.

g.3889 Holder of Shooting Stars

skar mda' 'chang

སྐར་མདའ་འཆང་།

—

Attendant of the buddha Dharmakūṭa.

g.3890 Holder of Shooting Stars

skar mda' 'chang

སྐར་མདའ་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་པ་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

གཤམ་ཏཱ་འཛིན།

—

Mother of the buddha Vaśavartirāja.

g.3894 Holder of the Essence Treasury

snying po mdzod 'chang

སྤྱིང་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 Padmakōśa.

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་འཆང་བ།

—

Foremost in terms of insight among the followers of the buddha Samṛddha.

g.3899 Holder of the Qualities of Splendor

yon tan gzi brjid 'chang ba

ཡོན་ཏན་གཟི་བརླིང་འཆང་བ།

—

Foremost in terms of insight among the followers of the buddha Rṣīndra.

g.3900 Holder of the Qualities of Splendor

yon tan gzi brjid 'dzin pa

ཡོན་ཏན་གཟི་བརླིང་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་བར་ད་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་ཁྱིམ་ལག་རྒྱལ།

—

A captain.

g.3908 Home Sweeper

gnas 'phyag

གནས་འཕྱག

—

Attendant of the buddha Anantavikrāmin.

g.3909 Honest

gnam po

གནས་པོ།

—

Son of the buddha Maṇḍita.

g.3910 Honest Joy

drang por dga'

དྲང་པོར་དགའ།

—

Father of the buddha Varuṇa.

g.3911 Honey

sbrang rtsi

སྒྲ་ཅི།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Dṛḍhavrata.

g.3912 Honey

sbrang rtsi

སྒྲ་ཅི།

—

Son of the buddha Yajñasvara.

g.3913 Honey Eye

sbrang rtsi'i mig

སྒྲ་ཅི་མིག།

—

Mother of the buddha Amoghadarśin.

g.3914 Honey Gift

sbrang rtsi sbyin

སྒྲ་ཅི་སྤྱི།

—

Attendant of the buddha Pradīpa.

g.3915 Honey Gift

sbrang rtsi sbyin

སྒྲ་ཅི་སྤྱི།

—

Attendant of the buddha Vasudeva.

g.3916 Honey Vessel

sbrang rtsi'i snod

སྒྲ་ཅི་སྡོད།

—

Father of the buddha Śrīdeva.

g.3917 Human

shed bu

ཤེད་བྱ།

—

Attendant of the buddha Daśaraśmi.

g.3918 Human

shed skyes

ཤེད་སྒྱེས།

—

Father of the buddha Merudhvaja.

g.3919 Human

shed bu

ཤེད་བྱ།

—

Son of the buddha Sumedhas.

g.3920 Human

shed bu

ཤེད་བྱ།

—

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 Simhapakṣa.

g.3923 Hundred Tastes

ro brgya pa

འོ་བརྒྱ་པ།

—

Attendant of the buddha Mahāraśmi.

g.3924 Hutārci

sbyin bsreg 'od 'phro

སྤྱན་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

སྤྱན་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་སྒྲོང་བར་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vaśavartirāja.

g.3928 Illuminating Endowment

ldan snang

ལྷན་སྒྲོང་།

—

Attendant of the buddha Rāhucandra.

g.3929 Illuminating Identity

bdag nyid snang ba

བདག་ཉིད་སྣང་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་སྣང་བ་བྱེད།

—

Attendant of the buddha Amoghagāmin.

g.3931 Illuminating Insight

shes rab snang bar byed pa

ཤེས་རབ་སྣང་བར་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahāprajñānīrtha.

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

སྟོན་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་རྟོག

—

Attendant of the buddha Vijita.

g.3940 Illuminating Light of Splendent Fragrances

spas kyi gzi brjid rnam par snang bar byed pa'i 'od

སྟོས་ཀྱི་གཟི་བརྟིན་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་སྒྲུང་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་སྒྲུང་བར་བྱེད།

—

Birthplace of the buddha Amṛtaprabha.

g.3949 Illuminating Qualities

yon tan snang bar byed

ཡོན་ཏན་སྒྲུང་བར་བྱེད།

—

Birthplace of the buddha Pratāpa.

g.3950 Illuminating Radiance

'od 'phro snang bar byed pa

འོད་འཕྲོ་སྒྲུང་བར་བྱེད་པ།

—

Birthplace of the buddha Ketumat.

g.3951 Illuminating Radiance

'od zer snang bar byed

འོད་ཟེར་སྒྲུང་བར་བྱེད།

—

Birthplace of the buddha Suraśmi.

g.3952 Illuminating Splendor

gzi brjid snang bar byed

གཟི་བརྗིད་སྒྲུང་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 rnams 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

སྒྲང་བ།

—

Attendant of the buddha Arthavādin.

g.3960 Illumination

snang bar byed

སྒྲང་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་ཐམས་ཅད་སྒྲང་བ།

—

Father of the buddha Puṣpa.

g.3962 Illuminator

rnam par snang byed

རྣམ་པར་སྒྲང་བྱེད།

—

Son of the buddha Mahābāhu.

g.3963 Illuminator

rnam par snang mdzad

རྣམ་པར་སྒྲང་མཛད།

—

Mother of the buddha Vibhaktagātra.

g.3964 Illuminator

rnam par snang byed

རྣམ་པར་སྒྲང་བྱེད།

—

Attendant of the buddha Sujāta.

g.3965 Illuminator

rnam par snang byed

རྣམ་པར་སྣང་བྱེད།

—

Attendant of the buddha Gaṇimukha.

g.3966 Illuminator

rnam par snang byed

རྣམ་པར་སྣང་བྱེད།

—

Son of the buddha Marudyaśas.

g.3967 Illuminator

rnam par snang byed

རྣམ་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

མ་པ་སྒྲ་བྱེད།

vairocana

Son of the buddha Satyarāṣi.

g.3972 Illuminator

snang byed

སྒྲ་བྱེད།

—

Attendant of the buddha Jñānarata.

g.3973 Illuminator

rnam par snang byed

མ་པ་སྒྲ་བྱེད།

—

Foremost in terms of insight among the followers of the buddha Sudarśana.

g.3974 Illuminator

snang ba byed

སྒྲ་བྱེད།

—

Foremost in terms of insight among the followers of the buddha Arthavādin.

g.3975 Illuminator

snang bar byed

སྒྲ་བརྒྱེད།

—

Foremost in terms of insight among the followers of the buddha Roca.

g.3976 Illuminator

snang byed

སྒྲ་བྱེད།

—

Son of the buddha Prajñānavihāśasvara.

g.3977 Illuminator

rnam par snang byed

མ་པ་སྒྲ་བྱེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Prajñānavihāśasvara.

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

རྟོག་རྣམས་སྣང་བར་བྱེད།

—

Birthplace of the buddha Rāhucandra.

g.3980 Illuminator of Existence

srid pa gsal ba

སྤྲིད་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
Maṇidharman.

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།

—

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

རུལ་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

རུལ་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 Hutārci (490 according to the third enumeration) first gave rise to the mind of awakening.

g.3992 Immaculate Light

rnyog pa med pa'i 'od

རྩོག་པ་མེད་པའི་འོད།

—

Father of the buddha Rāhubhadra.

g.3993 Immaterial

rdul bral

རུལ་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་རྒྱ་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 Suviniścītārtha.

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 Suviniścītārtha.

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་འཁྱུགས་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

མངོས་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་འོ་བློ།

—

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

mtshu rtsal mi g.yo ba

མཚུ་རུ་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་སྦྱད་པ།

—

Attendant of the buddha Abhedyabuddhi.

g.4017 Impeccable Limbs

yan lag ma smad pa

ཡན་ལག་མ་སྦྱད་པ།

—

Son of the buddha Vimalaprabha.

g.4018 Impeccable Limbs

yan lag ma smad pa

ཡན་ལག་མ་སྒྲིད་པ།

—

Mother of the buddha Sūkṣmabuddhi.

g.4019 Impenetrable

tshugs pa med pa

ཚུགས་པ་མེད་པ།

—

Birthplace of the buddha Śūra.

g.4020 Incense Glory

spos kyi dpal

སྤྲོས་ཀྱི་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

སྤྲོས་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

སྤྲོས་ཀྱིས་བརྒྱན།

—

Birthplace of the buddha Surabhigandha.

g.4023 Incense Ornament

spos kyis brgyan

སྤྲོས་ཀྱིས་བརྒྱན།

—

Birthplace of the buddha Sugandha.

g.4024 Incense Stūpa

spos kyi mchod rten

སྤྱི་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་བྱུང་པ།

—

Father of the buddha Vyūharāja.

g.4032 Inconceivable Light

bsam gyis mi khyab 'od

བསམ་གྱིས་མི་བྱུང་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་བྱུང་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

བརྩི་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 Simharaśmi.

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་ཚུགས་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་ནོན་པ།

—

Mother of the buddha Pārthiva.

g.4044 Indomitable

zil mi non

ཟིལ་མི་ནོན།

—

Son of the buddha Śobhita.

g.4045 Indomitable

zil gyis mi non

ཟིལ་གྱིས་མི་ནོན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śuddhasāgara.

g.4046 Indomitable

gzhan gyis mi thub

གཙན་གྱིས་མི་ཐུབ།

—

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

ཟིལ་མི་ནོན།

—

Mother of the buddha Rāhu.

g.4049 Indomitable

thub med

ཐུབ་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

ཟེལ་གྱིས་མི་ལྷོན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nirjvara.

g.4054 Indomitable

zil gyis mi non pa

ཟེལ་གྱིས་མི་ལྷོན་པ།

—

Foremost in terms of insight among the followers of the buddha Mahita.

g.4055 Indomitable

zil gyis mi non pa

ཟེལ་གྱིས་མི་ལྷོན་པ།

—

Son of the buddha Siṃhadvaja.

g.4056 Indomitable

zil gyis mi non pa

ཟེལ་གྱིས་མི་ལྷོན་པ།

—

Foremost in terms of insight among the followers of the buddha Mañivajra.

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 Mañicarāṇa.

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

ཟིལ་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་དག་ཟེལ་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་ཐུབ་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་སྤྱབ་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་རྩལ་གཞན་གྱིས་མི་སྤྱབ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vipulabuddhi.

g.4075 Indomitable Power

gzhan gyis mi thub pa'i mthu

གཞན་གྱིས་མི་སྤྱབ་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

གཞན་གྱིས་མི་སྤྱབ་པའི་མཐུ་རྩལ་ཅན།

—

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་ནོན་པའི་ཏོག་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

གཙན་གྱིས་མི་ཐུབ་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

ཐུབ་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།

indrama

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་སྒྲགས་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་ཐད་པའི་རྟོག་

—

Son of the buddha Bhāgīrathi.

g.4089 Inexhaustible Intellect

mi zad pa'i blo

མི་ཐད་པའི་སྒྲོ་

—

Foremost in terms of miraculous abilities among the followers of the buddha Netra.

g.4090 Inexhaustible Intellect

mi zad blo

མི་ཐད་སྒྲོ་

—

Foremost in terms of miraculous abilities among the followers of the buddha Vaidyarāja.

g.4091 Inexhaustible Intellect

mi zad pa'i blo

མི་ཐད་པའི་སྒྲོ་

—

Foremost in terms of insight among the followers of the buddha Bhīṣaṇa.

g.4092 Inexhaustible Intelligence

blo gros mi zad pa

སྒྲོ་གྲོས་མི་ཐད་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་བད་ཐད་མི་ཤེས་པའི་སྒྲོ་གྲོས་།

—

Father of the buddha Jñānakośa.

g.4094 Inexhaustible Prince

mi zad sras po

མི་བད་སྤྲས་པོ།

—

Father of the buddha Akṣaya.

g.4095 Inexhaustible Radiance

'od zer mi zad pa

འོད་ཟེར་མི་བད་པ།

—

Birthplace of the buddha Akṣaya.

g.4096 Inexhaustible Sound

sgra mi zad

སྒྲ་མི་བད།

—

Attendant of the buddha Brahmavāsa.

g.4097 Inexhaustible Treasury

mi zad mdzod

མི་བད་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
Sucīṛṇavipāka.

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
Simhabala.

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

བཏོད་པ་མཐའ་ཡས།

—

Mother of the buddha Girīndrakalpa.

g.4113 Infinite Array

bkod pa mtha' yas

བཏོད་པ་མཐའ་ཡས།

—

Mother of the buddha Mokṣatejas.

g.4114 Infinite Array

bkod pa mtha' yas pa

བཏོད་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

བཏོད་པ་མཐའ་ཡས།

—

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

བཏོད་པ་མཐའ་ཡས།

—

Birthplace of the buddha Sthāmaprāpta.

g.4117 Infinite Array

bkod pa mtha' yas

བཀོད་པ་མཐའ་ཡས།

—

Birthplace of the buddha Vajrasena.

g.4118 Infinite Array

bkod pa mtha' yas

བཀོད་པ་མཐའ་ཡས།

—

Birthplace of the buddha Anupama.

g.4119 Infinite Array

bkod pa mtha' yas

བཀོད་པ་མཐའ་ཡས།

—

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 Uttīṃapaṅka.

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

སྤྲོན་ལམ་མཐའ་ཡས།

—

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།

—

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

ཁ་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

བརྩོན་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

གྱ་ནོམ་མཐའ་ཡས།

—

Birthplace of the buddha Prāṇītajñāna.

g.4132 Infinite Eye

mtha' yas mig

མཐའ་ཡས་མིག

—

Son of the buddha Ojaṅgama.

g.4133 Infinite Eye

spyen ni mtha' yas

སྤྱེན་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 spyen

མཐའ་ཡས་སྤྱེན།

—

Buddha in the presence of whom the buddha Prajñādatṭa (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 Bahudevaghuṣṭa.

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་གཞུགས།

—

Attendant of the buddha Rāhudeva.

g.4140 Infinite Form

mtha' yas gzugs

མཐའ་ཡས་གཞུགས།

—

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

མཐའ་ཡས་དཔལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jyeṣṭha.

g.4144 Infinite Hand

mtha' yas lag

མཐའ་ཡས་ལག།

—

Son of the buddha Maṅgala.

g.4145 Infinite Hand

mtha' yas lag

མཐའ་ཡས་ལག།

—

Foremost in terms of insight among the followers of the buddha Anupamarāṣṭra.

g.4146 Infinite Hand

mtha' yas lag

མཐའ་ཡས་ལག

—

Foremost in terms of insight among the followers of the buddha
Pradyotarāja.

g.4147 Infinite Insight

shes rab mtha' yas

ཤེས་རབ་མཐའ་ཡས།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Bodhyaṅgapuṣpa.

g.4148 Infinite Intelligence

blo gros mtha' yas

བློ་གྲོས་མཐའ་ཡས།

—

Foremost in terms of insight among the followers of the buddha Sunetra.

g.4149 Infinite Intelligence

blo gros mtha' yas

བློ་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་བཞོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Pun̄yapradīparāja.

g.4153 Infinite Jewel Array

rin po che bkod pa mtha' yas

རིན་པོ་ཆེ་བཞོད་པ་མཐའ་ཡས།

—

Birthplace of the buddha Padmahastin.

g.4154 Infinite Jewel Array

rin po che'i bkod pa mtha' yas pa

རིན་པོ་ཆེ་འི་བཞོད་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་ཆེ་འི་བཞོད་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

སྒྲོན་མ་མཐའ་ཡས།

—

Foremost in terms of insight among the followers of the buddha Mālādhārin.

g.4161 Infinite Lamp

sgron ma mtha' yas

སྒྲོན་མ་མཐའ་ཡས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Raśmirāja.

g.4162 Infinite Light

snang ba mtha' yas

སྒྲོན་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

མཐའ་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

མཐའ་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

མཐའ་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་མཐའ་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

མཐའ་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

སྤང་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

མགའ་ཡས་འོད།

—

Birthplace of the buddha Jñānasūrya.

g.4176 Infinite Light

'od mtha' yas pa

འོད་མགའ་ཡས་པ།

—

Birthplace of the buddha Jagadrasmi.

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

སྒྲོང་བ་མགའ་ཡས།

—

Birthplace of the buddha Dīptatejas.

g.4180 Infinite Light

snang ba mtha' yas

སྒྲོང་བ་མགའ་ཡས།

—

Birthplace of the buddha Avabhāsadarśin.

g.4181 Infinite Lord of Light

'od dbang mtha' yas pa

འོད་དབང་མཐའ་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་མཐའ་ཡས་།

—

Attendant of the buddha Brahmavasu.

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་སྒྲོ།

—

Attendant of the buddha Anantatejas.

g.4185 Infinite Mind

mtha' yas blo

མཐའ་ཡས་སྒྲོ།

—

Foremost in terms of insight among the followers of the buddha Varabodhigati.

g.4186 Infinite Mind

mtha' yas blo

མཐའ་ཡས་སྒྲོ།

—

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་རྩལ་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

སྙན་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་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
Guṇadharma.

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

སྒྲ་གཅན་གཟི་བརྗིད་མཐའ་ཡས།

—

Son of the buddha Puṣya.

g.4218 Infinite Supreme Melody

dbyangs mchog mtha' yas

དབྱངས་མཆོག་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

མཆོད་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་གཙུག་

—

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 Simhaghoṣa.

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 Prajñādatṭa.

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་བྱེད།

—

Son of the buddha Bhāgīratha.

g.4241 Instiller of Faith

dad par byed

དད་པར་བྱེད།

—

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 strong dad par byed

བླ་མ་སློབ་དཔ་པར་བྱེད།

—

Birthplace of the buddha Āryapriya.

g.4247 Instiller of Faith in the Spiritual Training of Speech

rnal 'byor ngag la dad byed

རྣལ་འབྱོར་རག་ལ་དཔ་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་དཔ་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་དཔ་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་དཔ་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་པ།

—

Birthplace of the buddha Mokṣadhvaḥja.

g.4253 Instiller of Joy

dga' byed

དགའ་བྱེད་པ།

—

Son of the buddha Brahmadaṭṭa.

g.4254 Instiller of Joy

dga' byed

དགའ་བྱེད་པ།

—

Son of the buddha Vairocana.

g.4255 Instiller of Joy

dga' byed

དགའ་བྱེད་པ།

—

Father of the buddha Madhuvaktra.

g.4256 Instiller of Joy

dga' byed

དགའ་བྱེད་པ།

—

Son of the buddha Cāruḥlocana.

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

སྒོ་བློ་སྒྲོ་སྒྲོ་

—

Son of the buddha Cīṛṇabuddhi.

g.4264 Intelligence

blo gros

སྒོ་བློ་སྒྲོ་སྒྲོ་

—

Attendant of the buddha Suśīṭala.

g.4265 Intelligence and Proper Attention

blo gros legs sems

སྒོ་བློ་སྒྲོ་སྒྲོ་སྒྲོ་སྒྲོ་

—

Attendant of the buddha Vidyutketu.

g.4266 Intelligence Crest

blo gros tog

སྒོ་བློ་སྒྲོ་སྒྲོ་

—

Mother of the buddha Pradyotarāja.

g.4267 Intelligence Crest

tog gi blo gros ma

སྒོ་བློ་སྒྲོ་སྒྲོ་སྒྲོ་

—

Mother of the buddha Puṇyatejas.

g.4268 Intelligence Free from Confusion

blo gros 'khrul pa med

སྒོ་བློ་སྒྲོ་སྒྲོ་སྒྲོ་

—

Foremost in terms of insight among the followers of the buddha Pratibhāna-kīrti.

g.4269 Intelligence Free from Doubt

the tshom med pa'i blo gros

ཐེ་ཚོམ་མེད་པའི་སྒོ་གྲོས།

—

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་སྒོ་གྲོས།

—

Foremost in terms of insight among the followers of the buddha Arthamati.

g.4271 Intelligence in Practice

spyod pa'i blo gros

སྤྱོད་པའི་སྒོ་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་སྒོ་གྲོས།

—

Mother of the buddha Uttīrṇapaṅka.

g.4273 Intelligence of Meaningful Accomplishment

don grub blo gros

དོན་གྲུབ་སྒོ་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་སྒོ་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 Balatejoñāna (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་པོ་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་བློ་ཅན་ངེས་པར་སྟོན་པའི་བློ་གྲོས།

—

Foremost in terms of insight among the followers of the buddha Akṣobhyavaraṇa.

g.4278 Intelligence of Unobscured Teaching

sgrib pa med par ston pa'i blo gros

སྒྲིབ་པ་མེད་པར་སྟོན་པའི་བློ་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་བློ་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

སྒྲ་སྐད་ཟད་མི་ཤེས་པར་སྟོན་པའི་བློ་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་བློ་གྲོས།

—

Father of the buddha Raśmijāla.

g.4282 Intelligence That Reveals the Meaning

don ston blo gros

དོན་སྟོན་བློ་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་བློ་གྲོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jyeṣṭhavadin.

g.4284 Intelligent

blo ldan

བློ་ལྡན།

—

Attendant of the buddha Yaśomati.

g.4285 Intelligent

blo ldan

བློ་ལྡན།

—

Father of the buddha Tiṣya.

g.4286 Intelligent

blo ldan ma

བློ་ལྡན་མ།

—

Mother of the buddha Guṇavisṛta.

g.4287 Intelligent

blo ldan

ལྷོ་ལྷན།

—

Attendant of the buddha Guṇavisṛta.

g.4288 Intelligent

blo ldan

ལྷོ་ལྷན།

—

Attendant of the buddha Dharaṇīdhara.

g.4289 Intelligent

blo ldan

ལྷོ་ལྷན།

—

Father of the buddha Guṇagaṇa.

g.4290 Intelligent

blo ldan

ལྷོ་ལྷན།

—

Son of the buddha Guṇagaṇa.

g.4291 Intelligent

blo can

ལྷོ་ཅན།

—

Attendant of the buddha Guṇagaṇa.

g.4292 Intelligent

blo gros can

ལྷོ་གྲོས་ཅན།

—

Attendant of the buddha Puṇyahastin.

g.4293 Intelligent

blo gros can

སློ་བློ་ཅན།

—

Father of the buddha Sumati.

g.4294 Intelligent

blo ldan

སློ་ལྷན།

—

Son of the buddha Mahādarśana.

g.4295 Intelligent

blo gros can

སློ་བློ་ཅན།

—

Father of the buddha Mahāprajñātirtha.

g.4296 Intelligent

blo ldan

སློ་ལྷན།

—

Son of the buddha Asamabuddhi.

g.4297 Intelligent

blo ldan

སློ་ལྷན།

—

Son of the buddha Buddhimati.

g.4298 Intelligent

blo ldan

སློ་ལྷན།

—

Son of the buddha Puṇyabala.

g.4299 Intelligent

blo gros can

ལྷོ་བྲོ་ས་ཅན།

—

Father of the buddha Samṛddha.

g.4300 Intelligent

blo gros can

ལྷོ་བྲོ་ས་ཅན།

—

Father of the buddha Ketumat.

g.4301 Intelligent

blo gros ldan

ལྷོ་བྲོ་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་བྲོ་ས་ཅན།

—

Father of the buddha Uccaratna.

g.4304 Intelligent

blo gros can

ལྷོ་བྲོ་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་གྲོས་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 Śaśiketu.

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

སློབ་གྲོལ་ལེགས་གནས།

—

Attendant of the buddha Vimatijaha.

g.4313 Intelligent Conduct of the Sages

drang srong spyod pa'i blo gros

དང་སྟོང་སྟོད་པའི་སློབ་གྲོལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Madaprahīṇa.

g.4314 Intelligent Endowment with Qualities

blo gros yon tan can

སློབ་གྲོལ་ཡོན་ཏན་ཅན།

—

Foremost in terms of insight among the followers of the buddha Prabhūta.

g.4315 Intelligent Listener

gsan pa'i blo ldan

གསན་པའི་སློབ་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

སློབ་གྲོལ་སེམས་མ།

—

Mother of the buddha Kusumanetra.

g.4317 Intelligent Mind

blo gros sems pa

སློབ་གྲོལ་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

ལྷོ་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་གྲོས་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

ལྷོས་འགྲོ་བ།

—

Foremost in terms of insight among the followers of the buddha Guṇaviṣṭa.

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་གྲོས་མཐུ་རྩམ།

—

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་སྤོང་བའི་བློ་གྲོས།

—

Attendant of the buddha Śuddhaprabha.

g.4324 Intense Austerities

dka' thub drag

དཀར་ཐུབ་ངལ།

—

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་མཛེས་པར་སྒྲུབ་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་ཐམས་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་འགྱུས་ཆེར་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་བསྐྱུགས་པར་སེམས་པ།

—

Attendant of the buddha Devasūrya.

g.4335 Intent on Seeing Countless Eons

bskal pa grangs med mthong bar sems

བསྐྱུལ་པ་གྲངས་མེད་མཐོང་བར་སེམས་པ།

—

Father of the buddha Smṛtiprabha.

g.4336 Intent on Supreme Sound

sgra mchog sems pa

སྒྲ་མཆོག་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

ལྷན་པ་མེད་པའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Cakradhara.

g.4347 Irreproachable

ma smad

མ་སྒྲུད།

—

Mother of the buddha Velāmarāja.

g.4348 Irreproachable

ma smad

མ་སྒྲུད།

—

Son of the buddha Sthāmaprāpta.

g.4349 Irreproachable

ma smad pa

མ་སྒྲུད་པ།

—

Father of the buddha Brahmamuni.

g.4350 Irreproachable

ma smad

མ་སྒྲུད།

—

Attendant of the buddha Samadhyāyin.

g.4351 Irreproachable

rma med

རྒྱལ་མེད།

—

Son of the buddha Yaśaḥkīrti.

g.4352 Irreproachable

ma smad pa

མ་སྒྲུད་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

འགྲོ་བའི་སྒྲོ་བླ་སྤྱོད།

jagadmati

The 938th buddha in the first list, 937th in the second list, and 928th in the third list.

g.4359 Jagadrasmi

'gro ba'i 'od zer

འགྲོ་བའི་འོད་ཟེར།

jagadrasmi

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་བུའི་ཆུ་ཁྲུང་།

—

Attendant of the buddha Amoghadarśin.

g.4365 Jambu River

'dzam bu'i chu bo

འཛམ་བུའི་ཆུ་བོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Manujacandra.

g.4366 Jambu River

'dzam bu'i chu bo

འཛམ་བུའི་ཆུ་བོ།

—

Mother of the buddha Puṣpaketu.

g.4367 Jambu River

'dzam bu'i chu klung

འཛམ་བུའི་ཆུ་ཁྲུང་།

—

Birthplace of the buddha Nakṣatrarāja.

g.4368 Jambudvīpa

'dzam bu'i gling

འཛམ་བུའི་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

ཞེད་པ་པོ།

janaka

A virtuous nāga king who was a bodhisattva.

g.4370 Janendra

skye dbang

སྐེ་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

སྐེ་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

སྐེ་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

སྐེ་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 Viṣaṇin.

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

སྐ་མའི་མེ་ཏོག་

—

Mother of the buddha Anindita.

g.4380 Jaya

rgyal ba

ཞུལ་བ།

jaya

The 66th buddha in the first list, 66th in the second list, and 67th in the third list.

g.4381 Jaya

rgyal

ཞུལ།

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

ཞུལ་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

ཞུལ་བུ་ཞུལ་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

འུ་པོ་ཆེ་བཀོད་པ།

—

Birthplace of the buddha Padmapārśva.

g.4397 Jewel Array

rin po che bkod pa

འུ་པོ་ཆེ་བཀོད་པ།

—

Birthplace of the buddha Vyūharāja.

g.4398 Jewel Array

rin po che bkod pa

འུ་པོ་ཆེ་བཀོད་པ།

—

Birthplace of the buddha Vidvat.

g.4399 Jewel Banner

rin chen rgyal mtshan

འུ་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

འུ་པོ་ཆེ་འི་རྒྱལ་མཚན།

—

Father of the buddha Siṃhapārśva.

g.4401 Jewel Banner

rin chen rgyal mtshan

འུ་ཆེན་རྒྱལ་མཚན།

—

Mother of the buddha Dharmadhvaja.

g.4402 Jewel Banner

rin po che'i rgyal mtshan

རིན་པོ་ཆེའི་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་རྟོག

—

Mother of the buddha Ratnottama.

g.4406 Jewel Crest

rin po che'i tog

རིན་པོ་ཆེའི་རྟོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Pradīparāja.

g.4407 Jewel Crest

gtsug na rin po che

གཙུག་ན་རིན་པོ་ཆེ།

—

Birthplace of the buddha Ratnaprabha.

g.4408 Jewel Crest

rin po che'i tog

རིན་པོ་ཆེའི་རྟོག

—

Birthplace of the buddha Ratnayaśas.

g.4409 Jewel Crest Banner

rin chen tog gi rgyal mtshan

རིན་ཆེན་རྟོག་གི་རྒྱལ་མཆོན།

—

Father of the buddha Kalyāṇacūḍa.

g.4410 Jewel Crest Banner

rin po che tog gi rgyal mtshan

རིན་པོ་ཆེ་རྟོག་གི་རྒྱལ་མཆོན།

—

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་རྟོག་གི་རྒྱལ་མཆོན།

—

Son of the buddha Caraṇaprasanna.

g.4412 Jewel Crest Banner

rin chen tog gi rgyal mtshan

རིན་ཆེན་རྟོག་གི་རྒྱལ་མཆོན།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Praśāntagāmin.

g.4413 Jewel Crest Light

rin chen tog 'od

རིན་ཆེན་རྟོག་འོད།

—

Father of the buddha Laḍitakrama.

g.4414 Jewel Crown

gtsug na rin po che

གཏུག་ན་རིན་པོ་ཆེ།

—

Mother of the buddha Ratnakrama.

g.4415 Jewel Crown Ornament

rin chen gtsug tor

རིན་ཆེན་གཏུག་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་སྙིང་པོ།

—

Son of the buddha Pradīpa.

g.4418 Jewel Essence

nor bu'i snying po

ནོར་བུའི་སྙིང་པོ།

—

Son of the buddha Mañicaraṇa.

g.4419 Jewel Essence

rin chen snying po

རིན་ཆེན་སྙིང་པོ།

—

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་ཏོག

—

Mother of the buddha Padmaskandha.

g.4423 Jewel Flower

rin chen me tog

རིན་ཆེན་མེ་ཏོག

—

Attendant of the buddha Siṃhasvara.

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

སྤྱིད་མཐའ་ནོར་བུའི་སྤྱོས།

—

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

འཇིག་རྒྱུ་ཆོག་ལས།

—

Birthplace of the buddha Ratnottama.

g.4427 Jewel Gift

rin chen byin

འཇིག་རྒྱུ་བྱིན།

—

Mother of the buddha Prabhamkara.

g.4428 Jewel Gift

rin chen sbyin

འཇིག་རྒྱུ་བྱིན།

—

Mother of the buddha Varabodhigati.

g.4429 Jewel Gift

rin chen gtong

འཇིག་རྒྱུ་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

འཇིག་རྒྱུ་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Dr̥dhakrama.

g.4431 Jewel Giving

rin chen gtong

འཇིག་རྒྱུ་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 Saṃṛddhajñāna.

g.4441 Jewel Lamp

rin chen sgron ma

རིན་ཆེན་སྒྲོན་མ།

—

Attendant of the buddha Nāgadatta.

g.4442 Jewel Lamp

rin chen sgron ma

རིན་ཆེན་སྒྲོན་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་ཆེའི་སྒྲོན་མ།

—

Father of the buddha Dhārmika.

g.4444 Jewel Lamp

rin chen sgron

འཇིག་ཆེན་སྒྲོན།

—

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

འཇིག་ཆེན་སྒྲོན་མ།

—

Mother of the buddha Ratnagarbha.

g.4446 Jewel Lamp

rin chen sgron ma

འཇིག་ཆེན་སྒྲོན་མ།

—

Father of the buddha Mahāraśmi.

g.4447 Jewel Lamp

rin chen sgron

འཇིག་ཆེན་སྒྲོན།

—

Birthplace of the buddha Tiṣya.

g.4448 Jewel Lamp

rin chen sgron

འཇིག་ཆེན་སྒྲོན།

—

Birthplace of the buddha Guṇakīrti.

g.4449 Jewel Lamp

rin chen sgron ma

འཇིག་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 Saṃrddhajñāna.

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་བུ་འོད།

—

Father of the buddha Vajra.

g.4455 Jewel Light

nor bu'i 'od zer

ནོར་བུ་འོད་ཟེར།

—

Attendant of the buddha Vajradhvaja.

g.4456 Jewel Light

rin chen 'od

འུ་ཆེན་འོད།

—

Son of the buddha Rāhudeva.

g.4457 Jewel Light

rin chen 'od

འུ་ཆེན་འོད།

—

Mother of the buddha Sundarapārśva.

g.4458 Jewel Light

rin chen 'od

འུ་ཆེན་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ketumat.

g.4459 Jewel Light

rin chen 'od

འུ་ཆེན་འོད།

—

Mother of the buddha Brahmaruta.

g.4460 Jewel Light

rin chen 'od

འུ་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

འུ་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

འིན་ཆེན་འོད།

—

Father of the buddha Laḍitakṣetra.

g.4463 Jewel Light

rin chen 'od

འིན་ཆེན་འོད།

—

Father of the buddha Ratnavyūha.

g.4464 Jewel Light

rin po che'i 'od

འིན་པོ་ཆེ་འོད།

—

Father of the buddha Suvarṇottama.

g.4465 Jewel Light

rin chen 'od

འིན་ཆེན་འོད།

—

Mother of the buddha Upakāragati.

g.4466 Jewel Light

rin chen 'od

འིན་ཆེན་འོད།

—

Birthplace of the buddha Rāhula.

g.4467 Jewel Light

rin chen 'od

འིན་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་ཆེ་འོད།

—

Birthplace of the buddha Rāhu.

g.4470 Jewel Light

rin po che'i 'od

རིན་པོ་ཆེ་འོད།

—

Birthplace of the buddha Candrārka.

g.4471 Jewel Light

rin po che'i 'od

རིན་པོ་ཆེ་འོད།

—

Birthplace of the buddha Maṇivajra.

g.4472 Jewel Light

rin po che'i 'od

རིན་པོ་ཆེ་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 Samṛddhayaśas.

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་འགྲོས།

—

Father of the buddha Ratnacūḍa.

g.4481 Jewel Mode

rin chen 'gros

རིན་ཆེན་འགྲོ་མ།

—

Foremost in terms of insight among the followers of the buddha
Parvatendra.

g.4482 Jewel Mode

rin chen 'gros

རིན་ཆེན་འགྲོ་མ།

—

Mother of the buddha Ratnasvaraghoṣa.

g.4483 Jewel Moon

nor bu'i zla ba

ནོར་བུ་འཁྲི་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Vikrīḍitāvin.

g.4484 Jewel Moon

rin chen zla

རིན་ཆེན་ཟེ།

—

Mother of the buddha Maṇiprabha.

g.4485 Jewel Moon

nor bu zla ba

ནོར་བུ་ཟེ།

—

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

འཇིག་ཆེན་ལྷན་པོ།

—

Father of the buddha Sumedhas.

g.4487 Jewel Movement

dbyig 'gro ma

དབྱིག་འགྲོ་མ།

—

Mother of the buddha Rāhubhadra.

g.4488 Jewel Ocean

rin po che'i rgya mtsho

རིན་པོ་ཆེན་གྱི་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

སྙིང་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་མཆོག་ཏུ་གྲགས།

—

Attendant of the buddha Bhavatr̥ṣṇāmalaprahīṇa.

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 Samṛddhajñāna.

g.4499 Jewel Source

rin po che'i 'byung gnas

རིན་པོ་ཆེའི་འབྱུང་གནས།

—

Son of the buddha Samṛddhajñāna.

g.4500 Jewel Splendor

rin chen gzi brjid

རིན་ཆེན་གཟི་བརྩིད།

—

Foremost in terms of insight among the followers of the buddha Mañicūḍa.

g.4501 Jewel Splendor

rin chen gzi brjid

རིན་ཆེན་གཟི་བརྩིད།

—

Mother of the buddha Candrārka.

g.4502 Jewel Splendor

rin chen gzi brjid

རིན་ཆེན་གཟི་བརྩིད།

—

Mother of the buddha Vikrīḍita.

g.4503 Jewel Splendor

rin po che'i gzi brjid

རིན་པོ་ཆེའི་གཟི་བརྩིད།

—

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་རྒྱུ་རྒྱུ་།

—

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་མཛོད།

—

Father of the buddha Mahātejas.

g.4508 Jewel Treasury

rin chen mdzod

རིན་ཆེན་མཛོད།

—

Foremost in terms of insight among the followers of the buddha Anihata.

g.4509 Jewel Treasury

rin po che'i mdzod

རིན་པོ་ཆེའི་མཛོད།

—

Son of the buddha Sthitārthabuddhi.

g.4510 Jewel Treasury

rin po che'i mdzod

རིན་པོ་ཆེའི་མཛོད།

—

Birthplace of the buddha Sārathi.

g.4511 Jewel Treasury

rin po che'i mdzod

རིན་པོ་ཆེ་མཛོད།

—

Birthplace of the buddha Pradīpa.

g.4512 Jewel Tree

rin chen ljon pa

རིན་ཆེན་ལྗེན་པ།

—

Foremost in terms of insight among the followers of the buddha
Padmagarbha.

g.4513 Jewel Tree

rin chen sdong

རིན་ཆེན་སྟོང་།

—

Mother of the buddha Guṇagarbha.

g.4514 Jewel Uṣṇīṣa

rin chen gtsug tor

རིན་ཆེན་གཙུག་ཏོར།

—

Mother of the buddha Ratnakīrti.

g.4515 Jewel Worthy of Worship

rin chen mchod 'os

རིན་ཆེན་མཆོད་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

རིན་པོ་ཆེ་བཀོད་པ།

—

Birthplace of the buddha Maṇivyūha.

g.4517 Jitaśatru

dgra rgyal

འགྲ་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

འཛོལ་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་བརྟེན།

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་བརྟེན།

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་དགེས།

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་དགེས།

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་ངོ་ར།

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་རྩལ།

jñānavikrama

The 587th buddha in the first list, 586th in the second list, and 580th in the third list.

g.4543 Jñānin

mkhyen ldan

མཁུན་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'

འགྲོ་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'

ཐུ་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་ཆུབ་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་ཆུབ་དགའ།

—

Mother of the buddha Vidyuddatta.

g.4583 Joy of Awakening

byang chub dga'

བྱང་ཆུབ་དགའ།

—

Foremost in terms of insight among the followers of the buddha Sugaṇin.

g.4584 Joy of Awakening

byang chub dga' ba

བྱང་ཆུབ་དགའ་བ།

—

Attendant of the buddha Kusuma.

g.4585 Joy of Awakening

byang chub dga'

བྱང་ཆུབ་དགའ།

—

Son of the buddha Viṣāṇin.

g.4586 Joy of Awakening

byang chub dga'

བྱང་ཆུབ་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

བྲང་སྟོང་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་མཆོག་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Padmahastin.

g.4593 Joy of the Worthy

dgra bcom dga'

དག་བཅོམ་དགའ།

—

Mother of the buddha Śāntagati.

g.4594 Joy of the Worthy Ones

dgra bcom dga'

དག་བཅོམ་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 Cāritraka.

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

སྤང་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་འཛོལ་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 Jñānābhīhū.

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་ལྔན།

—

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་ལྔན།

—

Son of the buddha Maṇivīśuddha.

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'

སྤྱད་དགའ།

—

Son of the buddha Janendrakalpa.

g.4631 Joyous Beauty

sdug dga'

སྤྱད་དགའ།

—

Attendant of the buddha Arthakīrti.

g.4632 Joyous Beauty

sdug dga'

སྤྱད་དགའ།

—

Mother of the buddha Śrī.

g.4633 Joyous Beauty

sdug dga'

སྤྱད་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་འི་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་ཕུག་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 Bhavāntamaṇigandha.

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 Vijitāvin.

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'

ཁལ་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'

སྒྲིབ་དགའ།

—

Son of the buddha Pūrṇamati.

g.4655 Joyous Love

byams dga'

བྱམས་དགའ།

—

Attendant of the buddha Maṇicaraṇa.

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'

ལྷོ་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siddhārtha.

g.4665 Joyous Mind

dga' ba'i blo

དགའ་བའི་ལྷོ།

—

Birthplace of the buddha Arhaddeva.

g.4666 Joyous Miracles

rdzu 'phrul dga'

རྩུ་འཕྲུལ་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vigatakāṅkṣa.

g.4667 Joyous Moon

zla ba dga' ba

ལྷེ་བ་དགའ་བ།

—

Foremost in terms of insight among the followers of the buddha Gandhahastin.

g.4668 Joyous Movement

dga' bas 'gro

དགའ་བས་འགོ།

—

Son of the buddha Muktiskandha.

g.4669 Joyous Movement

'gro ba dga'

འགོ་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་སྟོན།

—

Foremost in terms of insight among the followers of the buddha Ratnacandra.

g.4673 Joyous Proclamation

dga' ba sgrogs

དགའ་བ་སྒྲོགས།

—

Birthplace of the buddha Brahmadatta.

g.4674 Joyous Proclamation

dga' ba sgrogs pa

དགའ་བ་སྒྲོགས་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'

སྟོང་དགའ།

—

Attendant of the buddha Guṇakīrti.

g.4678 Joyous Roar

dga' ba'i nga ro

དགའ་བའི་རོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Amitayaśas.

g.4679 Joyous Roar

dga' ba'i nga ro

དགའ་བའི་རོ།

—

Son of the buddha Ūṇāvat.

g.4680 Joyous Roar

dga' ba'i nga ro

དགའ་བའི་རོ།

—

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 strong

ཚོགས་རྒྱལ་དགའ་བ་བློ་བྲོ་།

—

Foremost in terms of insight among the followers of the buddha Lokaprabha.

g.4683 Joyous Sight

mtshong dga'

མཐོང་དགའ།

—

Attendant of the buddha Tiṣya.

g.4684 Joyous Sight

mtshong dga'

མཐོང་དགའ།

—

Foremost in terms of insight among the followers of the buddha Ratnākara.

g.4685 Joyous Sight

mtshong dga'

མཐོང་དགའ།

—

Son of the buddha Vajradhvaja.

g.4686 Joyous Sight

mtshong dga'

མཐོང་དགའ།

—

Attendant of the buddha Vikrīḍita.

g.4687 Joyous Sight

mtshong dga'

མཐོང་དགའ།

—

Attendant of the buddha Meruyaśas.

g.4688 Joyous Sight

mtshong dga'

མཐོང་དགའ།

—

Son of the buddha Sārathi.

g.4689 Joyous Sight

mtshong dga'

མཐོང་དགའ།

—

Father of the buddha Kāñcanaprabha.

g.4690 Joyous Sight

mtshong dga'

མཐོང་དགའ།

—

Attendant of the buddha Prabhākośa.

g.4691 Joyous Sight

mtshong 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'

རྟོགས་དགའ།

—

Father of the buddha Maṇicūḍa.

g.4697 Joyous View

lta dga'

ལྟ་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'

ཆུ་ལྷ་དགའ།

—

Foremost in terms of insight among the followers of the buddha
Guṇagarbha.

g.4700 Joyous Wealth

dga' 'byor

དགའ་འབྱོར།

—

Father of the buddha Bhavāntamaṇigandha.

g.4701 Joyous Wisdom

dga' ba blo

དགའ་བ་བློ།

—

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'

མཆོད་དགའ།

—

Son of the buddha Dyutimat.

g.4710 Joyous Worship

dga' bas mchod

དགའ་བས་མཆོད།

—

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་མཆོད།

—

Foremost in terms of insight among the followers of the buddha Ratnakrama.

g.4712 Joyous Worship of the Worthy

dgra bcom dga' mchod

དགྲ་བཙེམ་དགའ་མཚན།

—

Mother of the buddha Jitaśatru.

g.4713 Joyous Worthy One

dgra bcom dga'

དགྲ་བཙེམ་དགའ།

—

Attendant of the buddha Prabhākara.

g.4714 Joyous Worthy One

dgra bcom dga'

དགྲ་བཙེམ་དགའ།

—

Foremost in terms of insight among the followers of the buddha
Atyuccagāmin.

g.4715 Joyous Worthy One

dgra bcom dga'

དགྲ་བཙེམ་དགའ།

—

Mother of the buddha Jayanandin.

g.4716 Joyous Yearning

dga' sred

དགའ་སྡེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Rāhu.

g.4717 Jyeṣṭha

gtso bo

གཙོ་བོ།

jyēṣṭha

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་དགྱེས།

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

མྱེ་མཁའ་མཁའ་

jyotiṣka

The 571st buddha in the first list, 571st in the second list, and 564th in the third list.

g.4724 Jyotiṣmat

snang ldan

མྱེ་མཁའ་མཁའ་

jyotiṣmat

The 885th buddha in the first list, 884th in the second list, and 875th in the third list.

g.4725 Jyotiṣprabha

skar 'od

མྱེ་མཁའ་མཁའ་

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

མྱེ་མཁའ་མཁའ་

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

ཤེར་སྐྱལ།

kapila

A sage.

g.4736 Kapila

ser skya

ཤེར་སྐྱལ།

kapila

A prince.

g.4737 Kapilavastu

ser skya'i gnas

ཤེར་སྐྱལ་གྱི་གནས།

kapilavastu

The city where Śākyamuni grew up as a prince.

g.4738 karmic imprint

bag chags

འག་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

ཀ་ཏཱ་ཡ་ནུ།

kātyāyana

Hearer present in the circle around Śākyamuni.

g.4746 Keen Intelligence

blo gros sems pa

བློ་གྲོས་སེམས་པ།

—

Attendant of the second buddha Kusuma.

g.4747 Keśin

rngog ldan

རྟོག་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

རྟོག་

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

ཏོག་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

ཏོག་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

ཏོག་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་ཏོག

keturāṣṭra

The 674th buddha in the first list, 673rd in the second list, and 665th in the third list.

g.4755 King

rgyal po

ཀླུ་ལ་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་ཀླུ་ལ་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

མྱ་ངན་མེད་པའི་ཀླུ་ལ་པོ།

—

Birthplace of the buddha Vijita.

g.4758 King Observing Liberation

thar pa la dmigs pa'i rgyal po

ཐར་པ་ལ་དམིགས་པའི་ཀླུ་ལ་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་ཀླུ་ལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Puṣpa.

g.4760 King of Ascertaining Insight

shes rab rnam par nges pa'i rgyal po

ཤེས་རབ་རྣམ་པར་དཔེ་པའི་རྒྱལ་པོ།

—

Son of the buddha Prajñādatṭa.

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

སྟོན་པ་མ་འཁྲུལ་གསལ་བའི་རྒྱལ་པོ།

—

Father of the buddha Sulocana.

g.4765 King of Doctors

sman pa'i rgyal po

སྐན་པའི་རྒྱལ་པོ།

—

Father of the buddha Acyuta.

g.4766 King of Excellent Qualities

yon tan rgyal po

ཡན་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

rnam 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

ཁལ་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

ཁལ་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

ཁལ་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

སྐྲན་གྱི་རྒྱལ་པོ།

—

Foremost in terms of insight among the followers of the buddha
Maṇiprabha.

g.4783 King of Medicine

sman gyi rgyal po

སྐྱོན་གྱི་རྒྱལ་པོ།

—

Foremost in terms of insight among the followers of the buddha
Suciṛṇabuddhi.

g.4784 King of Medicine

sman gyi rgyal po

སྐྱོན་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

མཐུ་རྩ་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

མཐུ་རྩ་སྟོན་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་བསྐྱགས་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

སྤྲ་ལའི་རྒྱལ་པོ།

—

Buddha in the presence of whom the buddha Siṃhaghoṣa (160 according to the third enumeration) first gave rise to the mind of awakening.

g.4792 King of Śālas

sA la'i rgyal po

སྤྲ་ལའི་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

སྤྲོས་མཆོག་རྒྱལ་པོ།

—

Son of the buddha Rṣideva.

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 Akṣobhya-varṇa.

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་མཆོད་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་བུ་ཐེང་མེ་རྟོག་ཀུན་ཏུ་རྒྱས་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་སྟོབས་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 Mārakṣayaṃkara.

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་གྱལ་པོ།

—

Father of the buddha Ūṇa

g.4807 King of the Gathering

tshogs can rgyal po

ཚོགས་ཅན་གྱལ་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་གྱལ་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་གྱལ་པོ།

—

Birthplace of the buddha Tejorāja.

g.4810 King of the Lamp of Dharma

chos kyi sgron ma'i rgyal po

ཆོས་ཀྱི་སྒྲོན་མའི་གྱལ་པོ།

—

Attendant of the buddha Dharmadatta.

g.4811 King of the Lamp of Excellent Sight

legs mthong sgron ma'i rgyal po

ལེགས་མཐོང་སྒྲོན་མའི་གྱལ་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

སང་གེ་རྣམ་པར་སྒོ་གས་པའི་སྒྲ་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
Guṇadharma.

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་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 Akṣobhyavaraṇa.

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་མངོན་པར་ཤེས་པའི་རྒྱལ་པོ།

—

Attendant of the buddha Uttiṃapaṇka.

g.4826 King of the Supreme Refuge

skyabs mchog rgyal po

སྐྱབས་མཆོག་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་མཐུན་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

ལྷོན་པའི་དབང་པོ།

—

Father of the buddha Atyuccagāmin.

g.4829 King of Trees

ljon pa'i dbang po

ལྷོན་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

འབྱོར་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

མིའམ་ཅིའི་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་མཁྱེན་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 Jñānarāśi.

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་ཁྱུགས་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་ལྷན།

—

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་སྐྱོད།

—

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' gzigs

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་སྒྲ་བ།

kṣāntivādin

A sage who appears in the Jātakas.

g.4858 kṣatriya

rgyal rigs

ཀླུ་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

ཀླུ་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

དཔེ་མཆོག་གྱུ་ལ་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་དཔེ་སྙིང་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dṛḍhasvara.

g.4867 Kuru

ku ru · sgra mi snyan

ཀུ་རུ་མ་སྒྲུ་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་མཛེས་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

མཛེས་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

spyen sdug pa

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་ཕྱུག་མ།

—

Mother of the buddha Padmapārsva.

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

ཚམ་གྱི་དབང་ཕྱག་མ།

—

Mother of the buddha Laḍitāgragāmin.

g.4899 Lady Who Masters the Dharma

chos kyi dbang phyug ma

ཚམ་གྱི་དབང་ཕྱག་མ།

—

Mother of the buddha Brahmaruta.

g.4900 Lady Who Masters the Dharma

chos kyi dbang phyug ma

ཚམ་གྱི་དབང་ཕྱག་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

སྒྲོན་མ།

—

Father of the buddha Sumedhas.

g.4903 Lamp

sgron ma

སྒྲོན་མ།

—

Son of the buddha Satyaketu.

g.4904 Lamp

sgron ma

སྟོན་མ།

—

Father of the buddha Yajñasvara.

g.4905 Lamp

sgron ma

སྟོན་མ།

—

Father of the buddha Sucandra.

g.4906 Lamp

sgron ma

སྟོན་མ།

—

Father of the buddha Ṛṣiprasanna.

g.4907 Lamp

sgron ma

སྟོན་མ།

—

Father of the buddha Deva.

g.4908 Lamp

sgron ma

སྟོན་མ།

—

Attendant of the buddha Pradīpa.

g.4909 Lamp

sgron ma

སྟོན་མ།

—

Attendant of the buddha Dṛḍhasvara.

g.4910 Lamp Gift

sgron ma byin

སྟོན་མ་བྱིན།

—

Son of the buddha Meruyaśas.

g.4911 Lamp Gift

sgron ma byin

སྟོན་མ་བྱིན།

—

Mother of the buddha Nandeśvara.

g.4912 Lamp Hand

sgron ma'i lag

སྟོན་མ་འི་ལག།

—

Attendant of the buddha Sārathi.

g.4913 Lamp King

sgron ma'i rgyal po

སྟོན་མ་འི་རྒྱལ་པོ།

—

Father of the buddha Svaracodaka.

g.4914 Lamp Light

sgron ma 'od

སྟོན་མ་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Sūryaraśmi.

g.4915 Lamp Maker

sgron ma byed

སྟོན་མ་བྱེད།

—

Foremost in terms of insight among the followers of the buddha Pradīpa.

g.4916 Lamp of Awakening

byang chub sgron ma

བྱང་ཆུབ་སྒྲོན་མ།

—

Birthplace of the buddha Guṇasāgara.

g.4917 Lamp of Awakening

byang chub 'od

བྱང་ཆུབ་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་ངང་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་སྒྲོན་མ།

—

Foremost in terms of insight among the followers of the buddha Caranāprasanna.

g.4930 Lamp of Intelligence

blo'i sgron ma

བློའི་སྒྲོན་མ།

—

Son of the buddha Anantatejas.

g.4931 Lamp of Liberation

rnam par grol ba'i sgron ma

རྣམ་པར་གྲོལ་བའི་སྒྲོན་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་སྒྲོན་མ།

—

Birthplace of the buddha Pradīpa.

g.4933 Lamp of Splendor

gzi brjid sgron

གཟི་བརྗིད་སྒྲོན།

—

Birthplace of the buddha Sudarśana.

g.4934 Lamp of Splendor

gzi brjid sgron ma

གཟི་བརྗིད་སྒྲོན་མ།

—

Birthplace of the buddha Gagana.

g.4935 Lamp of the Mind

blo'i sgron ma

བློའི་སྒྲོན་མ།

—

Son of the buddha Oṣadhi.

g.4936 Lamp of the View

lta ba'i sgron ma

ལྟ་བའི་སྒྲོན་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་སྒྲོན་མ།

—

Mother of the buddha Arciskandha.

g.4938 Lamp of the World

'jig rten sgron ma

འཇིག་རྟེན་སྒྲོན་མ།

—

Birthplace of the buddha Caraṇabhrāja.

g.4939 Lamp of Wealth

nor gyi sgron ma

ནོར་གྱི་སྒྲོན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Susthita.

g.4940 Lamp of Wisdom

blo'i sgron ma

བློ་འི་སྒྲོན་མ།

—

Foremost in terms of insight among the followers of the buddha Ratnaketu.

g.4941 Lamp of Wisdom

ye shes sgron

ཡེ་ཤེས་སྒྲོན་མ།

—

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་གིང་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་ཚོས་དགེ།

—

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 Vimala.

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 Sucīṇavipāka.

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་སྐྱུན་ལྗན།

—

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

ཁ་ལོ་སྐུར།

—

Son of the buddha Viśiṣṭasvarāṅga.

g.4979 Leader

kha sgyur

ཁ་སྐུར།

—

Son of the buddha Adoṣa.

g.4980 Leader

kha sgyur

ཁ་སྐུར།

—

Son of the buddha Brahmaruta.

g.4981 Leader

kha sgyur

ཁ་སྐུར།

—

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

ཁ་སྐུར།

—

Son of the buddha Suvaktra.

g.4985 Leader

kha sgyur

ཁ་སྐུར།

—

Son of the buddha Sūryapriya.

g.4986 Leader

kha sgyur

ཁ་སྐུར།

—

Son of the buddha Utpala.

g.4987 Leader

kha sgyur

ཁ་སྐུར།

—

Son of the buddha Kṣemaṃkara.

g.4988 Leader

gtso bo

གཙོ་བོ།

—

Attendant of the buddha Vibhaktajñāsvara.

g.4989 Leader

kha sgyur

ཁ་སྐུར།

—

Son of the buddha Harivaktra.

g.4990 Leader

kha sgyur

ཁ་སྐུར།

—

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

ཁ་ལོ་སྐུར་བའི་རྟོག།

—

Mother of the buddha Sūryānana.

g.4992 Leader Fragrance

kha lo sgyur ba'i spos

ཁ་ལོ་སྐུར་བའི་སྤྲོས།

—

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'

ཁ་ལོ་སྐུར་དགའ།

—

Mother of the buddha Jñānākara.

g.4995 Leader Light

kha lo sgyur ba'i 'od

ཁ་ལོ་སྐུར་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་ཁྱུ་མཆོག

—

Son of the buddha Sucīṇabuddhi.

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་ཁ་ལོ་སྐུར།

—

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་གྱི་གཙོ་བོ།

—

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་ཁ་ལོ་སྐུར།

—

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་ཁ་ལོ་སྐུར་བ།

—

Foremost in terms of insight among the followers of the buddha Matimat.

g.5015 Leader Qualities

yon tan kha lo sgyur

ཡོན་ཏན་ཁ་ལོ་སྐུར།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sucandra.

g.5016 Leader Qualities

yon tan kha lo sgyur

ཡོན་ཏན་ཁ་ལོ་སྐུར།

—

Foremost in terms of insight among the followers of the buddha Ṛddhiketu.

g.5017 Leader Stūpa

mchod rten kha lo sgyur

མཚོད་རྟེན་ཁ་ལོ་སྐུར།

—

Birthplace of the buddha Sārathi.

g.5018 Leader Worthy of Worship

mchod 'os kha lo sgyur

མཚོད་འོས་ཁ་ལོ་སྐུར།

—

Foremost in terms of insight among the followers of the buddha Ratnapriya.

g.5019 Leadership Lover

gtso sred

གཙོ་སྤྱེད།

—

Son of the buddha Jyeṣṭhadatta.

g.5020 Learned Diligence

mkhas brtson

མཁས་བརྟུན།

—

Father of the buddha Candana.

g.5021 Learned Diligence

mkhas brtson

མཁས་བརྟུན།

—

Attendant of the buddha Udadhi.

g.5022 Leaving the River Behind

chu bo spong

ཆུ་བོ་སྐོང་།

—

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 Simhagati.

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་སྦྱོད་པའི་ས། . སྦྱོད་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 *Bodhisattvabhūmi*, 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
Siṃhadamaṣṭra.

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
Puṇyabala.

g.5033 Liberated Mind

sems grol ma

སེམས་གྲོལ་མ།

—

Mother of the buddha Hutārci.

g.5034 Liberating Concentration

thar pa'i bsam gtan

ཐུང་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

nam par thar par dga'

ནམ་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

ཆགས་མེད་ནམ་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

སྤིང་མཐར་བྱེད།

—

Foremost in terms of insight among the followers of the buddha Candrārka.

g.5055 Licchavis

lits+tsha bl

ལིཙྭ་འྲི།

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

སྒྲུང་བ།

—

Attendant of the buddha Tejorāśi.

g.5057 Light Crest

'od kyi tog

འོད་གྱི་ཏོག

—

Foremost in terms of insight among the followers of the buddha
Dharmesvara.

g.5058 Light Gift

'od sbyin

འད་སྤྱིན།

—

Father of the buddha Nakṣatrarāja.

g.5059 Light Gift

'od sbyin

འད་སྤྱིན།

—

Son of the buddha Aśoka.

g.5060 Light Gift

'od sbyin

འད་སྤྱིན།

—

Father of the buddha Nirbhaya.

g.5061 Light Gift

'od byed sbyin

འད་བྱེད་སྤྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Harṣadatta.

g.5062 Light Gift

'od zer byin

འད་ཟེར་བྱིན།

—

Son of the buddha Sūryaraśmi.

g.5063 Light Gift

'od byin

འད་བྱིན།

—

Son of the buddha Suraśmi.

g.5064 Light Gift

'od sbyin

འོད་སྤྱིན།

—

Mother of the buddha Anantatejas.

g.5065 Light Gift

snang byin

སྒྲ་བྱིན།

—

Foremost in terms of insight among the followers of the buddha
Ratnābhacandra.

g.5066 Light Gift

snang ba byin

སྒྲ་བ་བྱིན།

—

Mother of the buddha Sucandra.

g.5067 Light Gift

snang ba byin

སྒྲ་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་སྐྱོང་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 Siṃhahanu.

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་བརྟེན་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

ཆོས་དཔལ་འོད།

—

Foremost in terms of insight among the followers of the buddha Praśāntadoṣa.

g.5085 Light of Diligence

brtson 'grus 'od

བརྟན་འགྲུས་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jagadraśmi.

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་སྟོན་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་སྟངས།

—

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་པ་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

མྱ་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་སྒྲུབ་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་འདྲ།

—

Father of the buddha Tejorāja.

g.5100 Light of Infinite Splendor

gzi brjid mtha' yas 'od

གཟི་བརྗིད་མཐའ་ཡས་འདྲ།

—

Birthplace of the buddha Tiṣya.

g.5101 Light of Infinite Splendor

gzi brjid mtha' yas pa'i 'od

གཟི་བརྗིད་མཐའ་ཡས་པའི་འདྲ།

—

Birthplace of the buddha Devasūrya.

g.5102 Light of Insight

shes rab 'od

ཤེས་རབ་འདྲ།

—

Foremost in terms of insight among the followers of the buddha Padmākṣa.

g.5103 Light of Insight

shes rab 'od

ཤེས་རབ་འདྲ།

—

Foremost in terms of insight among the followers of the buddha Gandheśvara.

g.5104 Light of Insight

shes rab 'od

ཤེས་རབ་འདྲ།

—

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་སྟངས།

—

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 Vratānidhi.

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་སྐྱེར་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 Simhahastin (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 Vigatāśoka.

g.5120 Light of Masses of Sun's Splendor

nyi ma'i gzi brjid phung po'i 'od

ཉིམ་འི་གཟི་བརྒྱན་ཕུང་པོའི་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

བསོད་ནམས་སྒྲང་།

—

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 Smṛtīndra (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་ཀྱི་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་ལྷ་འི་བུ་འོད།

—

Mother of the buddha Simhavikrāmin.

g.5153 Light of the Conveying of True Teaching

bden smra brda 'od

བདེན་སྐྱེ་བར་འོད།

—

Attendant of the buddha Dṛḍha.

g.5154 Light of the Essence of Jewels

rin chen snying po 'od

རིན་ཆེན་སྙིང་པོ་འོད།

—

Father of the buddha Vaidūryagarbha.

g.5155 Light of the Essence of the Sun

nyi ma'i snying po 'od

ཡི་མ་འི་སྙིང་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་བརྒྱ་འི་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 Jagadrasmi.

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་ཉི་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 Sīṃhasena.

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་བརྩའི་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

དག་བཙུག་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

དག་བཙུག་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

དག་བཙུག་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་སྟེད་སྟང་།

—

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 Śubhacīrṇabuddhi.

g.5184 Light of Wealth

'byor pa'i 'od

འབྲོར་པའི་འོད།

—

Mother of the buddha Caraṇaprasanna.

g.5185 Light of Wealth

'byor 'od

འབྲོར་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་སྒྲུང་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 Saṃṛddha.

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

འགྲོ་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

བསྐྱེདས་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

གློག་འོད།

—

Birthplace of the buddha Candrodgata.

g.5203 Lightning Worship

glog mchod ma

གློག་མཚོད་མ།

—

Mother of the buddha Vidyutketu.

g.5204 Like the King of Water

chu yi rgyal po lta bu

ཆུ་ཡི་རྒྱལ་པོ་ལྟ་བུ།

—

Foremost in terms of insight among the followers of the buddha Sāgara.

g.5205 Limbs of the Intention of Sublime Satisfaction of Wisdom

yan lag ye shes kyis tshim pa gya nom sems pa

ཡན་ལག་ཡེ་ཤེས་ཀྱིས་ཚིམ་པ་གྲུ་ལོམ་སེམས་པ།

—

Foremost in terms of insight among the followers of the buddha Saṃtoṣaṇa.

g.5206 Limit of Existence

srid mtha'

སྤྱད་མཐའ།

—

Father of the buddha Bhavapuṣpa.

g.5207 limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoti

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

སང་གེ

—

Son of the buddha Puṣpadamasthita.

g.5218 Lion

seng ge

སང་གེ

—

Attendant of the buddha Nāgaruta.

g.5219 Lion Banner

seng ge rgyal mtshan

སང་གེ་རྒྱལ་མཚན།

—

Mother of the buddha Ratnāgni.

g.5220 Lion Banner

seng ge'i rgyal mtshan

སང་གེ་འི་རྒྱལ་མཚན།

—

Foremost in terms of insight among the followers of the buddha Gaganasvara.

g.5221 Lion Banner

seng ge'i rgyal mtshan

སང་གེ་འི་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་གེ་འི་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་གེ་འི་ཏོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Subāhu.

g.5224 Lion Fangs

seng ge'i mche ba

སང་གེ་འི་མཆེ་བ།

—

Father of the buddha Dṛḍhakrama.

g.5225 Lion Fangs

seng ge'i mche ba

སང་གེ་འི་མཆེ་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་མཆེ་བ།

—

Buddha in the presence of whom the buddha Cīṇabuddhi (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་ལོགས།

—

Father of the buddha Cīṇabuddhi.

g.5229 Lion Gait

seng ge'i 'gros

སང་གེ་འི་འགྲོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sunetra.

g.5230 Lion Gait

seng ge'i 'gros

སང་གེ་འི་འགྲོས།

—

Son of the buddha Mahābala.

g.5231 Lion Gait

seng ge'i stabs

སང་གེ་འི་སྟབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃhasena.

g.5232 Lion Gait

seng ge'i stabs

སང་གེ་འི་སྟབས།

—

Buddha in the presence of whom the buddha Kanakamuni (2) first gave rise to the mind of awakening.

g.5233 Lion Gait

seng ge'i stabs

སང་གེ་འི་སྟབས།

—

Buddha in the presence of whom the buddha Meghasvara (76 according to the third enumeration) first gave rise to the mind of awakening.

g.5234 Lion Gait

seng ge'i stabs bzhud

སང་གེ་འི་སྟུང་སྟུང་།

—

Buddha in the presence of whom the buddha Vikrāntagāmin (155 according to the third enumeration) first gave rise to the mind of awakening.

g.5235 Lion Gait

seng ge'i stabs

སང་གེ་འི་སྟུང་སྟུང་།

—

Buddha in the presence of whom the buddha Nala (264 according to the third enumeration) first gave rise to the mind of awakening.

g.5236 Lion Gaze

seng ge'i lta stangs

སང་གེ་འི་ལྷ་སྟངས་།

—

Son of the buddha Campaka.

g.5237 Lion Gift

seng ges byin

སང་གེ་ས་བྱིན་།

—

Father of the buddha Vajra.

g.5238 Lion Gift

seng ges byin

སང་གེ་ས་བྱིན་།

—

Attendant of the buddha Supriya.

g.5239 Lion Hand

seng ge'i phyag

སང་གེ་འི་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་གེ་འི་བློ་གྲོས།

—

Foremost in terms of insight among the followers of the buddha Baladeva.

g.5241 Lion Intelligence

seng ge'i blo gros

སང་གེ་འི་བློ་གྲོས།

—

Mother of the buddha Nikhiladarsin.

g.5242 Lion Intelligence

seng ge'i blo gros

སང་གེ་འི་བློ་གྲོས།

—

Mother of the buddha Cīṇabuddhi.

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་དགའ།

—

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

སང་གེ་འི་དབྱངས།

—

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

སང་སྒྲོ།

—

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

སང་གེ་འི་འགྲོས།

—

Foremost in terms of insight among the followers of the buddha Brahmaruta.

g.5251 Lion Mode

seng ge'i 'gros

སང་གེ་འཁྲོ་ས།

—

Son of the buddha Vimalarāja.

g.5252 Lion of Humans

mi yi seng ge

མི་ཡི་སང་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

སང་གེ་དག་འབའི་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་ཞུགས་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་ང་རོ་སྒྲ་སྒྲོགས།

—

Foremost in terms of insight among the followers of the buddha Padmahastin.

g.5256 Lion Roarer

seng ge'i sgra sgrogs

སང་གེ་འི་སྒྲ་སྒྲོགས།

—

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་གེའི་གླེལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Daśavaśa.

g.5259 Lion Strength

seng ge'i stobs

སང་གེའི་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Yaśaketu.

g.5260 Lion Strength

seng ge'i stobs

སང་གེའི་སྟོབས།

—

Attendant of the buddha Prabhūta.

g.5261 Lion Strength

seng ge'i mthu rtsal

སང་གེའི་མཐུ་རྩལ།

—

Attendant of the buddha Samantadarśin.

g.5262 Lion Strength

seng ge'i mthu rtsal

སང་གེའི་མཐུ་རྩལ།

—

Foremost in terms of insight among the followers of the buddha
Vimuktaketu.

g.5263 Lion Strength

seng ge'i mthu rtsal

སང་གེ་འི་མཐུ་རཌ་ས།

—

Foremost in terms of insight among the followers of the buddha Jitaśatru.

g.5264 Lion Strength

seng ge'i mthu rtsal

སང་གེ་འི་མཐུ་རཌ་ས།

—

Son of the buddha Siṃhasvara.

g.5265 Lion Strength

seng ge'i mthu rtsal

སང་གེ་འི་མཐུ་རཌ་ས།

—

Buddha in the presence of whom the buddha Cārulocana (515 according to
the third enumeration) first gave rise to the mind of awakening.

g.5266 Lion Strength

seng ge'i stobs

སང་གེ་འི་སྟོབ་ས།

—

Foremost in terms of insight among the followers of the buddha
Ratnagarbha.

g.5267 Lion Strength

seng ge'i stabs

སང་གེ་འི་སྟབ་ས།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Aśoka.

g.5268 Lion Strength

seng ge'i stobs

སང་གེ་ཉི་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Sukhacittin.

g.5269 Lion Tiger

seng ge stag

སང་གེ་སྟག་།

—

Father of the buddha Simha.

g.5270 Lion Voice

seng ge rnam par sgrogs pa

སང་གེ་རྣམ་པར་སྟོགས་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་གྱུན་སང་གེ་།

—

Foremost in terms of insight among the followers of the buddha Vaiḍūryagarbha.

g.5272 Lion's Roar

seng ge'i nga ro

སང་གེ་ཉི་ངོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vibhaktagātra.

g.5273 Lion's Roar

seng ge'i nga ro

སང་གེ་ཉི་ངོ།

—

Father of the buddha Manojñavākya.

g.5274 Lion's Roar

seng ge'i nga ro

སང་གེ་འི་ང་རོ།

—

Attendant of the buddha Cīṇabuddhi.

g.5275 Lion's Roar

seng ge'i sgra

སང་གེ་འི་སྒྲ།

—

Son of the buddha Siddhi.

g.5276 Lion's Roar

seng ge'i nga ro

སང་གེ་འི་ང་རོ།

—

Mother of the buddha Velāmaprabha.

g.5277 Lion's Roar

seng ge'i nga ro

སང་གེ་འི་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་འི་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་འི་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་འི་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་འི་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་འི་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་ལྷན།

—

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་མཆོག་

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་བླ་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

rnam par lta

རྣམ་པར་ལྟ།

—

Foremost in terms of insight among the followers of the buddha Sadgaṇin.

g.5303 Looking at the World

'jig rten lta

འཇིག་རྟེན་ལྟ།

—

Birthplace of the buddha Nikhiladarśin.

g.5304 Looking in All Directions

phyogs rnam lta

ཕྱོགས་རྣམས་ལྟ།

—

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་ལྟ།

—

Foremost in terms of insight among the followers of the buddha Vidyuddatta.

g.5306 Looking with Joy

dga' bas lta

དགའ་བས་ལྟ།

—

Mother of the buddha Amogharaśmi.

g.5307 Looking with Joy

dga' bas lta

དགའ་བས་ལྟ།

—

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

འགོ་བའི་དབང་ཕྱུག

—

Father of the buddha Ratnayaśas.

g.5311 Lord of Dharma

chos kyi dbang phyug

ཆོས་ཀྱི་དབང་ཕྱུག

—

Son of the buddha Sūrata.

g.5312 Lord of Dharma

chos kyi dbang phyug

ཆོས་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 Maṇigāṇa.

g.5315 Lord of Humans

shed skyes dbang phyug

ཤེད་སྒྲེས་དབང་ཕྱུག

—

Foremost in terms of insight among the followers of the buddha Suvaktra.

g.5316 Lord of Humans

shed skyes dbang phyug

ཤེད་སྒྲེས་དབང་ཕྱུག

—

Foremost in terms of insight among the followers of the buddha
Dharaṇīśvara.

g.5317 Lord of Intelligence

blo gros dbang po

བློ་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

ཐོས་པའི་དབང་པོ།

—

Father of the buddha Samudradatta.

g.5321 Lord of Light

snang dbang

སྒྲ་དབང་།

—

Attendant of the buddha Tisya.

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

དྭང་སྲོང་དབང་པོ།

—

Father of the buddha Maṇigaṇa.

g.5324 Lord of Śāla Trees

sA la'i bdag

སྐྱ་ལའི་བདག་།

—

Birthplace of the buddha Simhaghoṣa.

g.5325 Lord of Sālas

sA la'i dbang po

སྐྱ་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

ཆུ་ལྷ་འི་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

པདྨ་མ་

—

Son of the buddha Madhurasvararāja.

g.5339 Lotus

pad ma

པདྨ་མ་

—

Son of the buddha Gaṇimukha.

g.5340 Lotus

pad ma

པདྨ་མ་

—

Son of the buddha Padmaraśmi.

g.5341 Lotus

pad ma

པདྨ་མ་

—

Attendant of the buddha Sārathi.

g.5342 Lotus

pad ma

པདྨ་མ་

—

Father of the buddha Padmaskandha.

g.5343 Lotus

pad ma

པདྨ་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་སྙིང་པོ།

—

A bodhisattva.

g.5348 Lotus Essence

pad ma'i snying po

པད་མའི་སྙིང་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་སྙིང་པོ།

—

Son of the buddha Apagatakleśa.

g.5350 Lotus Essence

pad ma'i snying po

པད་མའི་སྙིང་པོ།

—

Father of the buddha Vidvat.

g.5351 Lotus Essence

pad snying

པད་སྙིང་།

—

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་སྙིང་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་མཆོག་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 Anantaguṇatejorāśi (943 according to the third enumeration) first gave rise to the mind of awakening.

g.5362 Lotus Petal Eyes

pad 'dab spyan

པད་འདབ་སྒྱུ་ན།

—

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་ལྷན།

—

Son of the buddha Padmaskandha.

g.5370 Lotus Possessor

pad ldan

པད་ལྷན།

—

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་སྤུག

—

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་རྩ་རྒྱན་སྤུག་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་སྤུག་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

spyan sdug

སྤྱན་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

spyan 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 Bhadravaktra (862 according to the third enumeration) first gave rise to the mind of awakening.

g.5385 Lovely Moon

zla ba sdug

ཟླ་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་སྤུག

—

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་བཞིན་མཛེས་མ།

—

Mother of the buddha Lokacandra.

g.5388 Lovely Moonlight

zla sdug 'od

ལྷ་སྤུག་འོད།

—

Mother of the buddha Kusumaprabha.

g.5389 Lovely Radiance

mdangs sdug pa

མདངས་སྤུག་པ།

—

Birthplace of the buddha Simhahastin.

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་བརྟེ་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།

ābhāsva

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

སྤང་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་ལྷན་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་ལྷན།

—

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་ལྷན་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་ལྷན་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

བོད་པ་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Puṣpadamasthita.

g.5429 Luminous Array

bkod pa gsal

བོད་པ་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Matimat.

g.5430 Luminous Array

bkod pa gsal

བོད་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

བོད་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 Asaṅgakīrti.

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 Mañivyūha (283 according to the third enumeration) first gave rise to the mind of awakening.

g.5450 Luminous Jewel

nor bu gsal

འོ་ར་བྱ་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
Laḍitāgragāmin.

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་མདའ་འོད།

—

Son of the buddha Sūryaprabha.

g.5456 Luminous Mind

blo 'od

སྐྱེ་འདྲ།

—

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 Smṛtindra.

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 Jagadrasmi.

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

མཆོད་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

སྒྲ་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་མཆོག་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

རྒྱལ་བ་གསལ།

—

Attendant of the buddha Prasannabuddhi.

g.5496 Luminous View

lta ba gsal

ལྟ་བ་གསལ།

—

Mother of the buddha Ojobala.

g.5497 Luminous Wealth God

nor lha gsal ba

ཐོར་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 Marudadhipa.

g.5501 Lunar Melody

zla ldan dbyangs

ཟླ་ལྷན་དབྱངས།

—

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

དྲེགས་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

དབྱངས་སྟག་ཀྱི་ལྷན་སྟེན་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

མུད་ཕྱི་འཇམ།

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་ནྱ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vibhrājacchattra.

g.5506 Magadha

ma ga dha

མ་ག་ནྱ།

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 (*Gṛdhrakūṭa*), 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་ཆེན།

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་ཆེན།

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

ཚངས་པ་ཆེན་པོ།

mahābrahmā

Listed among the deities attending the Buddha's teaching.

g.5510 Mahādarśana

gzigs pa che · gzi brjid chen po

གཟིགས་པ་ཆེ། · གཟི་བརྟིད་ཆེན་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

ཀ་པི་ན་ཆེན་པོ།

mahākapphiṇa

Hearer present in the circle around Śākyamuni.

g.5514 Mahākāśyapa

'od srung chen po

འོད་སྤྱང་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

ལྷུན་པོ་ཆེན་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་ཆེན་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་ཆེན།

mahānāma

Hearer present in the circle around Śākyamuni.

g.5519 Mahāprabha

'od chen

འོད་ཆེན།

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་ཆེན་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 mI

སྐྱེ་དགུ་འི་བདག་མོ་ཆེན་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།

mahāpranāda

The 924th buddha in the first list, 923rd in the second list, and 914th in the third list.

g.5524 Mahāpriya

dgyes chen

དབྱེས་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

དཀ་འཐུབ་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

གཙུ་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

གཙུ་བརྟེན་ཅེ།

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

གཙུ་བརྟེན་ཅེ།

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་ཆེན་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

སྐྱུན་ཆེན།

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

སྐྱུན་ཆེན།

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་ཆེན།

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

མཚན་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་འབྲེ་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

ལྷུན་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་པ།

—

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

སྤྲུལ་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

ལྷུན་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་ཅེ།

—

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

ལྷན་པོ་ཆེ།

—

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

ལྷན་པོ་ཆེན་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་ལྷན་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

དྲེགས་པར་བྱེད།

—

Birthplace of the buddha Kanakaparvata.

g.5555 Mālādhārin

phreng thogs

ཐེང་ཐོག་ས།

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

སྐེ་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་སྟོང་།

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་ར་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་ར་བའི་རྩི།

—

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 Maṇicandra

nor bu zla ba

ནོར་བུ་རྩེ་བ།

maṇicandra

The 353rd buddha in the first list, 352nd in the second list, and 347th in the third list.

g.5565 Maṇicarāṇa

nor zhabs

ནོར་ཇབས།

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

གཞུག་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

ཆོས་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་སྤྱེ་བ།

—

Birthplace of the buddha Abhaya.

g.5569 Manifold Pile

sna tshogs brtsegs pa

སྒྲ་ཚོགས་བརྗེས་པ།

—

Birthplace of the buddha Ratnaketu.

g.5570 Maṇigaṇa

nor bu'i tshogs

ནོར་བུའི་ཚོགས།

maṇigaṇa

The 357th buddha in the first list, 356th in the second list, and 351st in the third list.

g.5571 Maṇiprabha

nor bu 'od

ནོར་བུ་འོད།

maṇiprabha

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

རོ་རྒྱལ་ནོར་བུ།

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

ནོར་བུ་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

ནོར་བུ་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

སྔགས།

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་རྩ་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

སྐུས་བུ་རྩ་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།

—

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་འཛོམས་པ།

—

Foremost in terms of insight among the followers of the buddha Bhavānta-
maṇigandha.

g.5589 Māra Crusher

bdud 'joms

བདུད་འཛོམས།

—

Foremost in terms of insight among the followers of the buddha Janendra.

g.5590 Māra Crusher

bdud 'joms pa

བདུད་འཛིན་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 Mārakṣayaṃkara

bdud brlag par mdzad pa

བདུད་བརྒྱུག་པར་མཛད་པ།

mārakṣayaṃkara

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 Marudadhipa

lha bdag

ལྷ་བདག

marudadhipa

The 947th buddha in the first list, 946th in the second list, and 937th in the third list.

g.5595 Marudyaśas

lha grags

ལྷ་བྲགས།

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་མཆོད་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 Arajas.

g.5600 Mass of Nectar

bdud rtsi'i phung po

བདུད་རྩིའི་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་འཕྲུང་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་ཕུང་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་ཕུང་པོ།

—

A bodhisattva present in the circle around Śākyamuni.

g.5606 Masses of Light

'od chen phung po

འོད་ཆེན་ཕུང་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་ཕུང་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་ཕྱིན།

—

Son of the buddha Dṛḍhavrata.

g.5610 Master Joy

dbang phyug dga'

དབང་ཕྱུག་དགའ།

—

Son of the buddha Siṃha.

g.5611 Master of All Signs and Language

brda dang sgra thams cad pa

བར་དང་སྒྲ་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་ཕྱུག

—

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 Sarvavaraguṇaprabha.

g.5623 Master of Light

snang ba'i dbang po

སྒྲུང་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་བློ་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་བློ་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་བློ་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 Śubhacīṛṇabuddhi.

g.5637 Master of Sages

drang strong dbang po

དང་སྟོང་དབང་པོ།

—

Father of the buddha Amoghavikramin.

g.5638 Master of the Gathering

tshogs dbang po

ཚོགས་དབང་པོ།

—

Father of the buddha Aparājitadhvaḥ.

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་སྐྱེས་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

བློ་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

སྒྱུ་འཕྲུལ།

māyā

Mother of the buddha Śākyamuni.

g.5656 Mayūra

rma bya

མིག་བྱ།

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

མིག་བྱའི་ངར།

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་བཞེད་པོ་དོན།

—

Birthplace of the buddha Śāntārtha.

g.5660 Meaningful

don yod

དོན་ཡོད།

—

Father of the buddha Ajitagaṇa.

g.5661 Meaningful

don ldan

དོན་ལྡན།

—

Attendant of the buddha Guṇakūṭa.

g.5662 Meaningful

don ldan

དོན་ལྡན།

—

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་སྟུང་།

—

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

སྤྱོད་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་སྤང་།

—

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་དོན་།

—

Father of the buddha Sthitavegajñāna.

g.5682 Meaningful Qualities

yon tan don

ཡོན་ཏན་དོན་།

—

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་ང་རོ།

—

Mother of the buddha Sṃharaśmi.

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

རྟོན་སྒྲ།

—

Mother of the buddha Sthitārtha.

g.5688 Meaningful Stage

don yod go 'phang

རྟོན་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་སྟེ།

—

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

ལྟ་བ་ཚོད།

—

Foremost in terms of insight among the followers of the buddha Padmagarbha.

g.5694 Medicinal Flower

smān gyi me tog

སྐྱེན་གྱི་མེ་ཏོག

—

Son of the buddha Ratna.

g.5695 Medicine

sman

སྐྱུ་ལྷོ་ལྷོ་

—

Mother of the buddha Candra.

g.5696 Medicine

sman

སྐྱུ་ལྷོ་ལྷོ་

—

Mother of the buddha Siṃhagati.

g.5697 Medicine

sman

སྐྱུ་ལྷོ་ལྷོ་

—

Father of the buddha Ratnākara.

g.5698 Medicine

rtsi sman

ཅི་སྐྱུ་ལྷོ་ལྷོ་

—

Mother of the buddha Puṣya.

g.5699 Medicine

rtsi sman

ཅི་སྐྱུ་ལྷོ་ལྷོ་

—

Mother of the buddha Mahendra.

g.5700 Medicine

rtsi sman

ཅི་སྐྱུ་ལྷོ་ལྷོ་

—

Son of the buddha Candra.

g.5701 Medicine

rtsi sman

ཅི་སྒྲུལ།

—

Attendant of the buddha Lokasundara.

g.5702 Medicine

rtsi sman

ཅི་སྒྲུལ།

—

Son of the buddha Ratnaprabha.

g.5703 Medicine

rtsi sman

ཅི་སྒྲུལ།

—

Son of the buddha Bodhidhvaja.

g.5704 Medicine

rtsi sman

ཅི་སྒྲུལ།

—

Son of the buddha Puṇyapriya.

g.5705 Medicine

sman

སྒྲུལ།

—

Birthplace of the buddha Guṇārci.

g.5706 Medicine

sman

སྒྲུལ།

—

Birthplace of the buddha Vidyutprabha.

g.5707 Medicine

sman

སྒྲུལ།

—

Birthplace of the buddha Sūryaprabha.

g.5708 Medicine Gift

sman sbyin

སྐྱེ་སྤྱི་

—

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

ཏིང་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

སྟོབས་པར་འཇུག་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་འཛོག་ · ནང་དུ་ཡང་དག་པར་འཛོག་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

སྒོམ་བྱེད།

—

Son of the buddha Guṇavīrya.

g.5715 Meditator

sgom byed

སྒོམ་བྱེད།

—

Son of the buddha Prajñāpuṣpa.

g.5716 Megha

sprin

སྒྲིན།

megha

A brahmin youth.

g.5717 Meghadhvaja

sprin tog

སྒྲིན་རྟོག་

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་སྒྲ།

meghasvara

The 75th buddha in the first list, 75th in the second list, and 76th in the third list.

g.5719 Melodious

snyan ldan

སྙན་ལྡན།

—

Attendant of the buddha Amitasvara.

g.5720 Melodious Eloquence

spobs pa'i dbyangs

སྙོབས་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་སྙན།

—

Buddha in the presence of whom the buddha Simha (6) first gave rise to the mind of awakening.

g.5723 Melodious Roar

nga ro snyan

ངར་སྙན།

—

Foremost in terms of insight among the followers of the buddha Simha.

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་སྟླ།

—

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

སྒྲ་སྟླ།

—

Foremost in terms of insight among the followers of the buddha
Amitabuddhi.

g.5730 Melody

dbyangs snyan

དབྱངས་སྟན།

—

Father of the buddha Ugraprabha.

g.5731 Melody and Light

sgra dbyangs 'od

སྒ་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 Adīnaghoṣa.

g.5739 Melody Lover

dbyangs sred

དབྱངས་སྡེད།

—

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 Mañjughoṣa.

g.5741 Melody of Acumen

spobs pa'i dbyangs

སྤྲོབས་པའི་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Pratibhāna-varṇa.

g.5742 Melody of Acumen

spobs pa'i dbyangs

སྤྱོད་པའི་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Yajñasvara.

g.5743 Melody of Categories

rnam grangs dbyangs

རྣམ་གྲངས་དབྱངས།

—

Buddha in the presence of whom the buddha Mahāprajñātīrtha (736 according to the third enumeration) first gave rise to the mind of awakening.

g.5744 Melody of Dharma Speech

chos smra dbyangs

ཆོས་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་སྟན་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

ངའ་རོ་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 Śubhacīṛṇabuddhi (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་ལྷན་དབྱངས།

—

Mother of the buddha Amitasvara.

g.5761 Melody of Learning

mkhas pa'i nga ro

མཁས་པའི་ངར།

—

Mother of the buddha Dharmesvara.

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 Simhadamaṣṭra.

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

mtshu chen 'gro ba'i nga ro

མཚུ་ཆེན་འགོ་བའི་ང་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་མཆོག་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་དུ་བརྒྱན་པའི་གཟི་བརྗིད་འོ་ཟེར་དབྱང་།

—

Son of the buddha Akṣobhyavarṇa.

g.5772 Melody of the Teaching of the Truth

bden par smra ba'i dbyangs

བདེན་པར་སྒྲུབ་པའི་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Utpala.

g.5773 Melody of True Speech

bden smra dbyangs

བདེན་སྒྲུབ་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་དགའ་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

དག་དབངས།

—

Foremost in terms of insight among the followers of the buddha Durjaya.

g.5778 Melody Vessel

dbyangs kyi snod

དབངས་ཀྱི་སྒྲོན།

—

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་མཆོག་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

ཡིད་གཏོད།

—

Buddha in the presence of whom the buddha Suśīṭala (896 according to the third enumeration) first gave rise to the mind of awakening.

g.5782 Mental Light

blo snang

བློ་སྤང།

—

Buddha in the presence of whom the buddha Nāgākrama (289 according to the third enumeration) first gave rise to the mind of awakening.

g.5783 Mental Wealth

'byor pa'i blo

འབྱོར་པའི་བློ།

—

Foremost in terms of insight among the followers of the buddha
Asaṅgadhvaja.

g.5784 Merging with Awakening

byang chub dag la gzhol ba

བྱང་ཆུབ་དག་ལ་གཞིལ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Ketuprabha.

g.5785 Merging with Liberation

thar par gzhol

ཐར་པར་གཞིལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Praśāntamala.

g.5786 Merging with Qualities

yon tan gzhol

ཡོན་ཏན་གཞིལ།

—

Attendant of the buddha Amohavihārin.

g.5787 Merging with Wisdom

ye shes gzhol

ཡེ་ཤེས་གཞིལ།

—

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་སྤྱིང་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་སྒྲོས་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་སྒྲིན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Svaracodaka.

g.5808 Merit Lamp
bsod nams sgron

བསོད་ནམས་སྒྲིན།

—

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་བརླིང་།

—

Son of the buddha Maṇivyūha.

g.5813 Merit Splendor

bsod nams gzi brjid

བསོད་ནམས་གཟི་བརླིང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anantayaśas.

g.5814 Merit Splendor

bsod nams gzi brjid

བསོད་ནམས་གཟི་བརླིང་།

—

Father of the buddha Puṇyābha.

g.5815 Merit Summit

bsod nams brtsegs

བསོད་ནམས་བརྩེགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kāśyapa.

g.5816 Merit Support

bsod nams mu stegs

བསོད་ནམས་སྟུ་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་མཆོད་འོས།

—

Attendant of the buddha Guṇaprabha.

g.5822 Meritorious

bsod nams ldan

བསོད་ནམས་ལྷན།

—

Mother of the buddha Atyuccagāmin.

g.5823 Meritorious Friend

bsod nams bshes gnyen

བསོད་ནམས་བཤེས་གཉེན།

—

Mother of the buddha Siṃhadvaja.

g.5824 Meritorious Incense

bsod nams spos

བསོད་ནམས་སྤོས།

—

Birthplace of the buddha Gandhahastin.

g.5825 Meritorious Intelligence

bsod nams blo gros

བསོད་ནམས་སྒྲོ་བློས།

—

Mother of the buddha Jyotiṣka.

g.5826 Meritorious Intelligence

bsod nams blo gros

བསོད་ནམས་སྒྲོ་བློས།

—

Mother of the buddha Nirjvara.

g.5827 Meritorious Intelligence

bsod nams blo gros

བསོད་ནམས་སྒྲོ་བློས།

—

Mother of the buddha Śāntimati.

g.5828 Meritorious Intelligence

bsod nams blo gros

བསོད་ནམས་སྒྲོ་བློས།

—

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་བོ་འི་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་བརྟེན།

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་པོ་འི་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་པོ་འི་འོད་ཟེར།

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 Dharmesvara.

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་སྒོ།

—

Father of the buddha Madaprahīṇa.

g.5840 Mind Free from Defilements

nyon mongs med blo

ཉོན་མོངས་མེད་སྒོ།

—

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

འབྲུལ་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

འབྲུལ་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

འབྲུལ་པ་མེད་པར་སེམས་པ།

—

Attendant of the buddha Svaracodaka.

g.5844 Mind Free from Delusion

blo mi 'khrul

བློ་མི་འབྲུལ།

—

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

འབྲུལ་པ་མེད་པའི་བློ་ལྡན།

—

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་འབྲུལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnagarbha.

g.5847 Mind Free from Delusion

'khrul med blo

འབྲུལ་མེད་ལྷོ།

—

Attendant of the buddha Indradhvaja.

g.5848 Mind Free from Delusion

'khrul pa med pa'i sems

འབྲུལ་པ་མེད་པའི་སེམས།

—

Son of the buddha Puṣpa.

g.5849 Mind Free from the Contagions

rims med blo ldan

རིམས་མེད་ལྷོ་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་ལྷོ།

—

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

སྤྲོབས་པའི་བློ།

—

Son of the buddha Anihata.

g.5856 Mind of Acumen

spobs pa sems

སྤྲོབས་པ་སེམས།

—

Foremost in terms of insight among the followers of the buddha Varuṇa.

g.5857 Mind of Acumen

spobs pa sems

སྤྲོབས་པ་སེམས།

—

Foremost in terms of insight among the followers of the buddha Dharma-pradīpākṣa.

g.5858 Mind of Acumen

spobs pa'i blo

སྤྲོབས་པའི་བློ།

—

Foremost in terms of insight among the followers of the buddha Varabuddhi.

g.5859 Mind of Awakening

byang chub sems

བྱང་ཆུབ་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

སྙིང་སྟོབས་ལུས་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 Bhavatr̥ṣṇāmalaprahīṇa.

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 Abhedyabuddhi.

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

བར་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 Mārakṣayaṃkara.

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

སང་གེ་འི་བརྟུལ་ཞུགས་བློ།

—

Father of the buddha Śīlaprabha.

g.5883 Mind of Love

byams pa'i blo

བྱམས་པའི་བློ།

—

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་སྤྲོས་འོད་བློ།

—

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་འི་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

mtshu 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་སྒྲུང་བའི་སེམས།

—

Attendant of the buddha Siddhi.

g.5896 Mind of Stainless Luminosity

'od gsal dri med sems

འོད་གསལ་ལ་དྲི་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

དབྱངས་སྒྲུན་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་ལྷོ།

—

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་ལྷོ།

—

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་བརྟེགས་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་ལྷོ།

—

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་གཞོན་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 Prajñādatṭa.

g.5913 Mind with the Intelligence of the Royal Master of Fragrances

spos kyi dbang phyug rgyal po'i blo can sems

སྤྱོད་ཀྱི་དབང་ཕྱག་རྒྱལ་པོའི་བློ་ཅན་སེམས།

—

Son of the buddha Gandhatejas.

g.5914 Mind without Delusion

'khrul pa med par sems

འཁྲུལ་པ་མེད་པར་སེམས།

—

Son of the buddha Janendra.

g.5915 Mind without Discord

mi 'thun pa med pa'i sems

མི་འཇུན་པ་མེད་པའི་སེམས།

—

Father of the buddha Anilavegagāmin.

g.5916 Mind Without Doubt

gdon mi za ba'i blo

གདོན་མི་བཟའི་བློ།

—

Foremost in terms of insight among the followers of the buddha Amitayaśas.

g.5917 Mindful

dran ldan

རྟོན་ལྡན།

—

Attendant of the buddha Asamabuddhi.

g.5918 Mindful

dran ldan

བཅའ་ལྷན།

—

Father of the buddha Matimat.

g.5919 Mindful

dran ldan

བཅའ་ལྷན།

—

Father of the buddha Somacchattra.

g.5920 Mindful

dran ldan

བཅའ་ལྷན།

—

Attendant of the buddha Śrotriya.

g.5921 Mindfulness Companion

dran grogs

བཅའ་གྲོགས།

—

Foremost in terms of insight among the followers of the buddha Anihata.

g.5922 Miracle

rnam 'phrul

རྣམ་འཕྱུལ།

—

Son of the buddha Sucintitārtha.

g.5923 Miracle

rnam 'phrul

རྣམ་འཕྱུལ།

—

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་སྒྲོབས།

—

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
Rṣīndra.

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་སྣང་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་འཕྱུལ།

—

Father of the buddha Rāhugupta.

g.5942 Miraculous Splendor

rdzu 'phrul gzi brjid

རྩུ་འཕྱུལ་གཟི་བརྗིད།

—

Birthplace of the buddha Acyuta.

g.5943 Miraculous Wisdom Display

ye shes rnam par 'phrul pa

ཡེ་ཤེས་རྣམ་པར་འཕྱུལ་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་འགྲོམ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Asaṅgakīrti.

g.5945 Mode of Liberation

thar pa'i 'gros

ཐར་པའི་འགྲོམ།

—

Mother of the buddha Anantaḡaṇatejorāśi.

g.5946 Mode of Liberation

thar pa'i 'gros

ཐར་པའི་འགྲོམ།

—

Foremost in terms of insight among the followers of the buddha Ūṇa.

g.5947 Mode of Lucid Strength

mdangs stobs 'gros

མདངས་སྟོབས་འགྲོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ojodhārin.

g.5948 Mode of Merit

bsod nams 'gros

བསོད་ནམས་འགྲོས།

—

Mother of the buddha Kṣatriya.

g.5949 Mode of Merit

bsod nams 'gros

བསོད་ནམས་འགྲོས།

—

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

ཁྱུ་མཚོག་མིག་མཐོང་འགྲོས།

—

Mother of the buddha Sukrama.

g.5951 Mode of the Worthy Ones

dgra bcom 'gros

དག་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་བརྗེ།

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་བརྗེ། · 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་བྱུགས།

mokṣavrata

The 863rd buddha in the first list, 862nd in the second list, and 852nd in the third list.

g.5958 Moon

zla ba

ཟླ་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 Dṛḍhāvīkrama.

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་སྟོད།

—

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་རྟག

—

Foremost in terms of insight among the followers of the buddha Dṛḍha.

g.5993 Moon Crest

zla ba'i tog

ལྷ་བའི་རྟག

—

Foremost in terms of miraculous abilities among the followers of the buddha
Samṛddha.

g.5994 Moon Crest

zla ba'i tog

ལྷ་བའི་རྟག

—

Father of the buddha Candra.

g.5995 Moon Crest

zla ba'i tog

ལྷ་བའི་རྩོག

—

Father of the buddha Candraprabha.

g.5996 Moon Crest

zla ba'i tog

ལྷ་བའི་རྩོག

—

Mother of the buddha Pūjya.

g.5997 Moon Crest

zla ba'i tog

ལྷ་བའི་རྩོག

—

Father of the buddha Ojobala.

g.5998 Moon Crest

zla ba'i tog

ལྷ་བའི་རྩོག

—

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

ལྷ་བའི་རྩོག

—

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

ལྷ་བའི་རྩོག

—

Birthplace of the buddha Śrīgupta.

g.6001 Moon Crest Banner

zla ba'i tog gi rgyal mtshan

ལྷ་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

ལྷ་བའི་སྙིང་པོ།

—

Foremost in terms of insight among the followers of the buddha Meghasvara.

g.6003 Moon Essence

zla ba'i snying po

ལྷ་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་ཟླ་བ།

—

Attendant of the buddha Prabhaṃkara.

g.6008 Moon Flower

zla ba'i me tog

ཟླ་བའི་མེ་ཏོག་

—

Mother of the buddha Candraprabha.

g.6009 Moon Foot

zla rkang

ཟླ་རྒྱང་།

—

Son of the buddha Pradyota.

g.6010 Moon Gift

zlas byin

ཟླ་སྤྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dṛḍhakrama.

g.6011 Moon Gift

zla bas byin

ཟླ་བསྤྱིན།

—

Son of the buddha Vigatatamas.

g.6012 Moon Gift

zlas byin

ལྷས་བྱིན།

—

Son of the buddha Amṛtadhārin.

g.6013 Moon Gift

zlas byin

ལྷས་བྱིན།

—

Son of the buddha Candrārka.

g.6014 Moon Gift

zlas byin

ལྷས་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

ཐཱ་བྱིན་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Dharmamati.

g.6020 Moon Glory

zla ba'i dpal

ཐཱ་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

ཐཱ་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'

ཐཱ་དགའ།

—

Attendant of the buddha Vaidya.

g.6023 Moon Joy

zla ba dga'

ཐཱ་བ་དགའ།

—

Foremost in terms of insight among the followers of the buddha Vigatatamas.

g.6024 Moon Lamp

zla sgron

ཟླ་སྒྲོན།

—

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

ཟླ་བའི་སྒྲོན།

—

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

ཟླ་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

ལྷ་བའི་རི།

—

Father of the buddha Lokaprabha.

g.6031 Moon of Beauty

zla mdzes

ལྷ་མཛེས།

—

Son of the buddha Ratnapriya.

g.6032 Moon of Divine Worship

lhas mchod zla ba

ལྷ་ས་མཆོད་ལྷ་བ།

—

Son of the buddha Kuśalapradīpa.

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

སྤིད་པའི་ལྷ་བ།

—

Father of the buddha Lokottīrṇa.

g.6036 Moon of Fearlessness

'jigs pa med pa'i zla

འཇིགས་པ་མེད་པའི་ཟླ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Guṇasañcaya.

g.6037 Moon of Glory

zla ba dpal

ཟླ་བ་དཔལ།

—

A prince, who later became the buddha Jewel Crown Ornament.

g.6038 Moon of Highest Glory

zla dpal bla ma

ཟླ་དཔལ་ལྷ་མ།

—

Attendant of the buddha Bahudevaghūṣṭa.

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་རྩ་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་རྩ་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

མི་འི་རྩ་བ།

—

Father of the buddha Adīna.

g.6045 Moon of Humanity

mi'i zla ba

མི་འི་རྩ་བ།

—

Foremost in terms of insight among the followers of the buddha Śrī.

g.6046 Moon of Intelligence

blo gros zla ba

བློ་གྲོས་རྩ་བ།

—

Father of the buddha Ratnaprabhāsa.

g.6047 Moon of Joy

dga' ba'i zla ba

དགའ་བའི་རྩ་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་རྩལ་ཟླ་བ།

—

Foremost in terms of insight among the followers of the buddha Yaśas.

g.6052 Moon of Qualities

yon tan zla ba

ཡོན་ཏན་ཟླ་བ།

—

Mother of the buddha Jñānaśrī.

g.6053 Moon of Sages

drang srong zla ba

དང་སྟོང་ཟླ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Arthamati.

g.6054 Moon of Supreme Glory

zla mchog dpal

ལྷ་མཚན་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་ལྷ་བ།

—

Foremost in terms of insight among the followers of the buddha Meruprabha.

g.6056 Moon of the Gods

lha'i zla ba

ལྷ་འི་ལྷ་བ།

—

Attendant of the buddha Puṇyabala.

g.6057 Moon of the Land

yul 'khor zla ba

ཡུལ་འཁོར་ལྷ་བ།

—

Father of the buddha Arthadarśin.

g.6058 Moon of the World

'jig rten zla ba

འཇིག་རྟེན་ལྷ་བ།

—

Mother of the buddha Balatejojñāna.

g.6059 Moon Orbit

zla ba'i 'gros

ལྷ་བའི་འགོས།

—

Mother of the buddha Utpala.

g.6060 Moon Parasol

zla gdugs

ཆེ་གདུགས།

—

Son of the buddha Mahāprabha.

g.6061 Moon Parasol

zla gdugs

ཆེ་གདུགས།

—

Foremost in terms of insight among the followers of the buddha Velāma.

g.6062 Moon Parasol

zla gdugs

ཆེ་གདུགས།

—

Father of the buddha Dharmacchattra.

g.6063 Moon Parasol

zla gdugs

ཆེ་གདུགས།

—

Attendant of the buddha Ratnadhara.

g.6064 Moon Parasol

zla ba'i gdugs

ཆེ་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

ཆེ་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

ཟླ་བའི་འདབ་ཕྱུ་

—

Mother of the buddha Bhavāntadarśin.

g.6067 Moon Possessor

zla ldan ma

ཟླ་ཕྱུ་མ།

—

Mother of the buddha Suprabha.

g.6068 Moon Possessor

zla ldan ma

ཟླ་ཕྱུ་མ།

—

Mother of the buddha Nirbhaya.

g.6069 Moon Possessor

zla ldan

ཟླ་ཕྱུ་

—

Mother of the buddha Siṃhadatta.

g.6070 Moon Possessor

zla ldan

ཟླ་ཕྱུ་

—

Mother of the buddha Sthitārthajñānin.

g.6071 Moon Possessor

zla ldan

ཟླ་ཕྱུ་

—

Son of the buddha Hutārci.

g.6072 Moon Possessor

zla ldan

ཆེ་ཕྱུ་ལྷ་

—

Son of the buddha Vegajaha.

g.6073 Moon Possessor

zla ldan ma

ཆེ་ཕྱུ་མ་

—

Mother of the buddha Asita.

g.6074 Moon Power

zla ba'i stobs

ཆེ་བའི་སྟོབས་

—

Father of the buddha Śrīgarbha.

g.6075 Moon Ruler

zla ba'i dbang po

ཆེ་བའི་དབང་པོ་

—

Father of the buddha Vāsava.

g.6076 Moon Ruler

zla dbang

ཆེ་དབང་

—

Attendant of the buddha Jñānasāgara.

g.6077 Moon Ruler

zla ba'i dbang po

ཆེ་བའི་དབང་པོ་

—

Father of the buddha Pūjya.

g.6078 Moon Sight

zla mthong

ཞུ་མཐོང་།

—

Father of the buddha Viśvadeva.

g.6079 Moon Splendor

zla ba'i gzi brjid

ཞུ་བའི་གཟི་བརྗིད།

—

Father of the buddha Mahāmeru.

g.6080 Moon Splendor

zla ba'i dpal

ཞུ་བའི་དཔལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vīryadatta.

g.6081 Moon Splendor

zla ba'i gzi brjid

ཞུ་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

ཞུ་བའི་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pūrṇamati.

g.6083 Moon Vision

*zla ba gzig*s

ཞུ་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་མཆོག

—

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

ལྷ་འོད།

—

Son of the buddha Rāhu.

g.6087 Moonlight

zla 'od

ལྷ་འོད།

—

Mother of the buddha Amitābha.

g.6088 Moonlight

zla ba'i 'od

ལྷ་བའི་འོད།

—

Foremost in terms of insight among the followers of the buddha
Brahmadatta.

g.6089 Moonlight

zla 'od

ལྷ་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
Jñānābhībhū.

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་སྟང་།

—

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་སྟང་།

—

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 Bhadrapāla (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་མཆོག་།

—

Mother of the buddha Sārathi.

g.6116 Mountain

ri bo

རི་བོ་།

—

Foremost in terms of insight among the followers of the buddha Śaśin.

g.6117 Mountain

lhun po

ལྷུན་པོ་།

—

Attendant of the buddha Sūryaprabha.

g.6118 Mountain

lhun po

ལྷུན་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

རྟོག་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་སྤྲིན།

—

Son of the buddha Ūṇa.

g.6125 Mountain Light

ri bo'i 'od

རི་བོ་འོ་ད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnaketu.

g.6126 Mountain Mass

ri bo'i phung po

རི་བོ་འི་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་དག་ལ།

—

Father of the buddha Simhagati.

g.6128 Mountain of Light

lhun 'od

ལྷུན་འོ་ད།

—

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

ལྷུན་པོ་འོ་ད།

—

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 kyi phung po chen po

འོ་ད་གྱི་ཕུང་པོ་ཆེན་པོ།

—

Father of the buddha Pradīparāja.

g.6131 Mountain of Light

'od kyi phung po chen po

འོད་གྱི་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་བརྩེགས།

—

Foremost in terms of insight among the followers of the buddha Śuddhaprabha.

g.6135 Mountain Shaker

ri bo sgul

རི་བོ་སྒུ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Tīrthakara.

g.6136 Mountain Shaker

lhun po sgul

ལྷན་པོ་སྤྱལ།

—

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 strong blo gros 'gro

དང་སྒྲོང་བློ་གྲོས་འགོ།

—

Attendant of the buddha Velāmaprabha.

g.6142 Moving in Existence

srid par 'gro

སྤྲོད་པར་འགྲོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Satyabhāṇin.

g.6143 Moving Legs

rkang 'gro

རྟམ་འགྲོ།

—

Foremost in terms of insight among the followers of the buddha Suvayas.

g.6144 Moving like the Wind

rlung ltar 'gro

རླུང་ལྟར་འགྲོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahābāhu.

g.6145 Moving like the Wind

rlung ltar 'gro

རླུང་ལྟར་འགྲོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhavāntadarśin.

g.6146 Moving like the Wind

rlung ltar 'gro

རླུང་ལྟར་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

mtshu rtsal gyis rab tu 'gro ba

མཐུ་རུ་ལ་གྱིས་རབ་དུ་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

སང་གཞི་སྤྲུམ་སྤྲུམ་ཀྱིས་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

སང་གཞི་སྤྲུམ་སྤྲུམ་ཀྱིས་འགྲོ་བ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Adbhutayaśas.

g.6155 Mucilinda

btang bzung

བཏང་བཟུང་།

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།

muniṣprasanna

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་འཕྱུལ་ལྷ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Viniścitamati.

g.6164 Nāga Flower

klu'i me tog

ལྷ་འཁོར་ཉེན།

—

Foremost in terms of insight among the followers of the buddha Vajrasena.

g.6165 Nāga Gift

klus byin

ལྷ་ས་བྱིན།

—

Mother of the buddha Amitabuddhi.

g.6166 Nāga Gift

klus byin

ལྷ་ས་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་སྤྲེལ།

—

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

ལུ་དབངས།

—

Birthplace of the buddha Varuṇa.

g.6177 Nāga Strength

klu stobs

ལུ་སྟོབས།

—

Father of the buddha Siṃhabala.

g.6178 Nāgabhuja

klu yi lag

ལུ་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

ལུ་སྤྱིན།

nāgadatta

The 58th buddha in the first list, 58th in the second list, and 59th in the third list.

g.6180 Nāgadatta

klus byin

ལུས་བྱིན།

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

གླང་པོའི་འགྲོས།

nāgakrama

The 290th buddha in the first list, 289th in the second list, and 289th in the third list.

g.6182 Nāganandin

klu dga'

ལྷ་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

ལྷ་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་དབྱངས་

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

ནཾ་རན་ཇ་ནྟ་

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

ཐུ་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

སྲེད་མེད་བུ།

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

སྲེད་མེད་བུ།

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

སྲེད་མེད་བུ།

—

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

སྲེད་མེད་བུ།

—

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་ཉི་མོ་ཆ།

—

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་ཉི་བཀོད་པ།

—

Father of the buddha Sārodgata.

g.6202 Nectar Array

gzi brjid bkod pa

གཟི་བརྗིད་བཀོད་པ།

—

Son of the buddha Avabhāśadarśin.

g.6203 Nectar Banner

bdud rtsi'i rgyal mtshan

བདུད་རྩི་ཉི་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་འཇིག་མཁའ།

—

Foremost in terms of insight among the followers of the buddha
Subuddhinetra.

g.6207 Nectar Eye

bdud rtsi'i mig

བདུད་རྩི་འཇིག་མཁའ།

—

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་ཉེག།

—

Mother of the buddha Prajñāpuṣpa.

g.6211 Nectar Flower

bdud rtsi'i me tog

བདུད་རྩི་མེ་ཉེག།

—

Mother of the buddha Udgata.

g.6212 Nectar Flower

bdud rtsi'i me tog

བདུད་རྩི་མེ་ཉེག།

—

Attendant of the buddha Gautama.

g.6213 Nectar Flower

bdud rtsi'i me tog

བདུད་རྩི་མེ་ཉེག།

—

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་ཉེག།

—

Birthplace of the buddha Bodhyaṅgapuṣpa.

g.6215 Nectar Form

bdud rtsi'i gzugs

བདུད་རྩི་འགྲུགས།

—

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་འགྲུགས།

—

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་སྒྲོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnadhara.

g.6218 Nectar Fragrance

bdud rtsi'i spos

བདུད་རྩི་སྒྲོས།

—

Birthplace of the buddha Puṇyapradīparāja.

g.6219 Nectar Fragrance

bdud rtsi'i spos

བདུད་རྩི་སྒྲོས།

—

Birthplace of the buddha Gandhābha.

g.6220 Nectar Garden

bdud rtsi'i skyed mos tshal

བདུད་རྩི་སྐྱེད་མོས་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་འོ་བློ་གྲོས།

—

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 Siṃhahasta.

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་འོད།

—

Mother of the buddha Puṇyapriya.

g.6234 Nectar Light

bdud rtsi'i 'od

བདུད་རྩི་འོད།

—

Foremost in terms of insight among the followers of the buddha Dharmesvara.

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 Dharmesvara (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་འི་དབྱངས།

—

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་འེ་སེམས།

—

Attendant of the buddha Kusumaprabha.

g.6245 Nectar Moon

bdud rtsi zla ba

བདུད་རྩི་ཟླ་བ།

—

Foremost in terms of insight among the followers of the buddha Candraprabha.

g.6246 Nectar of Intelligence

blo gros bdud rtsi

བློ་གྲོས་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་སྟོན་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་སྟོགས།

—

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་གྲགས་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་ངོ་རྒོ།

—

Foremost in terms of insight among the followers of the buddha Amṛtaprabha.

g.6253 Nectar Roar

bdud rtsi'i nga ro

བདུད་རྩི་ངོ་རྒོ།

—

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་ངོ་རྒོ།

—

Mother of the buddha Sūtīrtha.

g.6255 Nectar Roar

bdud rtsi'i nga ro

བདུད་རྩི་འཛོ།

—

Foremost in terms of insight among the followers of the buddha Ghoṣasvara.

g.6256 Nectar Splendor

bdud rtsi'i gzi brjid

བདུད་རྩི་གཟི་བརྟི།

—

Birthplace of the buddha Kuśalapradīpa.

g.6257 Nectar Strength

bdud rtsi stobs

བདུད་རྩི་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pramodyakīrti.

g.6258 Nectar Strength

bdud rtsi'i stabs

བདུད་རྩི་སྟབས།

—

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

དྲི་མེད་སྟན།

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 gzigs

ཀུན་ནི་གཟིགས།

nikhiladarśin

The 200th buddha in the first list, 199th in the second list, and 199th in the third list.

g.6262 Nirbhaya

mi bsnyengs

མི་བསྟེངས།

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

རྟོག་པས་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

ཀླུ་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་འཇིགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mañjughoṣa.

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་སྟན།

—

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

སྡོམ་པ།

—

Attendant of the buddha Cīṇaprabha.

g.6295 Observing the World

'gro ba lta

འགྲོ་བ་ལྷ།

—

Attendant of the buddha Dṛḍhasaṅgha.

g.6296 Ocean

rgya mtsho

ཀྱུ་མཚོ།

—

Attendant of the buddha Ratnagarbha.

g.6297 Ocean

rgya mtsho

ཀྱུ་མཚོ།

—

Father of the buddha Śaśivaktra.

g.6298 Ocean

rgya mtsho

ཀྱུ་མཚོ།

—

Father of the buddha Saṃjaya.

g.6299 Ocean

rgya mtsho

ཀྱུ་མཚོ།

—

Son of the buddha Sāgara.

g.6300 Ocean

rgya mtsho

ཀྱུ་མཚོ།

—

Father of the buddha Lokapriya.

g.6301 Ocean

rgya mtsho

ཀྱུ་མཚོ།

—

Son of the buddha Janendrarāja.

g.6302 Ocean

rgya mtsho

ཀྱུ་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

ཀྱུ་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

ཀྱུ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha Vaidya.

g.6306 Ocean

rgya mtsho

ཀྱུ་མཚོ།

—

Father of the buddha Anunnata.

g.6307 Ocean

rgya mtsho

ཀྱུ་མཚོ།

—

Attendant of the buddha Vajra.

g.6308 Ocean

rgya mtsho

ཀླུ་མཚོ།

—

Birthplace of the buddha Vipulabuddhi.

g.6309 Ocean Crest

rgya mtsho'i tog

ཀླུ་མཚོ་རི་ཏོག།

—

Foremost in terms of miraculous abilities among the followers of the buddha Hutārci.

g.6310 Ocean Gift

rgya mtshos byin

ཀླུ་མཚོས་བྱིན།

—

Mother of the buddha Sarvārthadarśin.

g.6311 Ocean Intelligence

rgya mtsho'i blo gros

ཀླུ་མཚོ་འོ་བློ་གྲོས།

—

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་འོ་བློ།

—

Father of the buddha Ratnaketu.

g.6314 Ocean Mind

rgya mtsho'i blo

ཀླུ་མཚོ་འོ་བོ།

—

Buddha in the presence of whom the buddha Vibhrajacchattrā (157 according to the third enumeration) first gave rise to the mind of awakening.

g.6315 Ocean Mind

rgya mtsho'i blo

ཀླུ་མཚོ་འོ་བོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Samudradatta.

g.6316 Ocean Mind

rgya mtsho'i blo

ཀླུ་མཚོ་འོ་བོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Laḍitavyūha.

g.6317 Ocean Mountain

rgya mtsho brtsegs

ཀླུ་མཚོ་བརྟེན་པ།

—

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་ཀླུ་མཚོ།

—

Birthplace of the buddha Guṇaprabha.

g.6319 Ocean of Fame

grags pa'i rgya mtsho

གྲགས་པའི་ཀླུ་མཚོ།

—

Attendant of the buddha Anupamarāṣṭra.

g.6320 Ocean of Intelligence

blo gros rgya mtsho

ལྷོ་གྲོས་རྒྱ་མཚོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhadrapāla.

g.6321 Ocean of Intelligence

blo gros rgya mtsho

ལྷོ་གྲོས་རྒྱ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha Pratibhānārāṣṭra.

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་གྱུ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha Merudhvaja.

g.6326 Ocean of Light

snang ba'i rgya mtsho

སྒྲ་བའི་གྱུ་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་གྱུ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha Puṣya.

g.6328 Ocean of Qualities

yon tan rgya mtsho

ཡོན་ཏན་གྱུ་མཚོ།

—

Attendant of the buddha Padma.

g.6329 Ocean of Qualities

yon tan rgya mtsho

ཡོན་ཏན་གྱུ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha
Brahmasvara.

g.6330 Ocean of Qualities

yon tan rgya mtsho

ཡོན་ཏན་གྱུ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha Sujāta.

g.6331 Ocean of Qualities

yon tan rgya mtsho

ཡོན་ཏན་གྱི་མཚོ།

—

Foremost in terms of insight among the followers of the buddha
Dānaprabha.

g.6332 Ocean of Qualities

yon tan rgya mtsho

ཡོན་ཏན་གྱི་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་རྒྱ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha Brahmarāja.

g.6338 Ocean of Wisdom

ye shes rgya mtsho

ཡེ་ཤེས་རྒྱ་མཚོ།

—

Foremost in terms of insight among the followers of the buddha
Prāṇītajñāna.

g.6339 Ocean Sound

rgya mtsho'i sgra

རྒྱ་མཚོའི་སྒྲ།

—

Mother of the buddha Akṣaya.

g.6340 Ocean Treasury

rgya mtsho'i mdzod

རྒྱ་མཚོའི་མཛོད།

—

Attendant of the buddha Sārathi.

g.6341 Ocean Treasury

rgya mtsho'i mdzod

རྒྱ་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་མཆོད་པ།

—

Birthplace of the buddha Praśāntagāmin.

g.6344 Offering of Qualities

yon tan mchod

ཡོན་ཏན་མཆོད།

—

Foremost in terms of insight among the followers of the buddha Puṇyabāhu.

g.6345 Oghajaha

chu bo spong

ལྷུ་བོ་སྤྲོང་།

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་འགྲོ།

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

mtshu rtsal brgya pa

མཐུ་རུ་ས་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

བསྐལ་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

ཀྱུ་ལྷོ་

—

Attendant of the buddha Sucīrṇabuddhi.

g.6355 Oṣadhi

rtsi sman

ཅི་སྒྲུ་ལྷོ་

oṣadhi

The 16th buddha in the first list, 16th in the second list, and 16th in the third list.

g.6356 Oṣadhi

rtsi sman

ཅི་སྒྲུ་ལྷོ་

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་བརྒྱུད་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 Guṇārca (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

དག་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་ངར་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་སྙིང་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་སྙིང་།

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 bsnam

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་མུན།

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་རོས།

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་ལྷ་སྐྱ་འཛིན།

—

Attendant of the buddha Anilavegagāmin.

g.6377 Pain Gift

mya ngan byin

ལྷ་སྐྱ་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་འཛིན།

—

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་བརྟེན།

—

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 (*ldan 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་སྤྱོད་ན་ལས་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་ཆུབ་སྒྱུད་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

ཕྱགས་ལྷ་བཟོད།

—

Son of the buddha Amoghagāmin.

g.6391 Peace

zhi ba

ཞི་བ།

—

Attendant of the buddha Vikṛīḍitāvin.

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

རྩེ་བྱའི་ངའོ།

—

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་སྤོབས་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

སྒ་པའི་གཙུག་

—

Birthplace of the buddha Suvarṇacūḍa.

g.6403 Perceiver of the Agreeable and the Disagreeable

'thun pa dang mi 'thun pa mthong bar gyur pa

འཇུན་པ་དང་མི་འཇུན་པ་མཐོང་བར་གྱུར་པ།

—

A bodhisattva present in the circle around Śākyamuni.

g.6404 Perception of Attested Signs

yid 'thad mtshan mthong

ཡིད་འཇག་མཚན་མཐོང་།

—

Mother of the buddha Mokṣavrata.

g.6405 Perception of Power

mthu rtsal mthong

མཐུ་རྩལ་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་དུ་ཞི།

—

Father of the buddha Praśānta.

g.6413 Perfect Presence of Jewels

rin chen mchog tu gnas

རིན་ཆེན་མཆོག་དུ་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་འགྱུས་བརྟན་པོས་པ་རོལ་གཞོན་པར་བྲགས་པ་མ་སྐྱད་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 Mānājaha.

g.6418 Perfect Wisdom

blo rdzogs

སྒོ་རྫོགས།

—

Attendant of the buddha Krakucchanda.

g.6419 Perfect Wisdom

blo rdzogs

སྒོ་རྫོགས།

—

Attendant of the buddha Guṇamālin.

g.6420 Perfect Wisdom

blo rdzogs

སྒོ་རྫོགས།

—

Attendant of the buddha Siṃhagātra.

g.6421 Perfect Wisdom

blo rdzogs

བོད་རྩོགས།

—

Son of the buddha Vidyuddatta.

g.6422 Perfect Yogic Discipline and Famed Divine Worship

brtul zhugs rdzogs pa lha mchod grags

བརྟུལ་ཞུགས་རྩོགས་པ་ལྷ་མཆོད་གྲགས།

—

Attendant of the buddha Aṣaṅgadhvaja.

g.6423 Perfected Virtue

dge rgyas

དགེ་རྒྱས།

śubhakarṭṣna

The third level of the third concentration.

g.6424 Perfecter of All Qualities

yon tan thams cad rdzogs pa po

ཡོན་ཏན་ཐམས་ཅད་རྩོགས་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

རྩོགས་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་འབྱོར་པ།

—

Attendant of the buddha Rṣideva.

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་ཁྱལ་བདག།

—

Foremost in terms of insight among the followers of the buddha Bhadrapāla.

g.6441 Piled Jewels

rin chen brtsegs pa

རིན་ཆེན་བརྟེགས་པ།

—

Birthplace of the buddha Cūḍa.

g.6442 Piled Virtues

dge ba brtsegs

དགེ་བ་བརྟེགས།

—

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 $\sqrt{p}iś$, 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'

རྩེ་དགའ།

—

Birthplace of the buddha Nala.

g.6446 Playful Light

rnam par rol par snang ba

རྣམ་པར་རོལ་པར་སྒྲོང་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་རྩེ།

—

Son of the buddha Gaṇiprabhāsa.

g.6448 Pleasing Melody

yid 'ong nga ro

ཡིད་འོང་ངའོ།

—

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་ནོན་པའི་ཉིམ་འི་གཟི་བརྩིད་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

བློ་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་བརྩིད་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

སྟོད་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་འཛིན།

—

Attendant of the buddha Jñānākara.

g.6456 Possessor of Beauty

mdzes ldan

མཛེས་ལྷན།

—

Son of the buddha Suvrata.

g.6457 Possessor of Beauty

mdzes ldan

མཛེས་ལྷན།

—

Father of the buddha Laḍitanetra.

g.6458 Possessor of Brightness

mdangs ldan ma

མདངས་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

སྟོན་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་ལྡན།

—

Father of the buddha Jñānaruci.

g.6462 Possessor of Fierce Splendor

gzi brjid drag shul can

གཟི་བརྗིད་དྲག་ཤུལ་ཅན།

—

Foremost in terms of insight among the followers of the buddha
Dṛdhasaṅgha.

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་སྐྱག་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་ལྷན།

—

Mother of the buddha Janendrakalpa.

g.6468 Possessor of Jewels

rin chen ldan

རིན་ཆེན་ལྷན།

—

Mother of the buddha Anupamarāṣṭra.

g.6469 Possessor of Jewels

rin chen ldan

རིན་ཆེན་ལྷན།

—

Mother of the buddha Sumati.

g.6470 Possessor of Jewels

rin chen ldan ma

རིན་ཆེན་ལྷན་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་ལྷན་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་ལྡན།

—

Attendant of the buddha Pratibhānakūṭa.

g.6476 Possessor of Melody

dbyangs ldan ma

དབྱངས་ལྡན་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་ལྔན།

—

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་ལྔན།

—

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་ལྔན་མ།

—

Mother of the buddha Sumedhas.

g.6484 Possessor of Rāhu's Splendor

sgra gcan gzi brjid can

སྒྲ་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

སྙོད་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

བློ་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 kyī rtsal gyis rnam par gnon pa thub pa med pa'i tshogs can

རབ་ཀྱི་རྩལ་གྱིས་རྣམ་པ་རག་འོན་པ་བྱུང་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 Prajñādatṭa.

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་བློ་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་བློ་ཅན་གྱིས་གིས་རབ་དུ་བརྒྱན་པའི་སྒྲ་དབྱངས།

—

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་འབྲུག་པོ་ཁྱིམ་བློ་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

བསྐླལ་པ་གངས་མེད་པ་ནས་ཡང་དག་པར་བསྐྱབས་པའི་བློ་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་ངས་པར་འབྱུང་བའི་བློ་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་སྦྱང་བློ་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་སྤྱད་པའི་བློ་ཅན།

—

Foremost in terms of insight among the followers of the buddha
Jyeṣṭhavadin.

- g.6501 Possessor of the Mind That Subdues Others with Diligence

brtson 'grus kyi stobs kyi pha rol gnon pa'i blo can

བརྩོན་འགུས་ཀྱི་སྒྲོབས་ཀྱིས་པ་རོལ་གཞོན་པའི་བློ་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Raśmijāla.

g.6502 Possessor of the Moon

zla ba can

ལྷ་བ་ཅན།

—

Birthplace of the buddha Lokacandra.

g.6503 Possessor of the Roar

nga ro yod pa

ངར་ཡོད་པ།

—

Foremost in terms of insight among the followers of the buddha Gaṇiprabha.

g.6504 Possessor of the Roar

nga ro can

ངར་ཅན།

—

Attendant of the buddha Ratnaketu.

g.6505 Possessor of the Supreme

mchog ldan

མཆོག་ལྷན།

—

Son of the buddha Satyacara.

g.6506 Possessor of the Supreme Power of Wisdom

ye shes stobs mchog ldan

ཡེ་ཤེས་སྟོབས་མཆོག་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་ལྡན།

—

Son of the buddha Saṃjaya.

g.6509 Possessor of Truth

bden ldan

བདེན་ལྡན།

—

Mother of the buddha Cīṇabuddhi.

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་རྩ་ལ་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་ཏུ་ལྷ་བ་ཅན།

—

Son of the buddha Simharaśmi.

g.6514 Power

mtshu rtsal

མཐུ་རུ་ལ།

—

Father of the buddha Tīrthakara.

g.6515 Power

mtshu rtsal

མཐུ་རུ་ལ།

—

Attendant of the buddha Ratnaprabha.

g.6516 Power

mtshu rtsal

མཐུ་རུ་ལ།

—

Attendant of the buddha Vigatabhaya.

g.6517 Power

mtshu rtsal

མཐུ་རུ་ལ།

—

Attendant of the buddha Jagadīśvara.

g.6518 Power

mtshu rtsal

མཐུ་རུ་ལ།

—

Son of the buddha Ṛṣiprasanna.

g.6519 Power

mtshu rtsal

མཐུ་རུ་ལ།

—

Father of the buddha Prasanna.

g.6520 Power

mtshu rtsal

མཐུ་རུ་སྒྲུ་ལ།

—

Son of the buddha Roca.

g.6521 Power and Splendor

mtshu rtsal gzi brjid

མཐུ་རུ་སྒྲུ་ལ་གཟི་བརྟེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śāntatejas.

g.6522 Power Gift

mtshu rtsal stobs byin

མཐུ་རུ་སྒྲུ་ལ་སྟོབས་བྱིན།

—

Foremost in terms of insight among the followers of the buddha Kṣatriya.

g.6523 Power Gift

mtshu byin

མཐུ་རུ་སྒྲུ་ལ་བྱིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Muni.

g.6524 Power of Awakening

byang chub mtshu rtsal

བྱང་ཆུབ་མཐུ་རུ་སྒྲུ་ལ།

—

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 mtshu rtsal

འིག་པའི་མཐུ་ཙུལ།

—

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

སྲེད་མེད་བུ་ཡི་མཐུ་ཙུལ།

—

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་ཆའི་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

ཟླ་བའི་གཟི་བརྗིད་མཐུ།

—

Father of the buddha Asaṅgadhvaja.

g.6534 Power of the Truth

bden pa'i mthu rtsal

བདེན་པའི་མཐུ་རྩལ།

—

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་རྩལ།

—

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

ཆུ་ལྷའི་མཐུ་རྩལ།

—

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་རྩལ།

—

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

mthu ldan

མཐུ་ལྷན།

—

Father of the buddha Jñānābhibhū.

g.6540 Powerful

mthu ldan

མཐུ་ལྷན།

—

Father of the buddha Rāhuguhya.

g.6541 Powerful

mthu ldan

མཐུ་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

མཐུ་རྩ་ལ་ཅན།

—

Father of the buddha Vikrāntagamin.

g.6544 Powerful

mtshu rtsal can

མཐུ་རྩ་ལ་ཅན།

—

Son of the buddha Vikrāntagamin.

g.6545 Powerful

mtshu ldan

མཐུ་ལྷན།

—

Attendant of the buddha Puṇyarāśi.

g.6546 Powerful

stobs ldan

སྟོབས་ལྷན།

—

Attendant of the buddha Vegadhārin.

g.6547 Powerful

mtshu ldan

མཐུ་ལྷན།

—

Father of the buddha Śrotriya.

g.6548 Powerful

mtshu ldan

མཐུ་ལྷན།

—

Father of the buddha Amṛtaprabha.

g.6549 Powerful

mt̥hu ldan

མཚུ་ལྷན།

—

Father of the buddha Sukhābha.

g.6550 Powerful

mt̥hu rtsal

མཚུ་རྩལ།

—

Attendant of the buddha Adoṣa.

g.6551 Powerful

nus ldan

ནུས་ལྷན།

—

Attendant of the buddha Jñānaruci.

g.6552 Powerful

mt̥hu ldan

མཚུ་ལྷན།

—

Father of the buddha Abhaya.

g.6553 Powerful

mt̥hu ldan

མཚུ་ལྷན།

—

Father of the buddha Brahmaruta.

g.6554 Powerful

mt̥hu rtsal

མཚུ་རྩལ།

—

Attendant of the buddha Puṇyapradīpa.

g.6555 Powerful

mt̥hu chen

མཐུ་ཆེན།

—

Buddha in the presence of whom the buddha Maitreya (5) first gave rise to the mind of awakening.

g.6556 Powerful

mtshu rtsal can

མཐུ་ཚུལ་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

mtshu ldan

མཐུ་ལྷན།

—

Father of the buddha Brahmagāmin.

g.6558 Powerful Abiding

mtshu rtsal gnas

མཐུ་ཚུལ་གནས།

—

Son of the buddha Candana.

g.6559 Powerful Accomplishment

don grub mtshu rtsal

དོན་གྲུབ་མཐུ་ཚུལ།

—

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 mtshu rtsal

དོན་གྲུབ་མཐུ་ཚུལ།

—

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

mtshu rtsal spyod

མཐུ་རྩལ་སྟོན།

—

Father of the buddha Susvara.

g.6562 Powerful Action

mtshu rtsal legs par spyod

མཐུ་རྩལ་ལེགས་པར་སྟོན།

—

Attendant of the buddha Puṣpa.

g.6563 Powerful Adherence

shugs brtan 'dzin

ཤུགས་བརྟན་འཛིན།

—

Foremost in terms of insight among the followers of the buddha
Sundarapārśva.

g.6564 Powerful Conduct

mtshu rtsal spyod

མཐུ་རྩལ་སྟོན།

—

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་མཐུ་རྩལ།

—

Father of the buddha Praśāntagātra.

g.6567 Powerful Experience

nyams rtsal chen po

ཉམས་ཚུལ་ཆེན་པོ།

—

Attendant of the buddha Vikrāntagamin.

g.6568 Powerful Hero

mithu rtsal dpa' bo

མཐུ་ཚུལ་དཔའ་བོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Acyuta.

g.6569 Powerful Hero

mithu rtsal dpa' bo

མཐུ་ཚུལ་དཔའ་བོ།

—

Foremost in terms of insight among the followers of the buddha Pārthiva.

g.6570 Powerful Hero

mithu rtsal dpa' bo

མཐུ་ཚུལ་དཔའ་བོ།

—

Foremost in terms of insight among the followers of the buddha Sūkṣmabuddhi.

g.6571 Powerful Intelligence

mithu rtsal blo gros

མཐུ་ཚུལ་བློ་གྲོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śaśiketu.

g.6572 Powerful Intelligence

mithu rtsal blo gros

མཐུ་ཚུལ་བློ་གྲོས།

—

Mother of the buddha Jñānaśūra.

g.6573 Powerful Intelligence

mtshu rtsal blo gros

མཐུ་རྩལ་བློ་གྲོས།

—

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

ཁུར་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 mtshu 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

mtshu rtsal 'gros

མཐུ་རྩལ་འགྲོས།

—

Son of the buddha Śuddhasāgara.

g.6579 Powerful Moon

zla stobs can

ལྷ་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 Ajitagāṇa.

g.6581 Powerful Movement of Bliss

bde stobs 'gro

བདེ་སྟོབས་འགྲོ།

—

Attendant of the buddha Nanda.

g.6582 Powerful Peace

stobs ldan zhi

སྟོབས་ལྷན་ཞི།

—

Father of the buddha Satyacara.

g.6583 Powerful Position

phyogs kyī mthū rtsal

ཕྱོགས་ཀྱི་མཐུ་རྩལ།

—

Son of the buddha Ratnagarbha.

g.6584 Powerful Qualities

yon tan mthū 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་རྩལ།

—

Foremost in terms of insight among the followers of the buddha Deśāmūḍha.

g.6588 Powerful Qualities

yon tan mthu rtsal

ཡོན་ཏན་མཐུ་རྩལ།

—

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་རྩལ།

—

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་རྩལ་དབང་པོ།

—

Foremost in terms of insight among the followers of the buddha
Manojñavākya.

g.6591 Powerful Sage

drang srong mthu rtsal can

དང་སྟོང་མཐུ་རུ་ཅན།

—

Foremost in terms of insight among the followers of the buddha
Dharmakośa.

g.6592 Powerful Strength

mthu rtsal stobs

མཐུ་རུ་སྟོབས།

—

Father of the buddha Rāhu.

g.6593 Powerful Strength

mthu rtsal stobs

མཐུ་རུ་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Meghasvara.

g.6594 Powerful Strength

mthu rtsal stobs

མཐུ་རུ་སྟོབས།

—

Son of the buddha Nārāyaṇa.

g.6595 Powerful Strength

mthu rtsal stobs

མཐུ་རུ་སྟོབས།

—

Attendant of the buddha Damajyeṣṭha.

g.6596 Powerful Strength

mthu rtsal stobs

མཐུ་ཕྱེ་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Gautama.

g.6597 Powerful Strength

mithu rtsal stobs

མཐུ་ཕྱེ་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Amita.

g.6598 Powerful Strength

mithu rtsal stobs

མཐུ་ཕྱེ་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Sucandra.

g.6599 Powerful Strength

mithu rtsal stobs

མཐུ་ཕྱེ་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

mithu rtsal stobs

མཐུ་ཕྱེ་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Vegadhārin.

g.6601 Powerful Strength of Qualities

yon tan mithu rtsal stobs

ཡོན་ཏན་མཐུ་ཕྱེ་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 Prabhaṃkara

'od mdzad

འོད་མཛད།

prabhaṃkara

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་སྟོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Dṛḍhāvīrya.

g.6611 Practice of the Good Objective

don legs spyod

དོན་ལེགས་སྟོད།

—

Foremost in terms of insight among the followers of the buddha
Mahāpradīpa.

g.6612 Pradānakīrti

rab sbyin grags

རབ་སྟོན་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

སྒོན་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

སྒོན་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

སྒོན་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

སྒོན་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

པད་མེད་ལྷ་

pradyota

The 7th buddha in the first list, 7th in the second list, and 7th in the third list.

g.6619 Pradyota

rab gsal

པད་མེད་ལྷ་

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

པད་མེད་ལྷ་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་བསྐྱེགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Ghoṣasvara.

g.6625 Praised by Numerous Sages

drang strong mang pos bstod pa

བླ་མ་མང་མང་པོས་བསྐྱོད་པ།

—

Foremost in terms of insight among the followers of the buddha Ratnatejas.

g.6626 Praised by the Learned

mkhas pas bsngags

མཁས་པས་བསྐྱེགས།

—

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་བསྐྱེགས།

—

Birthplace of the buddha Ṛṣiprasanna.

g.6628 Praised by the World

'jig rten pa yis bsngags pa

འཇིག་རྟེན་པ་ཡིས་བསྐྱེགས་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་བསྐྱགས་པ།

—

Father of the buddha Śaśin.

g.6630 Praised by the World

'jig rten bsngags

འཇིག་རྟེན་བསྐྱགས།

—

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་བསྐྱགས་པ།

—

Attendant of the buddha Vajra.

g.6632 Praised by the Worthy

dgra bcom dga gis bstod pa

དག་བཅོམ་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

དག་བཅོམ་པ་ཡིས་བསྟོད་པ།

—

Foremost in terms of insight among the followers of the buddha Rṣiprasanna.

g.6634 Praised in the World

'jig rten bsngags

འཇིག་རྟེན་བསྐྱགས།

—

Birthplace of the buddha Laḍitāgragāmin.

g.6635 Prajñādatṭa

shes rab byin

ཤེས་རབ་བྱིན།

prajñādatṭa

The 581st buddha in the first list, 581st in the second list, and 574th in the third list.

g.6636 Prajñādatṭa

shes rab byin

ཤེས་རབ་བྱིན།

prajñādatṭa

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་བརྟེགས།

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་བརྟེགས་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་ངའོ།

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་དུ་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་རྟོ་སེ།

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

ལྷོ་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་དུ་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་དུ་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་ཞི་རི་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

དྷི་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

mtshu 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

སྤྱོད་སྤྱོད་པའི་སྤྱོད་

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

སྤྱོད་སྤྱོད་པའི་ཚོགས་

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

སྤྱོད་སྤྱོད་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་སྤྱོད་པ་དག་ནི་བརྟེན་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་སྤྱོད་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

པའི་མཆོག་

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་བརྒྱན།

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་བརྒྱན།

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་མཆོད་གནས།

—

Birthplace of the buddha Vararūpa.

g.6671 Precious Divine Essence

rin chen lha'i snying po

རིན་ཆེན་ལྷ་འི་སྙིང་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།

gr̥hapatiratna

One among the seven treasures of a universal emperor.

g.6679 Precious Intelligence

rin chen blo gros ma

འཇིག་ཆེན་བློ་གྲོས་མ།

—

Mother of the buddha Sūryaprabha.

g.6680 Precious Joy

rin chen dga' ba

འཇིག་ཆེན་དགའ་བ།

—

Mother of the buddha Vibodhana.

g.6681 Precious Joy

rin chen dga' ba

འཇིག་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

འཇིག་ཆེན་སྐར་རྒྱལ།

—

Father of the buddha Bhadrāpāla.

g.6683 Precious Melody

rin chen dbyangs

འཇིག་ཆེན་དབྱངས།

—

Attendant of the buddha Āśādata.

g.6684 Precious Mind

rin chen sems

འཇིག་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 Arajās.

g.6686 Precious Power

mthu rtsal rin po che

མཐུ་རུ་ས་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 Prabhaṃkara.

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་མཚོ།

—

Son of the buddha Guṇagupta.

g.6692 **pride**

nga rgyal

ང་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. *mingon 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 **Priyacakṣurvaktra**

spyan sdug zhal

ཕྱིན་ཕྱིན་ཞེས།

priyacakṣurvaktra

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

ཐྲེ་བ་དགེ་ས་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

དག་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

དགེ་ས་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

དགེ་ས་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

དགེ་ས་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་སྟོགས།

—

Son of the buddha Guṇarāśi.

g.6703 Proclaimer

rnam sgrogs

རྣམ་སྟོགས།

—

Son of the buddha Kṛtārthadarśin.

g.6704 Proclaimer

rnam par sgrogs

རྣམ་པར་སྟོགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Suvayas.

g.6705 Proclaimer

rnam sgrogs

རྣམ་སྟོགས།

—

Son of the buddha Guṇakūṭa.

g.6706 Proclaimer

sgra sgrog

སྟོ་སྟོག

—

Attendant of the buddha Yaśaḥkīrti.

g.6707 Proclaimer of Liberation

thar pa rnam par sgrogs pa

ཐར་པ་རྣམ་པར་སྟོགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Śrīprabha.

g.6708 Proclaimer of Qualities

yon tan sgrogs

ཡོན་ཏན་སྒྲགས།

—

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

སྒྲོབས་པའི་རྒྱན་བཀོད་པའི་དབྱངས་ཀྱི་ངར་སྒྲུན་པར་འབྲུག་སྒྲ་སྒྲགས་པ།

—

A buddha of the past.

g.6710 Proclaimer of the Truth

bden sgra rnam par sgrogs pa

བདེན་སྒྲ་རྣམ་པར་སྒྲགས་པ།

—

Foremost in terms of insight among the followers of the buddha
Amoghagāmin.

g.6711 Proclaimer of Truth

yang dag sgra sgrogs

ཡང་དག་སྒྲ་སྒྲགས།

—

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

སྒྲགས་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་བྱད་པར་གྱི་སྒྲ་སྒྲོགས་པ།

—

Foremost in terms of insight among the followers of the buddha
Jñānaprāpta.

g.6714 Proclamation of Fame

grags pa bsgrags

གྲགས་པ་བསྒྲགས།

—

Birthplace of the buddha Bhavapuṣpa.

g.6715 Proclamation of Gifts

sbyin pa sgrogs

སྤྱིན་པ་སྒྲོགས།

—

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

སྒྱུར་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

བློ་ཟབ་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་འགྲོས།

—

Foremost in terms of insight among the followers of the buddha Mahādarśana.

g.6723 Progress in Wisdom

ye shes 'gros

ཡེ་ཤེས་འགྲོས།

—

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་བསྐྱུངས།

—

Father of the buddha Maruttejas.

g.6727 Protection of the Worthy Ones

dgra bcom bsrung

དགྲ་བཅོམ་བསྐྱུང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃhagati.

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་མཆོག་

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།

punyabāhu

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།

punyabala

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།

punyabala

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།

punyābha

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།

pun्यadhvaja

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་སྒྲོན་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་སྒྲོན་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་དགེས།

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།

pun्यaraśmi

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།

pun्यatejas

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་སྟོད།

—

Foremost in terms of insight among the followers of the buddha Dhyānarata.

g.6765 Pure Conduct

spyod pa dag pa

སྟོད་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་སྦྱངས་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་སྦྱངས།

—

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

ནམ་དགའོ

—

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

ངར་ནམ་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

ནམ་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་སྤངས་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་སྤྱདས་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་སྤྱདས།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Prajñākūṭa.

g.6782 Purified Mind

yid sbyangs pa

ཡིད་སྤྱདས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Ratnārci.

g.6783 Purified Mind

sems sbyangs pa

སེམས་སྤྱདས་པ།

—

Birthplace of the buddha Jayanandin.

g.6784 Purified Mind

sems sbyangs pa

སེམས་སྤྱདས་པ།

—

Birthplace of the buddha Jagatpūjita.

g.6785 Purified Roar

nga ro sbyangs pa

ངར་རྒྱུདས་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

ཐཱ་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།

pūrṇāvara

Hearer present in the circle around Śākyamuni.

g.6795 Pursuit of Infinite Qualities

mtha' yas yon tan don

མཐའ་ཡས་ཡོན་ཏན་རྟོག་

—

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

ཕུཤ།

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་ཚྲོགས།

—

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་བློ་གྲོས།

—

Attendant of the buddha Sunetra.

g.6824 Qualities of Intelligence

yon tan blo gros

ཡོན་ཏན་བློ་གྲོས།

—

Mother of the buddha Mati.

g.6825 Qualities of Intelligence

yon tan blo gros

ཡོན་ཏན་བློ་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་རུལ།

—

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

འབྲོར་པའི་ཡོན་ཏན།

—

Father of the buddha Vighuṣṭatejas.

g.6836 Qualities Worthy of Worship

yon tan mchod gnas

ཡོན་ཏན་མཆོད་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་བླ་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

སྒྲོབས་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

ཟླ་བས་རབ་དུ་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

བློ་རྫོགས་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་འདྲ་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་འདྲ་ཅེན།

—

Mother of the buddha Tejorāja.

g.6851 Radiance of the Gathering

tshogs kyi 'od zer

ཚོགས་ཀྱི་འདྲ་ཅེན།

—

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་འའྲ་འདྲ་ཅེན།

—

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་འདྲ་ཅེན།

—

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་འདྲ་ཅེན།

—

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 Prabhaṃkara.

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་ལྡན།

—

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་ལྗན།

—

Father of the buddha Puṇyapriya.

g.6869 Radiant

'od ldan

འོད་ལྗན།

—

Attendant of the buddha Anantaḡaṇatejorāśi.

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་ལྗན།

—

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

སྤྲིན་གྱི་འོད།

—

Mother of the buddha Arthavādin.

g.6879 Radiant Crest

tog gi 'od

རྟོག་གི་འོད།

—

Birthplace of the buddha Ratnacandra.

g.6880 Radiant Crest

tog gi 'od

རྟོག་གི་འོད།

—

Birthplace of the buddha Pradyotarāja.

g.6881 Radiant Crest

tog gi 'od

རྟོག་གི་འོད།

—

Birthplace of the buddha Pūrṇacandra.

g.6882 Radiant Crest

tog gi 'od

རྟོག་གི་འོད།

—

Birthplace of the buddha Sūryaraśmi.

g.6883 Radiant Crest

tog gi 'od

རྟོག་གི་འོད།

—

Birthplace of the buddha Abhijñāketu.

g.6884 Radiant Crest

tog gi 'od

རྟོག་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་སྒྲུང།

—

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

ཆོག་ཤེས་ཡོན་ཏན་གཟི་བརྒྱིད་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

ལྷུན་པོའི་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་རྩིའི་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

སྤྱན་སྲེག་འདྲ་འཕྲོ།

—

Father of the buddha Yaśomitra.

g.6904 Radiant Sacrifice

sbyin sreg 'od 'phro

སྤྱན་སྲེག་འདྲ་འཕྲོ།

—

Father of the buddha Tiṣya.

g.6905 Radiant Sacrifice

sbyin sreg 'od 'phro

སྤྱན་སྲེག་འདྲ་འཕྲོ།

—

Father of the buddha Janendrakaḥkalpa.

g.6906 Radiant Splendor

gzi brjid 'od 'phro

གཟི་བརྗིད་འདྲ་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 Ūṇa.

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

འབྱོར་ལྡན་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

སྒྲ་གཅན།

—

Attendant of the buddha Aparājitadhvaja.

g.6918 Rāhu

sgra gcan

སྒྲ་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

སྒྲ་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

སྒྲ་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

སྐ་གཙན།

—

Son of the buddha Suvayas.

g.6922 Rāhu

sgra gcan

སྐ་གཙན།

—

Son of the buddha Pratāpa.

g.6923 Rāhu

sgra gcan

སྐ་གཙན།

—

Attendant of the buddha Cūḍa.

g.6924 Rāhu Holder

sgra gcan 'dzin

སྐ་གཙན་འཛིན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Brahmadeva.

g.6925 Rāhu Holder

sgra gcan 'dzin

སྐ་གཙན་འཛིན།

—

Son of the buddha Somacchattra.

g.6926 Rāhubhadra

sgra gcan bzang po

སྐ་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

སྐ་གཙུག་ལྷོ་

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

སྐ་གཙུག་ལྷོ་

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

སྐ་གཙུག་ལྷོ་

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

སྐ་གཙུག་ལྷོ་

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

སྐ་གཙུག་སྐེད་

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

སྒྲ་གཅན་སྤྱེད་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

སྒྲ་གཅན་འཛིན།

—

Son of the buddha Amita.

g.6934 Rāhula

sgra gcan 'dzin

སྒྲ་གཅན་འཛིན།

rāhula

Hearer present in the circle around Śākyamuni.

g.6935 Rāhula

sgra gcan 'dzin

སྒྲ་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

སྒྲ་གཅན་འཛིན།

rāhula

Son of the buddha Śākyamuni.

g.6937 Rahuśa

ra hu sha

ར་ཁུ་ཤ།

—

Son of the buddha Dharmakīrti.

g.6938 Rāhusūryagarbha

sgra gcan nyi ma'i snying

སྒྲ་གཅན་ཉིམ་འི་སྟིང་།

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་ཆོས་ཀྱི་ཆར་ཕབ།

—

A stūpa.

g.6940 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

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 (Gṛdhrakūṭaparvata), 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་རྒྱ་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་བོད།

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་ལྷ་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་རྒྱ་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་རྒྱ་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་རྒྱ་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

གཙུག་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་སྙིང་།

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་སྙིང་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་བུ་འི་སྙིང་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་སྒྱེན།

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་མགོན་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 Rddhiketu

rdzu 'phrul tog

རྩུ་འཕྲུལ་རྟོག།

rddhiketu

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་ཆུབ་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་སྦྲང་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 (*parivrājaka*).

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་འཐད།

—

A present buddha.

g.7000 Reasoning Mind

yid 'thad

ཡིད་འཐད།

—

Attendant of the buddha Guṇagarbha.

g.7001 Reasoning Mind

yid 'thad

ཡིད་འཐད།

—

Attendant of the buddha Padmaraśmi.

g.7002 Reasoning Mind

yid 'thad

ཡིད་འཐད།

—

Attendant of the buddha Garjitasvara.

g.7003 Reasoning Mind

yid 'thad

ཡིད་འཐད།

—

Father of the buddha Mañjughoṣa.

g.7004 Reasoning Mind

yid 'thad

ཡིད་འཐད།

—

Father of the buddha Ratibala.

g.7005 Receiver of the Worship of the Worthy

dgra bcom mchod gnas

དགུ་བཅོམ་མཆོད་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་མཆོད་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་མཆོད་གནས།

—

Foremost in terms of insight among the followers of the buddha Satyadeva.

g.7008 Reciter

bsnyen pa

བསྟན་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་སྤོང་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

རྒྱལ་པ་པའི་སྤོན་དང་སྒྲིབ་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་སྤངས།

—

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

ཐུ་དན་སྤྲོད་།

—

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

དན་སྤྲོད་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

སྤྲོད་སྤྲོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Deśāmūḍha.

g.7022 Relinquishment Endowed with Gathering

tshogs can spong

ཚོགས་ཅན་སྤྲོད་།

—

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་སྤྲོད་བ།

—

Father of the buddha Sthitagandha.

g.7024 Relinquishment of Flaws

nyes pa spong

ཉེས་པ་སྤྲོད་།

—

Mother of the buddha Aśokarāṣṭra.

g.7025 Relinquishment of the Lower Realms

ngan song spong

ངན་སོང་སྟོང་།

—

Foremost in terms of insight among the followers of the buddha Sārodgata.

g.7026 Relinquishment of the Subtle

phra ba spong

ཕ་བ་སྟོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Upakāragati.

g.7027 Relinquishment through Seeing

mtshong bas spong

མཐོང་བས་སྟོང་།

—

Foremost in terms of insight among the followers of the buddha Sucīrṇavipāka.

g.7028 Relinquishment with Leonine Strength

seng ge'i mthu rtsal dor

སེང་གེ་འི་མཐུ་རུ་ལ་རྟོག་།

—

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

འཁྲུལ་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

མངོས་པར་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Sudhana.

g.7035 Remaining in Mind

blo la gnas

བློ་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་ཚ་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་ཚ་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

ཁྱུགས་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

ཁྱུགས་པ་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Dharmapradīpākṣa.

g.7042 Remaining Unperturbed

kh rugs pa med par gnas

ལྷུགས་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

མྱོས་པ་སྤྲོད།

—

Buddha in the presence of whom the buddha Mānājaha (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
Prabhaṃkara.

g.7047 Renown

snyan par grags

སྙན་པར་གྲགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Maruttejas.

g.7048 Renown

snyan grags

སྙན་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 rnam par grags pa

བག་ཡོད་རྣམ་པར་གྲགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Deveśvara.

g.7054 Renowned Detachment

sred med grags

སྤེད་མེད་གྲགས་པ།

—

Attendant of the buddha Dīptatejas.

g.7055 Renowned Excellent Intention

legs bsams grags ma

ལེགས་བསམ་མས་གྲགས་མ།

—

Mother of the buddha Abhaya.

g.7056 Renowned for Excellence in Practice

legs bsgrubs grags

ལེགས་བསྐྱབས་གྲགས་པ།

—

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་པ།

—

Father of the buddha Sūrya.

g.7058 Renowned Light

grags par snang

གྲགས་པར་སྤྲོད།

—

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

སྟན་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

སྟོན་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 Brahmavasu (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་མཆོག་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་དུ་རྣམ་པར་གྲོལ་བའི་རིན་པོ་ཆེ་ལ་རབ་དུ་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་རྟོལ་བ་ཅན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pradyotarāja.

g.7073 Reveling

rnam par rol pa

རྣམ་པར་རྟོལ་བ།

—

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་རྟེན་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་རྟོལ་བ།

—

Birthplace of the buddha Simhadhvaja.

g.7076 Reveling Lion

seng ges rnam par rol pa

སེང་གེས་རྣམ་པར་རྟོལ་བ།

—

Father of the buddha Ojaṅgama.

g.7077 Reveling Roar

rnam par rtse ba'i nga ro

རྣམ་པར་རྩེ་བའི་ངར།

—

Son of the buddha Mārakṣayaṃkara.

g.7078 Reveling with Superknowledge

mngon par shes pas rnam par brtse ba

མངོན་པར་ཤེས་པས་རྣམ་པར་བརྩེ་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་བརྩེ་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་མཆོད།

—

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་དག་ལ།

—

Father of the buddha Vimatijaha.

g.7084 Rich Array of Excellence

bkod pa sna tshogs bzang po

བཀོད་པ་སྣ་ཚླགས་བཟང་པོ།

—

Birthplace of the buddha Dharmakūṭa.

g.7085 Rich Connections

sna tshogs rjes su 'brel ba

སྣ་ཚླགས་རྩེས་སུ་འབྲེལ་བ།

—

Birthplace of the buddha Girīndrakalpa.

g.7086 Rich Mind

'byor pa'i blo

འབྱོར་པའི་བློ།

—

Attendant of the buddha Mahādatta.

g.7087 Rich Treasury

'byor pa'i mdzod

འབྱོར་པའི་མཛོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nala.

g.7088 Riches

nor 'byor pa

ནོར་འབྱོར་པ།

—

Birthplace of the buddha Suprabha.

g.7089 Rising like a Mountain

ri ltar brtsegs

རི་ལྷ་ར་བརྟེགས།

—

Foremost in terms of insight among the followers of the buddha Ratnāgni.

g.7090 Rising Mountain

ri bo brtsegs pa

རི་བོ་བརྟེགས་པ།

—

Birthplace of the buddha Meruprabha.

g.7091 River of Purity

chu bo rnam dag

ཆུ་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་ངར།

—

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་ངར།

—

Attendant of the buddha Jñānin.

g.7094 Roar Attainment

nga ro thob

ངར་ཐོབ།

—

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

ངར་ཚངས་པའི་དབྱངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Siṃha.

g.7096 Roar of Bliss

nga ro bde

ངར་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-guṇatejorāśi.

g.7100 Roar of Merit

bsod nams nga ro

བསོད་ནམས་ངའོ།

—

Mother of the buddha Vikrīḍitāvin.

g.7101 Roar of Retention

gzungs kyi nga ro

གཟུངས་ཀྱི་ངའོ།

—

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་རྩེ་བའི་ངའོ།

—

Attendant of the buddha Smṛtiprabhā.

g.7103 Roar of the Teaching of Truth

bden par smra ba'i nga ro

བདེན་པར་སྒྲུབ་འི་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་མཛོལ་པར་དགའ་ཞིང་སྤྱི་ལོ་མེད་པའི་ངའོ།

—

A universal monarch.

g.7107 Roar That Relinquishes Enemies

dgra spong nga ro

དགྲ་སྟོང་ངའོ།

—

Son of the buddha Amṛtādhipa.

g.7108 Roaring Acumen

spobs pa'i nga ro

སྟོབས་པའི་ངའོ།

—

Foremost in terms of insight among the followers of the buddha Kṣemottamarāja.

g.7109 Roaring Discussion

gleng ba'i nga ro

གླེང་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 rnam 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

སང་གེ་འི་སྒྲ་སྒོགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Vaidyādhīpa.

g.7113 Roaring Lion

seng ge'i sgra sgrogs pa

སང་གེ་འི་སྒྲ་སྒོགས་པ།

—

Birthplace of the buddha Siṃha.

g.7114 Roaring Nāga Melody

klu dbyangs nga ro

ཀླུ་དབྱངས་ངར།

—

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་སྒོགས།

—

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་མཛན།

—

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

སྒྲོན་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

ཁལ་ལྷུར་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་བོ་ལྷ་མོ།

—

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་ཕྱུག་རྒྱལ་པོ།

—

Mother of the buddha Praśāntagāmin.

g.7132 Royal Master of Fragrances

spos kyi dbang phyug rgyal po

སྤོས་ཀྱི་དབང་ཕྱུག་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་པོ་འོད།

—

Mother of the buddha Rājan.

g.7136 Royal Roar

rgyal po'i nga ro

རྒྱལ་པོ་ངོ་རོ།

—

Buddha in the presence of whom the buddha Vigatabhaya (135) first gave rise to the mind of awakening.

g.7137 Royal Subjugator

rnam 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་སྒྲའི་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 R̥sideva

lha yi drang strong

ལྷ་ཡི་བླ་ལྷ་ལྷ་

r̥sideva

The 407th buddha in the first list, 406th in the second list, and 400th in the third list.

g.7142 R̥śindra

drang strong dbang po

བླ་ལྷ་ལྷ་ལྷ་ལྷ་

r̥śindra

The 770th buddha in the first list, 769th in the second list, and 759th in the third list.

g.7143 R̥siprasanna

drang strong gsal ba

བླ་ལྷ་ལྷ་ལྷ་ལྷ་

r̥siprasanna

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་པོ་ལྷ་ལྷ་

—

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

སྐུ་བོའི་དབང་པོ།

—

Father of the buddha Satyaruta.

g.7153 Ruler of Humans

skye ba'i dbang po

སྐུ་བའི་དབང་པོ།

—

Father of the buddha Pūrṇacandra.

g.7154 Ruler of Men

skye dbang

སྐུ་དབང་།

—

Attendant of the buddha Anunnata.

g.7155 Ruler of Men

skye dbang

སྐུ་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་པོའོད།

—

Mother of the buddha Druma.

g.7164 Sacred Dharma

dam chos

དམ་ཚུལ།

—

Attendant of the buddha Brahmā.

g.7165 Sacrifice

mchod sbyin

མཚན་སྤྱིན།

—

Attendant of the buddha Vaśavartirāja.

g.7166 Sacrifice

mchod byin

མཚན་བྱིན།

—

Son of the buddha Praśasta.

g.7167 Sacrifice Gift

mchod sbyin byin

མཚན་སྤྱིན་བྱིན།

—

Son of the buddha Asaṅgamati.

g.7168 Sacrifice Gift

mchod sbyin byin

མཚན་སྤྱིན་བྱིན།

—

Buddha in the presence of whom the buddha Padmakōśa (721 according to the third enumeration) first gave rise to the mind of awakening.

g.7169 Sacrifice Gift

mchod sbyin byin

མཚན་སྤྱིན་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་རྩ་ལ་སྤྱོད་སྤྱོད་མཚན་སྤྱིན།

—

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

རྒྱ་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

དང་སྟོང་།

—

Son of the buddha Tiṣya.

g.7177 Sage

drang strong

བླ་མ་གྱི་མཁའ་མཁའ་མཁའ་

—

Attendant of the buddha Guṇakīrti.

g.7178 Sage

drang strong

བླ་མ་གྱི་མཁའ་མཁའ་མཁའ་

—

Son of the buddha Yaśomitra.

g.7179 Sage

drang strong

བླ་མ་གྱི་མཁའ་མཁའ་མཁའ་

—

Attendant of the buddha Dharmakośa.

g.7180 Sage Faith

drang strong dad pa

བླ་མ་གྱི་མཁའ་མཁའ་མཁའ་

—

Birthplace of the buddha Arthakīrti.

g.7181 Sage Friend

drang strong bshes gnyen

བླ་མ་གྱི་མཁའ་མཁའ་མཁའ་

—

Father of the buddha Ṛṣideva.

g.7182 Sage Gift

drang strong byin

བླ་མ་གྱི་མཁའ་མཁའ་མཁའ་

—

Son of the buddha Sugandha.

g.7183 Sage Gift

drang strong byin

བླ་མ་གྱི་ལྷན་

—

Son of the buddha Guṇakīrti.

g.7184 Sage Gift

drang strong byin

བླ་མ་གྱི་ལྷན་

—

Son of the buddha Ṛṣīndra.

g.7185 Sage Intelligence

drang strong blo

བླ་མ་གྱི་ལྷན་

—

Father of the buddha Hutārci.

g.7186 Sage Joy

drang strong dga'

བླ་མ་གྱི་ལྷན་

—

Mother of the buddha Sugandha.

g.7187 Sage Leader

drang strong gtso

བླ་མ་གྱི་ལྷན་

—

Foremost in terms of miraculous abilities among the followers of the buddha Vigatabhaya.

g.7188 Sage Mind

drang strong blo

བླ་མ་གྱི་ལྷན་

—

Attendant of the buddha Susthita.

g.7189 Sage of Clear Mind

drang strong sems gsal

དང་སྤོང་སེམས་གསལ།

—

Father of the buddha Hitaiṣin.

g.7190 Sage Realization

drang strong rtogs

དང་སྤོང་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

རི་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་ཕྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśa*).

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

ཤཱཱྱཱ་ཐུབ་པ། · ཤཱཱྱཱ་སྐྱེས་མཆོག།

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

ཤཱཱྱཱ་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

སྤྱ་ལའི་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

སྤྱ་ལའི་རྒྱལ་པོ།

—

Father of the buddha Samṛddha.

g.7199 Śāla Lady

sA la bdag

སྤྲ་ལ་བདག

—

Mother of the buddha Ugra.

g.7200 Śāla Light

sA la'i 'od

སྤྲ་ལ་འི་འོད།

—

Mother of the buddha Harṣadatta.

g.7201 Śāla Light

sA la'i 'od

སྤྲ་ལ་འི་འོད།

—

Mother of the buddha Ratnadeva.

g.7202 Śāla Ruler

sA la'i dbang po

སྤྲ་ལ་འི་དབང་པོ།

—

Birthplace of the buddha Jagatpūjita.

g.7203 Salty Gift

tshwa rgo byin

ཚྭ་རོ་བྱིན།

—

Attendant of the buddha Gaṇimuktirāja.

g.7204 Samadhyāyin

bsam gtan snyoms

བསམ་གཏན་སྟོན་པ།

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 gzigṣ · kun du gzi brjid

ཀུན་གཟིགས། · ཀུན་དུ་གཟི་བརྟེན།

samantadarśin

The 427th buddha in the first list, 426th in the second list, and 420th in the third list. The translation is tentative; *kun gzigṣ* 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

གླུ་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་ལྷན། · 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་དགའ་མཛད།

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

རྒྱ་མཚོས་བྱིན།

samudradatta

The 503rd buddha in the first list, 503rd in the second list, and 496th in the third list.

g.7220 Śanaīrgāmin

dal bzhud

དལ་བཞུད།

śanaīrgāmin

The 454th buddha in the first list, 453rd in the second list, and 447th in the third list.

g.7221 Sandalwood

tsan dan

ཙན་དན།

—

Father of the buddha Pradīpa.

g.7222 Sandalwood

tsan dan

ཙན་དན།

—

Son of the buddha Parvatendra.

g.7223 Sandalwood

tsan dan

ཙན་དན།

—

Son of the buddha Marutpūjita.

g.7224 Sandalwood

tsan dan

ཙན་དན།

—

Birthplace of the buddha Girikūṭaketu.

g.7225 Sandalwood Fragrance

tsan dan bsung

ཙན་དན་བསུང་།

—

Mother of the buddha Vaidyarāja.

g.7226 Sandalwood Fragrance

tsan dan spos

ཙན་དན་སྦྱོས།

—

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'

ཙན་དན་དགའ།

—

Son of the buddha Sūkṣmabuddhi.

g.7228 Sandalwood Light

tsan dan 'od

ཙན་དན་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Anilavegagāmin.

g.7229 Saṅgila

sang ghila

སང་གྲིལ།

—

Attendant of the buddha Merudhvaja.

g.7230 Sañjayin

sdom can

སྡོམ་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

ཁལ་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

ཁལ་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

ཁལ་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

སྙིང་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 gzigs

དོན་རྣམས་ཐམས་ཅད་ག་ཟེགས།

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 Sarvavaragunāprabha

yon tan mchog ma kun gyi 'od

ཡོན་ཏན་མཆོག་མ་ཀུན་གྱི་འོད།

sarvavaragunāprabha

The 705th buddha in the first list, 704th in the second list, and 694th in the third list.

g.7247 Śaśiketu

zla ba'i tog

ཟླ་བའི་རོག

śaśiketu

The 213th buddha in the first list, 212th in the second list, and 212th in the third list.

g.7248 Śaśin

zla ba

ཟླ་བ།

śaśin

The 79th buddha in the first list, 79th in the second list, and 80th in the third list.

g.7249 Śaśin

zla ba

ལྷ་བ།

śaśin

The 702nd buddha in the first list, 701st in the second list, and 691st in the third list.

g.7250 Śaśivaktra

zla ba'i zhal

ལྷ་བའི་ཞལ།

śaśivaktra

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

མཆོད་པས་ཀུན་དུ་ཆོས།

—

Birthplace of the buddha Ratibala.

g.7252 Satisfying Radiance

'od zer tshim

འོད་ཟེར་ཆོས།

—

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་ངོས་སུ་པར་བྱེད་པ།

—

Birthplace of the buddha Saṃtoṣaṇa.

g.7254 Satisfying the Mind

yid tshim byed

ཡིད་ཆོས་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་ཚིམ་པར་བྱེད།

—

Mother of the buddha Yaśas.

g.7256 Satisfying the Unprotected

mgon med tshim par byed

མགོན་མེད་ཚིམ་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

སྟ་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་རྟག་

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་རྟག་

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་སྟུང་།

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་རྩེ་རྩོགས་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་བརྒྱ་རྩེ་པར་ལྷ་ཞིང་འགོ་བ།

—

A bodhisattva present in the circle around Śākyamuni.

g.7271 Seeing Awakening

byang chub mthong

བྱང་ཆུབ་མཐོང་།

—

Birthplace of the buddha Guṇaprabhāsa.

g.7272 Seeing Completely Correctly

*shin tu yang dag gzig*s

ཤིན་ཏུ་ཡང་དག་གཟིགས།

—

Mother of the buddha Dṛḍhadharma.

g.7273 Seeing Correctly

*yang dag gzig*s

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

ཕྱགས་ལྷ།

—

Son of the buddha Adīna.

g.7278 Seeing in All Directions

phyogs lta

ཕྱགས་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 Priya-
cakṣurvaktra.

g.7282 Seeing the Dharma

chos mthong ma

ཆོས་མཐོང་མ།

—

Mother of the buddha Satyarāśi.

g.7283 Seeing the Dharma

chos mthong

ཚུམ་མཐོང་།

—

Father of the buddha Simharaśmi.

g.7284 Seeing the Ends of Existence

*srid mtha' gzig*s

སྤྱིད་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

འགྲོ་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་ཡེ་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

ཚངས་པས་ལྟ།

—

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་བལྟས།

—

Birthplace of the buddha Bhavāntadarśin.

g.7307 Seen with the Eyes

mig gis mthong

མིག་གིས་མཐོང་།

—

Birthplace of the buddha Maṇicandra.

g.7308 Seer

lta byed

ལྷ་བྱེད།

—

Son of the buddha Jyotīrāma.

g.7309 Seer

lta byed

ལྷ་བྱེད།

—

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་བློ་གྲོས།

—

Attendant of the buddha Mahāprabha.

g.7323 Serene Intelligence

blo gros nye bar zhi

བློ་གྲོས་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 Tejorāśi.

g.7329 seven factors of awakening

byang chub kyi yan lag bdun

བྱང་ཆུབ་གྱི་ཡན་ལག་བདུན།

sambodhyaṅga

These are the factors of remembrance (*smṛti*), discrimination between teachings (*dharmaṃpravīcaya*), effort (*vīrya*), joy (*prīti*), ecstasy (*prāśrabdhi*), 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

ཟིན་ཆེན་བདུན། . ཟིན་ཆེན་སྣ་བདུན། . ཟིན་པོ་ཆེ་བདུན།

saptaratna

Definition from the 84000 Glossary of Terms:

The set of seven precious materials or substances includes a range of precious metals and gems, but their exact list varies. The set often consists of gold, silver, beryl, crystal, red pearls, emeralds, and white coral, but may also contain lapis lazuli, ruby, sapphire, chrysoberyl, diamonds, etc. The term is frequently used in the sūtras to exemplify preciousness, wealth, and beauty, and can describe treasures, offering materials, or the features of architectural structures such as stūpas, palaces, thrones, etc. The set is also used to describe the beauty and prosperity of buddha realms and the realms of the gods.

In other contexts, the term *saptaratna* can also refer to the seven precious possessions of a cakravartin or to a set of seven precious moral qualities.

g.7331 seven riches

nor bdun

ལོ་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་འཆིང་བ་གཙོད་བྱེད།

—

Foremost in terms of insight among the followers of the buddha Tejasprabha.

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 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

ཤུག་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་སྒྲོལ་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

སྤྲོས་འོད།

—

Attendant of the buddha Puṣpadatta.

g.7344 Shining Light

'od 'phro snang

འོད་འཕྲོ་སྒྲོལ།

—

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་བོ་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 Vratanidhi.

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

མཆོད་རྟེན་སྒྲུང་བར་བྱེད།

—

Birthplace of the buddha Hutārci.

g.7350 Shining Treasure

dbyig snang

དབྱིག་སྒྲུང།

—

Birthplace of the buddha Brahmavasū.

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 snums pa

ནོར་བུ་རིན་པོ་ཆེས་ཁོང་སུམས་པ།

—

Birthplace of the buddha Siddhi.

g.7353 Showing the Symbol of the Body of the Sun

nyi ma'i gzugs brda ston

ཉིམ་འི་ག་བླགས་བད་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

བཀྲ་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

ནམ་པར་བཞུགས།

—

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་རྩ་ལ་མཐོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Maṇivyūha.

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

སེང་གེའི་རྒྱ་བ།

siṃhacandra

The 329th buddha in the first list, 328th in the second list, and 323rd in the third list.

g.7375 **Siṃhadamṣṭra**

seng mche ba

སང་མཆེ་བ།

siṃhadamṣṭra

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་གེས་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་འི་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 Siṃhaghosa

seng ge'i sgra

སང་གེ་ཉི་སྒྲ།

siṃhaghosa

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་གེ་འི་འགྲམ་པ།

simhahanu

The 142nd buddha in the first list, 142nd in the second list, and 142nd in the third list.

g.7386 Simhahasta

seng ge'i phyag

སང་གེ་འི་ཕྱག་

simhahasta

The 384th buddha in the first list, 383rd in the second list, and 377th in the third list.

g.7387 Simhahastin

glang chen seng ge

གླང་ཆེན་སང་གེ་

simhahastin

The 359th buddha in the first list, 358th in the second list, and 353rd in the third list.

g.7388 Simhaketu

seng ge'i tog

སང་གེ་འི་རྟོག་

simhaketu

The 124th buddha in the first list, 124th in the second list, and 125th in the third list.

g.7389 Simhamati

seng blo

སང་བློ།

simhamati

The 978th buddha in the first list, 977th in the second list, and 968th in the third list.

g.7390 Simhapakṣa

seng ge'i phyogs pa

སང་གེ་འི་ཕྱོགས་པ།

simhapakṣa

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་གེ་འོག་ལ།

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་གེ་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་གེ་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་གེ་འོ་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

སང་གེ་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་ས།

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་རྩ་ག

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

བླ་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

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

g.7417 Somacchattra

zla gdugs

ཟླ་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

ལྷ་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

སྤོང་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་ངའོ།

—

Foremost in terms of insight among the followers of the buddha Adīnaghosa.

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 Vibhrajacchattrā.

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

ཆོས་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 Dharmesvara.

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་དྲུག་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 Duṣpradharṣa.

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

འབྲུག་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 Guṇarāsi.

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

ཆོས་ཀྱི་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha Oṣadhi.

g.7452 Source of Dharma

chos kyi 'byung gnas

ཆོས་ཀྱི་འབྱུང་གནས།

—

Foremost in terms of insight among the followers of the buddha Maṅgala.

g.7453 Source of Dharma

chos kyi 'byung gnas

ཚཱ་ཀྱི་འབྲུང་གནས།

—

Son of the buddha Dānaprabha.

g.7454 Source of Dharma

chos kyi 'byung gnas

ཚཱ་ཀྱི་འབྲུང་གནས།

—

Father of the buddha Dharmadatta.

g.7455 Source of Dharma

chos kyi 'byung gnas

ཚཱ་ཀྱི་འབྲུང་གནས།

—

Foremost in terms of insight among the followers of the buddha
Punyadhvaja.

g.7456 Source of Excellence

bzang po'i 'byung gnas

བཟང་པོའི་འབྲུང་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་འབྲུང་གནས།

—

Birthplace of the buddha Rāhudeva.

g.7458 Source of Fame

grags pa'i 'byung gnas

གྲགས་པའི་འབྲུང་གནས།

—

Foremost in terms of insight among the followers of the buddha
Saṃpannakīrti.

g.7459 Source of Fierce Sounds

drag shul sgra dag 'byung

རྟག་ཤུལ་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-prajñātīrtha.

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་ཆུབ་དུ་སྒྲོན་པའི་བློ་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

བློ་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 Jñānarāṣi.

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
Vigatatamas.

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 Anantagūṇatejorāśi.

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་རུ་ས་བདུད་རྩི་གནས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Brahmasu.

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 Bahudevaghuṣṭa (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་སྟན་སྒྲིགས་པར་མངོན་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་འཛོམས་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་ལྡན་མ།

—

Mother of the buddha Sumanas.

g.7513 Splendid

gzi ldan ma

གཟི་ལྡན་མ།

—

Mother of the buddha Mahātejas.

g.7514 Splendid

gzi brjid can

གཟི་བརྗེད་ཅན།

—

Birthplace of the buddha Surūpa.

g.7515 Splendid

gzi ldan

གཟི་ལྡན།

—

Birthplace of the buddha Dharaṇīśvara.

g.7516 Splendid Acumen

spobs pa'i gzi brjid

སྤོབས་པའི་གཟི་བརྗེད།

—

Son of the buddha Udgata.

g.7517 Splendid Adornment

rab tu brgyan pa'i gzi brjid

རབ་བྱ་བརྒྱན་པའི་གཟི་བརྗེད།

—

Foremost in terms of insight among the followers of the buddha
Simḥacandra.

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་བརླིང་ཕུང་པོ།

—

Mother of the buddha Puṣpa.

g.7519 Splendid Array

gzi brjid bkod pa

གཟི་བརླིང་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

སྒྲང་བ་མཐའ་ཡས་བཀོད་པའི་གཟི་བརླིང་།

—

Mother of the buddha Devasūrya.

g.7522 Splendid Array of Infinite Light

snang ba mtha' yas pa'i gzi brjid bkod pa

སྒྲང་བ་མཐའ་ཡས་པའི་གཟི་བརླིང་བཀོད་པ།

—

Birthplace of the buddha Ābhāsaraśmi.

g.7523 Splendid Beauty

gzi brjid mdzes pa

གཟི་བརླིང་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 Rṣiṇdra (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་པ།

—

Attendant of the buddha Devaruta.

g.7527 Splendid Creation

gzi brjid sprul

གཟི་བརྗིད་སྐྱུ་ལ།

—

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་པ།

—

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་གྲ་ནོམ།

—

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་སྒྲ་བར་བྱེད་པ་ཤིན་ཏུ་འཕགས་པའི་གཟི་བརྗིད།

—

Birthplace of the buddha Vaidūryagarbha.

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་བརྒྱུད་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་བརྒྱུད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sthāmaprāpta.

g.7550 Splendid Hill

gzi brjid phung po

གཟི་བརྒྱུད་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་བརྒྱུད་ཕུང་པོ།

—

Mother of the buddha Candra.

g.7553 Splendid Hill

gzi brjid phung po

གཟི་བརྒྱུད་ཕུང་པོ།

—

Birthplace of the buddha Sarvārthadarśin.

g.7554 Splendid Hill

gzi brjid phung po

གཟི་བཞིན་ཕུང་པོ།

—

Birthplace of the buddha Jyotiṣmat.

g.7555 Splendid Honey

gzi brjid sbrang rtsi

གཟི་བཞིན་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་བཞིན།

—

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

དག་ལུ་གཟི་བཞིན་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་བཞིན།

—

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་བཞིན་སྤང་བ།

—

Father of the buddha Saṃrddhajñāna.

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་ལྷན་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་དཔེ་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་བརླིང་འོད།

—

Son of the buddha Candra.

g.7567 Splendid Light

gzi brjid 'od

གཟི་བརླིང་འོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Nakṣatrarāja.

g.7568 Splendid Light

gzi brjid 'od

གཟི་བརླིང་འོད།

—

Mother of the buddha Suceṣṭa.

g.7569 Splendid Light

gzi brjid 'od

གཟི་བརླིང་འོད།

—

Mother of the buddha Pradīpa.

g.7570 Splendid Light

gzi brjid snang ba

གཟི་བརླིང་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་བརླིང་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་རུ་འི་དྲི་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་སྟུང་གས་གནས་གཟི་བརྗིད།

—

Son of the buddha Bahudevaghuṣṭa.

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་བརྟི།

—

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་བརྟི་གཟུགས་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་བརྟི།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ajitagana.

g.7581 Splendid Moon

dbyig gi zla ba

དབྱིག་གི་ལྷ་བ།

—

Father of the buddha Puṣpaku.

g.7582 Splendid Nectar Light

bdud rtsi'i 'od gzi

བདུད་རྩི་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་བརྟི།

—

Son of the buddha Samāhitātman.

g.7584 Splendid Offerings

gzi ldan legs par mchod

གཟི་ལྷན་ལེགས་པར་མཆོད།

—

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་འབྲད།

—

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་སྟོང་བཟི་བརྗིད།

—

Birthplace of the buddha Gautama.

g.7589 Splendid Shining Sun

gzi brjid nyi ma gsal

གཟི་བརྗིད་ཉི་མ་གསལ།

—

Son of the buddha Padmahastin.

g.7590 Splendid Victor

gzi rgyal

གཟི་རྒྱལ།

—

Mother of the buddha Jagadraśmi.

g.7591 Splendid Wealth

'byor pa'i gzi brjid

འབྱོར་པའི་གཟི་བརྟེན།

—

Attendant of the buddha Sudatta.

g.7592 Splendid Wealth

gzi brjid 'byor

གཟི་བརྟེན་འབྱོར།

—

Father of the buddha Abhedyabuddhi.

g.7593 Splendid Wealth

'byor pa'i gzi brjid

འབྱོར་པའི་གཟི་བརྟེན།

—

Birthplace of the buddha Arthamati.

g.7594 Splendid Wisdom

ye shes gzi brjid

ཡེ་ཤེས་གཟི་བརྟེན།

—

Attendant of the buddha Balatejojñāna.

g.7595 Splendid Worship

gzi brjid mchod

གཟི་བརྟེན་མཆོད།

—

Mother of the buddha Mahāraśmi.

g.7596 Splendid Worthy One

dgra bcom gzi

དག་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་བཞིན་གྱིས་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་གྱིས་རྣམ་པར་བརྒྱན་པའི་གཟི་བཞིན།

—

Birthplace of the buddha Jñānin.

g.7600 Splendor

gzi brjid

གཟི་བཞིན།

—

Attendant of the buddha Dānaprabha.

g.7601 Splendor

gzi brjid

གཟི་བཞིན།

—

Father of the buddha Sucittayaśas.

g.7602 Splendor

gzi brjid

གཟི་བཞིན།

—

Son of the buddha Rāhucandra.

g.7603 Splendor of a Frolicking Lion

seng ge rnam par rtse ba'i gzi brjid

སེང་གེ་རྣམ་པར་རྩེ་བའི་གཟི་བཞིན།

—

Father of the buddha Vijita.

g.7604 Splendor of a Thousand Qualities

yon tan stong gi gzi brjid

ཡོན་ཏན་སྟོང་གི་གཟི་བཞིན།

—

Son of the buddha Ratnayaśas.

g.7605 Splendor of a Thousand Qualities

yon tan stong gi gzi brjid

ཡོན་ཏན་སྟོང་གི་གཟི་བཞིན།

—

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་བཞིན།

—

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་ཆུབ་གཟི་བཞིན།

—

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་བརྟི།

—

Birthplace of the buddha Padma.

g.7609 Splendor of Blooming Flowers

me tog legs rgyas gzi brjid

མེ་ཏོག་ལེགས་རྒྱས་གཟི་བརྟི།

—

Birthplace of the buddha Maṇiprabha.

g.7610 Splendor of Carefulness

bag yod gzi brjid

བག་ཡོད་གཟི་བརྟི།

—

Son of the buddha Udadhi.

g.7611 Splendor of Demigods

lha ma yin gyi gzi brjid

ལྷ་མ་ཡིན་གྱི་གཟི་བརྟི།

—

Mother of the buddha Indrama.

g.7612 Splendor of Excellent Steps

stegs bzang gzi brjid

སྟེགས་བཟང་གཟི་བརྟི།

—

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་བརྟི།

—

Attendant of the buddha Vāsanottīrṇagati.

g.7614 Splendor of Great Qualities

yon tan chen po'i gzi brjid

ཡོན་ཏན་ཆེན་པོའི་གཟི་བརྒྱུད།

—

Attendant of the buddha Guṇadharmā.

g.7615 Splendor of Joy

dga' ba'i gzi brjid

དགའ་བའི་གཟི་བརྒྱུད།

—

Birthplace of the buddha Sūrata.

g.7616 Splendor of Mandāravā Flowers

me tog man dA ra ba'i gzi brjid

མེ་ཏོག་མན་དྲ་ར་བའི་གཟི་བརྒྱུད།

—

Mother of the buddha Cāritraka.

g.7617 Splendor of Nirvāṇa

mya ngan las 'das pa'i gzi brjid

མྱ་ངན་ལས་འདས་པའི་གཟི་བརྒྱུད།

—

Mother of the buddha Smṛtindra.

g.7618 Splendor of Noble Faith

'phags dad gzi brjid

འཕགས་དད་གཟི་བརྒྱུད།

—

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་བརྟེ་བའི་གཟི་བརྒྱུད།

—

Foremost in terms of insight among the followers of the buddha
Uttirāpaṇka.

g.7620 Splendor of Precious Flowers

rin chen me tog gzi brjid

རིན་ཆེན་མེ་ཏོག་གཟི་བརྩིད།

—

Son of the buddha Siddhi.

g.7621 Splendor of Precious Qualities

yon tan rin chen gzi brjid

ཡོན་ཏན་རིན་ཆེན་གཟི་བརྩིད།

—

Mother of the buddha Puṣpadatta.

g.7622 Splendor of the Banner

rgyal mtshan gyi gzi brjid

རྒྱལ་མཚན་གྱི་གཟི་བརྩིད།

—

Son of the buddha Abhedyabuddhi.

g.7623 Splendor of the Best Hands

lag mchog gzi brjid

ལག་མཚོག་གཟི་བརྩིད།

—

Attendant of the buddha Mahāraśmi.

g.7624 Splendor of the Essence of the Sun

nyi ma'i snying po gzi brjid

ཉིམ་འཁྱིལ་པོ་གཟི་བརྩིད།

—

Mother of the buddha Caitraka.

g.7625 Splendor of the Faith of Wandering Beings

'gro dad gzi brjid

འགོ་དད་གཟི་བརྩིད།

—

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་བརྟི།

—

Mother of the buddha Mayūraruta.

g.7627 Splendor of the Noble

'phags pa'i gzi brjid

འཕགས་པའི་གཟི་བརྟི།

—

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་བརྟི།

—

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་སྒྲོལ་བའི་འོད་ཀྱི་གཟི་བརྟི།

—

Mother of the buddha Ābhāsaraśmi.

g.7630 Splendor of the Three Realms

kham gsom gzi brjid

ཁམས་གསུམ་གཟི་བརྟི།

—

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་བརྟི།

—

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་བརྟི།

—

Birthplace of the buddha Maruttejas.

g.7633 Splendor of Training

dul ba'i gzi brjid

དུལ་བའི་གཟི་བརྟི།

—

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་བརྟི།

—

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་ནོན་པའི་གཟི་བརྟི།

—

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་ཕྱག་སྟེད་འཆང་བའི་གཟི་བརྟི།

—

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་ཏུ་འཛོམས་པའི་གཟི་བརྟི།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mokṣavrata.

g.7638 Spontaneously Present Wisdom

ye shes lhun grub

ཡེ་ཤེས་ལྷན་གྲུབ།

—

Mother of the buddha Jñānaruci.

g.7639 Spread Out Splendor

shin tu rnam par phye ba'i gzi brjid

ཤིན་དུ་རྣམ་པར་བྱེ་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་མཆོག་།

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་སྒྲུབ།

śrīgupta

A brahmin who invited the Buddha to this home with malicious intent.

g.7649 Śrīgupta

dpal sbas

དཔལ་སྒྲུབ།

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་ལྷན།

—

Son of the buddha Puṣpaketu.

g.7653 Stable Borders

mtshams brtan

མཚམས་བདུན།

—

Birthplace of the buddha Ratna.

g.7654 Stable Borders

mtshams brtan

མཚམས་བདུན།

—

Birthplace of the buddha Nārāyaṇa.

g.7655 Stable Dharma

chos brtan

ཚུལ་བདུན།

—

Son of the buddha Kusumaraśmi.

g.7656 Stable Diligence

brtson 'grus brtan pa

བརྩོན་འགྲུས་བདུན་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sūrata.

g.7657 Stable Diligence

brtson 'grus brtan

བརྩོན་འགྲུས་བདུན།

—

Attendant of the buddha Siṃhagati.

g.7658 Stable Faculties of Amassed Glory

dpal brtsegs dbang po brtan

དཔལ་བརྩེགས་དབང་པོ་བདུན།

—

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
Muktiskandha.

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་རྩ་བ་བརྟན་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Vidumati.

g.7680 Stable Power

mithu rtsal brtan

མཐུ་རྩ་བ་བརྟན།

—

Son of the buddha Rāhu.

g.7681 Stable Power

mithu rtsal brtan

མཐུ་རྩ་བ་བརྟན།

—

Father of the buddha Jñānakrama.

g.7682 Stable Power

mithu rtsal brtan po

མཐུ་ཕྱུང་བརྟན་པོ།

—

Foremost in terms of insight among the followers of the buddha Jñānarata.

g.7683 Stable Power

mtshu rtsal brtan po

མཐུ་ཕྱུང་བརྟན་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Praśāntagāmin.

g.7684 Stable Power of Indomitable Strength

mtshu rtsal brtan po gzhan gyis mi thub pa'i stobs

མཐུ་ཕྱུང་བརྟན་པོ་གཞན་གྱིས་མི་ཐུབ་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

འཇིགས་པ།

—

Attendant of the buddha Ratnaketu.

g.7689 Stainless

dri ma med pa

འཇིགས་མེད་པ།

—

Birthplace of the buddha Ratnacandra.

g.7690 Stainless Essence

dri ma med pa'i snying po

འཇིགས་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

འཇིགས་པའི་གྲགས་པ།

—

Attendant of the buddha Amitāyus.

g.7692 Stainless Fame

dri ma med par grags pa

འཇིགས་མེད་པར་གྲགས་པ།

—

Father of the buddha Satyarāśi.

g.7693 Stainless Gift

dri med byin

འཇིགས་པའི་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 Meruṣāsas.

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

སྒྲིབ་པ་མེད་པའི་འོད།

—

Birthplace of the buddha Amohavihārin.

g.7705 Stainless Mind

dri med blo

དྲི་མེད་བློ།

—

Son of the buddha Jagattoṣaṇa.

g.7706 Stainless Moon

dri med zla

དྲི་མེད་ཟླ།

—

Short name of the buddha Bright Countenance Like the Stainless Moon of the Essence of Glorious Splendor.

g.7707 Stainless Power

mtshu rtsal dri med

མཐུ་རུ་ས་དྲི་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mokṣatejas.

g.7708 Stainless Radiance

dri med 'od 'phro

དྲི་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

རྒྱ་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

རྩུ་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

ཐུ་སྐར་ཅན།

—

Birthplace of the buddha Pradyota.

g.7719 Star Color

skar mdog

སྐར་མདོག།

—

Mother of the buddha Pradīpa.

g.7720 Star Color

skar mdog

སྐར་མདོག།

—

Son of the buddha Amoghadarsin.

g.7721 Star Crest

rgyu skar tog

རྒྱུ་སྐར་རྟོག།

—

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

རྒྱུ་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

བྱ་སྐར་རྒྱལ་པོ།

—

Mother of the buddha Vāsava.

g.7731 Star King

rgyu skar rgyal po

བྱ་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

བྱ་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

བྱ་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

བུ་སྐར་བདག

—

Mother of the buddha Vighuṣṭatejas.

g.7737 Star Possessor

rgyu skar ldan

བུ་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་ལྟ་བུ།

—

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་མའི་འོད།

—

Birthplace of the buddha Dyutimat.

g.7745 Starlight

skar ma'i

སྐར་མའི།

—

Birthplace of the buddha Puṇyaraśmi.

g.7746 Starlight

skar ma snang

སྐར་མ་སྒྲང།

—

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

བརྩོན་འགྲུས་བརྟན།

—

Buddha in the presence of whom the buddha Satyabhāṣin (174 according to the third enumeration) first gave rise to the mind of awakening.

g.7755 Steadfast Diligence

brtson brtan

བརྩོན་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

བརྩོན་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

བདེན་པའི་སྒོ།

—

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

བདེན་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་བདེན།

—

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་ཁྱུགས་བདེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharmākara.

g.7763 Steadfast Yogic Discipline

brtul zhugs brtan

བརྟུལ་ཁྱུགས་བདེན།

—

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

ལུ་སྟེགས།

—

Attendant of the buddha Vibhaktagātra.

g.7765 Steps for Wandering Beings

'gro ba'i mu stegs

འགྲོ་བའི་སྐྱེས་ལུགས།

—

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

mithu 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

mithu 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

mithu 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

mithu 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

སྟོ་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

སྟོ་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

སྟོས་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་སྟོ · དོན་ལ་གནས་པའི་སྟོ་མངའ་བ།

sthitārabuddhi

The 648th buddha in the first list, 647th in the second list, and 639th in the third list.

g.7776 Sthitārabhājñānin

don gnas mkhyen

དོན་གནས་མཁྱེན།

sthitārabhājñānin

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

སྤྱིད་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་རྒྱལ་བ་སྐྱེད་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་ཆུབ་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnottama.

g.7783 Strength of Awakening

byang chub stobs

བྱང་ཆུབ་སྟོབས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Avabhāsadarśin.

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

ཆོས་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

ཚུལ་ཁྲིམས་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་རྩལ་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

སྒོ་གྲོས་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Siṃhabala.

g.7793 Strength of Love

byams pa'i stobs

བྱམས་པའི་སྟོབས།

—

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་སྟོབས།

—

Son of the buddha Puṇyaraśmi.

g.7795 Strength of Merit

bsod nams stobs

བསོད་ནམས་སྟོབས།

—

Son of the buddha Surāṣṭra.

g.7796 Strength of Qualities

yon tan stobs

ཡོན་ཏན་སྟོབས།

—

Son of the buddha Aparājitadhvaḥ.

g.7797 Strength of Reflection

bsam pa'i stobs

བསམ་པའི་སྟོབས།

—

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་སྟོབས།

—

Birthplace of the buddha Muniprasanna.

g.7799 Strength of the Capable

dbang po'i stobs

དབང་པོའི་སྟོབས།

—

Father of the buddha Vaidyarāja.

g.7800 Strength of the Conduct of Lion Strength

seng ge'i mthu rtsal spyod pa'i stobs

སེང་གེའི་མཐུ་རྩལ་སྟོད་པའི་སྟོབས།

—

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

སྟོབས་པའི་སྙིང་སྟོབས།

—

Foremost in terms of insight among the followers of the buddha Pratibhāna-cakṣus.

g.7802 Strength of the Truth

bden pa'i stobs

བདེན་པའི་སྟོབས།

—

Son of the buddha Supriya.

g.7803 Strength of Virtue

dge ba'i stobs

དགེ་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

བསྐྱེདས་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་བསྐྱེདས།

—

Foremost in terms of insight among the followers of the buddha Vigatamala.

g.7808 Striding Lion

seng ge rnam bsgyings

སེང་གེ་རྣམ་བསྐྱེདས།

—

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

སེང་གེ་རྣམ་བསྐྱེདས།

—

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་བསྐྱིདས།

—

Birthplace of the buddha Siṃhabala.

g.7811 Striding Lion

seng ge rnam par bsgyings

སང་གེ་རྣམ་པར་བསྐྱིདས།

—

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

མཚན་རྟེན།

—

Father of the buddha Ugra.

g.7823 Stūpa

mchod rten

མཚན་རྟེན།

—

Birthplace of the buddha Pratimaṇḍita.

g.7824 Stūpa

mchod rten

མཚན་རྟེན།

—

Birthplace of the buddha Anindita.

g.7825 Stūpa Chariot

mchod rten shing rta

མཚན་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་ལྡན་མཚན་རྟེན།

—

Foremost in terms of insight among the followers of the buddha Brahmaketu.

g.7827 Stūpa for Demigods

lha min mchod rten

ལྷ་མིན་མཚན་རྟེན།

—

Birthplace of the buddha Rāhu.

g.7828 Stūpa for Humanity

skye bo'i mchod rten

སྐྱེ་བའི་མཆོད་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་བའི་མཆོད་རྟེན།

—

Mother of the buddha Abhyudgataśrī.

g.7830 Stūpa for Humanity

skye bo'i mchod rten

སྐྱེ་བའི་མཆོད་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་མཆོད་རྟེན།

—

Mother of the buddha Suvayas.

g.7832 Stūpa for Humanity

skye ba'i mchod rten

སྐྱེ་བའི་མཆོད་རྟེན།

—

Son of the buddha Subuddhi.

g.7833 Stūpa for Humanity

skye bo'i mchod rten

སྐུ་བོའི་མཆོད་རྟེན།

—

Son of the buddha Baladatta.

g.7834 Stūpa for Humanity

skye bo'i mchod rten

སྐུ་བོའི་མཆོད་རྟེན།

—

Father of the buddha Jñānaśrī.

g.7835 Stūpa for Humanity

skye bo'i mchod rten

སྐུ་བོའི་མཆོད་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་མཆོད་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་མཆོད་རྟེན།

—

Attendant of the buddha Pārthiva.

g.7838 Stūpa for Humanity

mi'i mchod rten

མིའི་མཆོད་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་བའི་མཆོད་རྟེན།

—

Birthplace of the buddha Jyeṣṭhadatta.

g.7840 Stūpa for Humanity

skye bo'i mchod rten

སྐྱེ་བའི་མཆོད་རྟེན།

—

Birthplace of the buddha Cāṣṭraka.

g.7841 Stūpa for Teaching

smra ba'i mchod rten

སྤྲུལ་བའི་མཆོད་རྟེན།

—

Birthplace of the buddha Harivaktra.

g.7842 Stūpa for the World

'gro ba'i mchod rten

འགོ་བའི་མཆོད་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་མཆོད་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་ཁྱུགས་མཆོད་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་མཆོད་རྟེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vigatabhaya.

g.7846 Stūpa of Joy

mchod rten dga'

མཆོད་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་མཆོད་རྟེན།

—

Foremost in terms of insight among the followers of the buddha Sumati.

g.7848 Stūpa of Qualities

yon tan mchod rten

ཡོན་ཏན་མཆོད་རྟེན།

—

Foremost in terms of insight among the followers of the buddha Uttama.

g.7849 Stūpa of Qualities

yon tan mchod rten

ཡོན་ཏན་མཆོད་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་མཆོད་རྟེན།

—

Foremost in terms of insight among the followers of the buddha
Laḍitāragāmin.

g.7851 Stūpa of Qualities

yon tan mchod rten

ཡོན་ཏན་མཆོད་རྟེན།

—

Foremost in terms of insight among the followers of the buddha Adoṣa.

g.7852 Stūpa of Qualities

yon tan mchod rten

ཡོན་ཏན་མཆོད་རྟེན།

—

Mother of the buddha Asamabuddhi.

g.7853 Stūpa of Qualities

yon tan mchod rten

ཡོན་ཏན་མཆོད་རྟེན།

—

Son of the buddha Vajra.

g.7854 Stūpa of the Directions

phyogs kyi mchod rten

ཕྱོགས་ཀྱི་མཆོད་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་མཆོད་རྟེན།

—

Birthplace of the buddha Jñānaśūra.

g.7856 Stūpa of the Victorious Ones

rgyal ba'i mchod rten

རྒྱལ་བའི་མཆོད་རྟེན།

—

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

རྒྱལ་བའི་མཆོད་རྟེན།

—

Foremost in terms of insight among the followers of the buddha Netra.

g.7858 Stūpa of Wisdom

ye shes mchod rten

ཡེ་ཤེས་མཆོད་རྟེན།

—

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་མཆོད་རྟེན།

—

Mother of the buddha Puṣpaprabha.

g.7860 Stūpa Worship

mchod rten mchod

མཆོད་རྟེན་མཆོད།

—

Son of the buddha Subuddhi.

g.7861 Stūpa Worship

mchod rten mchod

མཆོད་རྟེན་མཆོད།

—

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 Vaidūryagarbha.

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།

—

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་ནོམ།

—

Father of the buddha Jñānavara.

g.7883 Sublime Roar

gya nom nga ro

གྲུ་ནོམ་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་བརྟེན།

—

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

སྒོ་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

སྤྲུལ་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

སྤྱོད་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་སྤྱངས་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་ནམ་སྒྲིན།

sucīṇavipāka

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

ཆོས་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

མྱ་ངན་སེལ།

—

Birthplace of the buddha Aśokarāṣṭra.

g.7914 Suffering Relinquished

mya ngan spong

མྱ་ངན་སྦྱང།

—

Mother of the buddha Aśoka.

g.7915 Sugandha

spos bzangs

སྤྲུལ་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

སྤྲུལ་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

སྤྲུལ་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་སྟེས་།

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་སྟེས་།

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

སུལ་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་བབས་ས།

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་བབས།

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་བབས།

sumati

The 542nd buddha in the first list, 542nd in the second list, and 535th in the third list.

g.7934 Sumedhas

thugs rab gzhangs

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་བརྩེགས།

—

Birthplace of the buddha Prajñākūṭa.

g.7941 Sun

nyi ma

ཉིམ།

—

Attendant of the buddha Atiyaśas.

g.7942 Sun

nyi ma

ཉིམ།

—

A god, a past life of the buddha Arthabuddhi (382 according to the third enumeration).

g.7943 Sun and Moon

nyi zla

ཉིཿ།

—

Father of the buddha Vajradhvaja.

g.7944 Sun Continuum

nyi ma'i rgyud

ཉིམ་འི་རྒྱུད།

—

Mother of the buddha Bhadradata.

g.7945 Sun Crest

nyi ma'i tog

ཉིམ་འི་རྩོག།

—

Father of the buddha Sugaṇin.

g.7946 Sun Crest

nyi ma'i tog

ཉིམ་འི་ཏོག

—

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

ཉིམ་འི་ཏོག

—

Son of the buddha Vidyuddatta.

g.7948 Sun Essence

nyi ma'i snying po

ཉིམ་འི་སྙིང་པོ།

—

Foremost in terms of insight among the followers of the buddha Guṇadhvaja.

g.7949 Sun Essence

nyi ma'i snying po

ཉིམ་འི་སྙིང་པོ།

—

Mother of the buddha Candra.

g.7950 Sun Essence

nyi ma'i snying po

ཉིམ་འི་སྙིང་པོ།

—

Mother of the buddha Sugaṇin.

g.7951 Sun Essence

nyi ma'i snying po

ཉིམ་འི་སྙིང་པོ།

—

Son of the buddha Muktaprabha.

g.7952 Sun Essence

nyi ma'i snying po

ཉིམ་འཇིགས་པོ།

—

Mother of the buddha Cāritratīrtha.

g.7953 Sun Essence

nyi ma'i snying po

ཉིམ་འཇིགས་པོ།

—

Buddha in the presence of whom the buddha Vikṛḍitāvin (161 according to the third enumeration) first gave rise to the mind of awakening.

g.7954 Sun Face

nyi ma'i gdong

ཉིམ་འཇིགས་རྩོད།

—

Son of the buddha Jñānasūrya.

g.7955 Sun Face

nyi ma'i bzhin

ཉིམ་འཇིགས་པོ།

—

Mother of the buddha Candrodgata.

g.7956 Sun Face

nyi ma'i zhal

ཉིམ་འཇིགས་པོ།

—

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

ཉིམ་སྐྱིད་པོ།

—

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་འི་ལྷ།

—

Attendant of the buddha Jñānaśrī.

g.7960 Sun Intelligence

nyi ma'i blo gros

ཉིམ་འི་བློ་གྲོས།

—

Birthplace of the buddha Vidyuddatta.

g.7961 Sun Lamp

nyi ma'i sgron ma

ཉིམ་འི་སྒྲོན་མ།

—

Son of the buddha Vidyutketu.

g.7962 Sun Lamp

nyi ma sgron ma

ཉིམ་སྒྲོན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Samadhyāyin.

g.7963 Sun Lamp

nyi ma'i sgron

ཉིམ་འི་སྒྲོན།

—

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་པ་འོ་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 Dṛḍhavrata.

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་བརྟིད།

—

Father of the buddha Jaya.

g.7977 Sun Splendor

nyi ma'i gzi brjid

ཉིམ་འི་གཟི་བརྟིད།

—

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

spyang 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

ཉིམ་འི་འོད།

—

Foremost in terms of insight among the followers of the buddha Sukhābha.

g.7986 Sunlight

nyi ma'i 'od

ཉིམ་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

ཉིམ་འོད།

—

Buddha in the presence of whom the buddha Śaśiketu (212 according to the third enumeration) first gave rise to the mind of awakening.

g.7988 Sunlight

nyi ma'i 'od

ཉིམ་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

ཉིམ་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

ཉིམའི་འོད།

—

Buddha in the presence of whom the buddha Dharmacchattrā (609 according to the third enumeration) first gave rise to the mind of awakening.

g.7993 Sunlight

nyi ma'i 'od

ཉིམའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Lokottīra.

g.7994 Sunlight

nyi ma'i 'od

ཉིམའི་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

ཙན་དན་དྲི་བསུང་ཞིམ་པོའི་ཉིམའི་འོད།

—

Foremost in terms of insight among the followers of the buddha Gandhatejas.

g.7996 Sunshine

nyi ma'i 'od zer

ཉིམའི་འོད་ཟེར།

—

Son of the buddha Balatejojnāna.

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

རྩ་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

མཛོད་པར་འཕགས།

—

Father of the buddha Guṇākara.

g.8003 Superior Abiding

gnas pa khyad par 'phags pa

གནས་པ་ཁྱད་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་ཁྱད་པར་འཕགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Vratanidhi.

g.8005 Superior Array

bkod pa khyad par 'phags pa

བཀོད་པ་ཁྱད་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་ཁྱད་འཕགས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Viśiṣṭasvarāṅga.

g.8007 Superior Awakening

byang chub 'phags

བྱང་ཆུབ་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

རྟོག་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

ཆོས་འཕག

—

Foremost in terms of miraculous abilities among the followers of the buddha Candra.

g.8013 Superior Dharma

chos 'phag

ཆོས་འཕག

—

Father of the buddha Pradyota.

g.8014 Superior Dharma

chos 'phags

ཚཱ་འཕགས།

—

Attendant of the buddha Śaśin.

g.8015 Superior Dharma

chos 'phags

ཚཱ་འཕགས།

—

Foremost in terms of insight among the followers of the buddha Kanakapārvata.

g.8016 Superior Dharma

chos 'phags

ཚཱ་འཕགས།

—

Foremost in terms of insight among the followers of the buddha Vikrīḍitāvin.

g.8017 Superior Dharma

chos 'phags

ཚཱ་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

ཁྱད་འཕགས་སྒྲུང་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 Maṇicarāṇa.

g.8037 Superior Lamp

sgron ma khyad par 'phags

སྒྲོན་མ་ཁྱད་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

ཁྱད་པར་དུ་འཕགས་པའི་བློ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ṛṣideva.

g.8058 Superior Wisdom

khyad par du 'phags pa'i blo

ཁྱད་པར་དུ་འཕགས་པའི་བློ།

—

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 Simhadhvaja.

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 Tiṣya.

g.8069 Support for Excellent Abiding

legs gnas zhabs

ལེགས་གནས་ཞབས།

—

Buddha in the presence of whom the buddha Dharmadhvaja (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

དག་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་བད།

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

མཆོག

—

Attendant of the buddha Vikṛīḍitāvin.

g.8081 Supreme

mchog ma

མཆོག་མ།

—

Attendant of the buddha Jyotiṣka.

g.8082 Supreme

mchog

མཆོག

—

Attendant of the buddha Ratnākara.

g.8083 Supreme

mchog ma

མཚན་མ།

—

Son of the buddha Abhyudgataśrī.

g.8084 Supreme

mchog ma

མཚན་མ།

—

Son of the buddha Puṃgava.

g.8085 Supreme

mchog ma

མཚན་མ།

—

Son of the buddha Mañjughoṣa.

g.8086 Supreme

mchog ma

མཚན་མ།

—

Son of the buddha Sthitārtha.

g.8087 Supreme

mchog ma

མཚན་མ།

—

Son of the buddha Pūjya.

g.8088 Supreme

mchog ma

མཚན་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་མཆོག་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śāntārtha.

g.8096 Supreme and Victorious Discipline

mchog rgyal brtul zhugs

མཆོག་རྒྱལ་བརྟུལ་བྱུག་ས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Matricintin.

g.8097 Supreme Banner

rgyal mtshan mchog

རྒྱལ་མཚན་མཆོག་

—

Foremost in terms of insight among the followers of the buddha Atula-pratibhānarāja.

g.8098 Supreme Beauty

mchog mdzes

མཆོག་མཛེས།

—

Birthplace of the buddha Sārthavāha.

g.8099 Supreme Beauty

mchog tu mdzes pa

མཆོག་དུ་མཛེས་པ།

—

Birthplace of the buddha Puṃgava.

g.8100 Supreme Body

lus mchog

ལུས་མཆོག་

—

Mother of the buddha Aparājitadhvaḥ.

g.8101 Supreme Boy

khye'u mchog

ཁྱེ་མཆོག

—

Father of the buddha Ratnottama.

g.8102 Supreme Branches

yan lag mchog

ཡན་ལག་མཆོག

—

Mother of the buddha Mahāpradīpa.

g.8103 Supreme Campaka

tsam pa'i mchog

ཙམ་པའི་མཆོག

—

Foremost in terms of insight among the followers of the buddha Nāgadatta.

g.8104 Supreme Campaka

tsam pa'i mchog

ཙམ་པའི་མཆོག

—

Son of the buddha Arciṣmat.

g.8105 Supreme Campaka

tsam pa'i mchog

ཙམ་པའི་མཆོག

—

Son of the buddha Pradīpa.

g.8106 Supreme Campaka

tsam pa mchog

ཙམ་པ་མཆོག

—

Mother of the buddha Prabhūta.

g.8107 Supreme Campaka

tsam pa mchog

ཙམ་པ་མཚོག

—

Son of the buddha Gautama.

g.8108 Supreme Campaka

tsam pa'i mchog

ཙམ་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

ཙམ་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

ཙམ་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

ཙམ་པ་མཚོག

—

Birthplace of the buddha Vilocana.

g.8112 Supreme Campaka

tsam pa mchog

ཙམ་པ་མཚོག

—

Birthplace of the buddha Druma.

g.8113 Supreme Campaka

tsam pa'i mchog

ཙམ་པའི་མཆོག

—

Birthplace of the buddha Tiṣya.

g.8114 Supreme Circle

'khor mchog

འཁོར་མཆོག

—

Birthplace of the buddha Vardhana.

g.8115 Supreme Companion

grogs mchog

གྲོགས་མཆོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Vajra.

g.8116 Supreme Courage

snying stobs mchog

སྙིང་སྟོབས་མཆོག

—

Attendant of the buddha Arhaddeva.

g.8117 Supreme Courage

snying stobs mchog

སྙིང་སྟོབས་མཆོག

—

Son of the buddha Ojobala.

g.8118 Supreme Crest

tog mchog

རྟོག་མཆོག

—

Birthplace of the buddha Ketu.

g.8119 Supreme Crest of Royal Splendor

tog mchog gzi brjid rgyal po

ཏོག་མཚོག་གཟི་བརྒྱུད་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

ཚཱ་མཚན།

—

Attendant of the buddha Girikūṭaketu.

g.8126 Supreme Dharma

chos mchog

ཚཱ་མཚན།

—

Son of the buddha Satyakathin.

g.8127 Supreme Dharma Roar

chos kyi nga ro mchog ma

ཚཱ་ཀྱི་ང་རོ་མཚན་མ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Kathendra.

g.8128 Supreme Divinity

lha mchog ma

ལྷ་མཚན་མ།

—

Mother of the buddha Adoṣa.

g.8129 Supreme Endowment

mchog ldan

མཚན་ལྷན།

—

Mother of the buddha Yaśottara.

g.8130 Supreme Enjoyment

dga' byed mchog

དགའ་བྱེད་མཚན།

—

Birthplace of the buddha Priyaprasanna.

g.8131 Supreme Equality

mnyam nyid mchog ma

མཉམ་ཉིད་མཆོག་མ།

—

Mother of the buddha Suvaktra.

g.8132 Supreme Essence

snying po mchog

སྙིང་པོ་མཆོག་

—

Foremost in terms of insight among the followers of the buddha Siddhārtha.

g.8133 Supreme Essence

snying po mchog

སྙིང་པོ་མཆོག་

—

Birthplace of the buddha Arthadarśin.

g.8134 Supreme Excellence

bzang mchog ma

བཟང་མཆོག་མ།

—

Mother of the buddha Jñānasūrya.

g.8135 Supreme Excellence

bzang mchog

བཟང་མཆོག་

—

Father of the buddha Amitāyus.

g.8136 Supreme Excellence

bzang mchog

བཟང་མཆོག་

—

Father of the buddha Gaṇiprabhāsa.

g.8137 Supreme Excellence

legs mchod

ལེགས་མཚན།

—

Father of the buddha Guṇaprabha.

g.8138 Supreme Excellence

legs mchog

ལེགས་མཚན།

—

Attendant of the buddha Puṃgava.

g.8139 Supreme Excellence

legs mchog

ལེགས་མཚན།

—

Father of the buddha Pūritāṅga.

g.8140 Supreme Excellence

mchog legs

མཚན་ལེགས།

—

Father of the buddha Śreṣṭha.

g.8141 Supreme Excellence

legs mchog

ལེགས་མཚན།

—

Father of the buddha Jñānaratna.

g.8142 Supreme Excellence

mchog tu bzang

མཚན་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

སྤྱལ་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

སྤྱལ་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་དུ་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་མཚན།

—

Birthplace of the buddha Guṇasañcaya.

g.8162 Supreme Fearlessness

'jigs pa med pa'i mchog

འཇིགས་པ་མེད་པའི་མཚན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Balanandin.

g.8163 Supreme Flower

me tog mchog

མེ་ཏོག་མཚན།

—

Mother of the buddha Girikūṭaketu.

g.8164 Supreme Flower

me tog mchog ma

མེ་ཏོག་མཚན་མ།

—

Mother of the buddha Supuṣpa.

g.8165 Supreme Flower

me tog mchog ma

མེ་ཏོག་མཚན་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

སྤྱུ་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

མཆོག་སྤྱིན།

—

Mother of the buddha Jyotiṣmat.

g.8174 Supreme Gift

mchog sbyin pa

མཆོག་སྤྱིན་པ།

—

Son of the buddha Sārathi.

g.8175 Supreme Glorious Jewel

dpal gyi rin chen mchog

དཔལ་གྱི་རིན་ཆེན་མཆོག་

—

Mother of the buddha Ratnayaśas.

g.8176 Supreme Glory

dpal mchog

དཔལ་མཆོག་

—

Foremost in terms of insight among the followers of the buddha Sārthavāha.

g.8177 Supreme Glory

dpal mchog

དཔལ་མཆོག་

—

Mother of the buddha Śaśin.

g.8178 Supreme Glory

dpal gyi mchog

དཔལ་གྱི་མཆོག་

—

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་མཆོག

—

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་མཆོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Dr̥ḍhasaṃdhi.

g.8181 Supreme Golden Peak

gser mchog brtsegs

གསེར་མཆོག་བརྟེན་ས།

—

Foremost in terms of insight among the followers of the buddha Mokṣadhvaja.

g.8182 Supreme Ground

sa mchog

ས་མཆོག

—

Father of the buddha Siṃhasvara.

g.8183 Supreme Ground

sa mchog

ས་མཆོག

—

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་མཆོག་ཏུ་ཕྱིན།

—

Birthplace of the buddha Uttama.

g.8191 Supreme in the Entire World

'jig rten kun mchog

འཇིག་རྟེན་ཀུན་མཆོག

—

Son of the buddha Śaśin.

g.8192 Supreme in the World

'jig rten mchog ma

འཇིག་རྟེན་མཆོག་མ།

—

Mother of the buddha Jñānaratna.

g.8193 Supreme in the World

'jig rten mchog ma

འཇིག་རྟེན་མཆོག་མ།

—

Foremost in terms of insight among the followers of the buddha
Puṣpaprabha.

g.8194 Supreme Incense

spas mchog

སྤྲུལ་མཆོག

—

Birthplace of the buddha Añjana.

g.8195 Supreme Insight

shes rab mchog

ཤེས་རབ་མཆོག

—

Mother of the buddha Prajñākūṭa.

g.8196 Supreme Insight

shes rab mchog ma

ཤེས་རབ་མཆོག་མ།

—

Mother of the buddha Prajñādata.

g.8197 Supreme Insight

shes rab mchog ma

ཤེས་རབ་མཆོག་མ།

—

Mother of the buddha Mahāprajñātirtha.

g.8198 Supreme Intelligence

blo gros mchog

བློ་གྲོས་མཆོག་

—

Foremost in terms of miraculous abilities among the followers of the buddha
Kṛtārthadarśin.

g.8199 Supreme Intelligence

mchog gi blo gros

མཆོག་གི་བློ་གྲོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Mahātejas.

g.8200 Supreme Intelligence

mchog gi blo gros

མཆོག་གི་བློ་གྲོས།

—

Mother of the buddha Uttama.

g.8201 Supreme Intelligence

blo gros mchog ma

བློ་གྲོས་མཆོག་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

ལྷོ་གྲོས་མཆོག

—

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

ལྷོ་གྲོས་མཆོག

—

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

ལྷོ་གྲོས་མཆོག

—

Buddha in the presence of whom the buddha Ūṇa (973 according to the third enumeration) first gave rise to the mind of awakening.

g.8205 Supreme Intelligence

blo gros mchog

ལྷོ་གྲོས་མཆོག

—

Attendant of the buddha Ratnapriya.

g.8206 Supreme Jambu

'dzam bu'i mchog

འཛམ་བུའི་མཆོག

—

Mother of the buddha Vaidya.

g.8207 Supreme Jasmine Flower

sna ma'i me tog mchog

སྒྲ་མའི་མེ་ཏོག་མཆོག

—

Mother of the buddha Mahādatta.

g.8208 Supreme Jewel

rin chen mchog ma

འིན་ཆེན་མཆོག་མ།

—

Mother of the buddha Indra.

g.8209 Supreme Jewel

rin chen mchog

འིན་ཆེན་མཆོག

—

Son of the buddha Muni.

g.8210 Supreme Jewel

rin chen mchog

འིན་ཆེན་མཆོག

—

Attendant of the buddha Mahāmeru.

g.8211 Supreme Jewel

rin chen mchog

འིན་ཆེན་མཆོག

—

Foremost in terms of insight among the followers of the buddha
Prāmodyarāja.

g.8212 Supreme Jewel

rin chen mchog ma

འིན་ཆེན་མཆོག་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་མཆོག

—

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་མཆོག

—

Son of the buddha Anantayaśas.

g.8227 Supreme Jewel

rin chen mchog

རིན་ཆེན་མཆོག

—

Birthplace of the buddha Candra.

g.8228 Supreme Jewel

rin chen mchog

རིན་ཆེན་མཆོག

—

Birthplace of the buddha Siṃhadatta.

g.8229 Supreme Jewel

rin po che'i mchog

རིན་པོ་ཆེ་འཇིག་མཆོག

—

Birthplace of the buddha Ratnacandra.

g.8230 Supreme Jewel Crest

rin chen tog mchog

རིན་ཆེན་ཏོག་མཆོག

—

Foremost in terms of insight among the followers of the buddha Ratnadhara.

g.8231 Supreme Joy

dga' mchog

དགའ་མཚན།

—

Mother of the buddha Maṇidharman.

g.8232 Supreme Joy

dga' mchog

དགའ་མཚན།

—

Mother of the buddha Balanandin.

g.8233 Supreme Joy

dga' mchog

དགའ་མཚན།

—

Foremost in terms of insight among the followers of the buddha Ananta-pratibhānaraśmi.

g.8234 Supreme Joy

dga' mchog

དགའ་མཚན།

—

Birthplace of the buddha Toṣaṇa.

g.8235 Supreme King

rgyal mchog

རྒྱལ་མཚན།

—

Foremost in terms of insight among the followers of the buddha Campaka.

g.8236 Supreme King

mchog gi rgyal po

མཚན་གྱི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Asaṅgamati.

g.8237 Supreme King

mchog gi rgyal po

མཚན་གྱི་རྒྱལ་པོ།

—

Son of the buddha Uttama.

g.8238 Supreme King

mchog gi rgyal po

མཚན་གྱི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Puṇyabāhu.

g.8239 Supreme King

mchog gi rgyal po

མཚན་གྱི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Rāhusūryagarbha.

g.8240 Supreme King

mchog gi rgyal po

མཚན་གྱི་རྒྱལ་པོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Sucandra.

g.8241 Supreme Knowledge

shes mchog

ཤེས་མཚན་

—

Mother of the buddha Jñānavikrama.

g.8242 Supreme Knowledge

shes mchog

ཤེས་མཚན་

—

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 Guṇarāśi.

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་མཆོག

—

Birthplace of the buddha Pūjya.

g.8256 Supreme Leader

gtso mchog

གཙོ་མཆོག

—

Father of the buddha Tacchaya.

g.8257 Supreme Leader

gtso mchog

གཙོ་མཆོག

—

Son of the buddha Siṃhapakṣa.

g.8258 Supreme Leader

gtso mchog

གཙོ་མཆོག

—

Son of the buddha Marutskandha.

g.8259 Supreme Leader

gtso mchog

གཙོ་མཆོག

—

Mother of the buddha Jyeṣṭhadatta.

g.8260 Supreme Leader

gtso mchog

གཙོ་མཆོག

—

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་མཆོག

—

Mother of the buddha Dīptatejas.

g.8262 Supreme Liberation

rnam par grol ba mchog

རྣམ་པར་གྲོལ་བ་མཆོག

—

Birthplace of the buddha Vigatamohārthacintin.

g.8263 Supreme Light

'od mchog

འོད་མཆོག

—

Foremost in terms of insight among the followers of the buddha Satyaketu.

g.8264 Supreme Light

'od mchog

འོད་མཆོག

—

Attendant of the buddha Muktaprabha.

g.8265 Supreme Light

snang ba'i mchog

སྤང་བའི་མཆོག

—

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་མཆོག

—

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་གྱི་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

སྐྱ་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
Adīnaghoṣa.

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་མཆོག

—

Foremost in terms of miraculous abilities among the followers of the buddha
Gaganasvara.

g.8285 Supreme Melody

dbyangs mchog

དབྱངས་མཆོག

—

Buddha in the presence of whom the buddha Sarvavaragūṇaprabha (694
according to the third enumeration) first gave rise to the mind of awakening.

g.8286 Supreme Melody

sgra dbyangs mchog

སྒྲ་དབྱངས་མཆོག

—

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་མཆོག་མ།

—

Birthplace of the buddha Saṃgīti.

g.8288 Supreme Melody

dbyangs mchog

དབྱངས་མཆོག

—

Birthplace of the buddha Siṃhagati.

g.8289 Supreme Merit

bsod nams mchog

བསོད་ནམས་མཆོག

—

Mother of the buddha Cīrṇaprabha.

g.8290 Supreme Merit

bsod nams mchog

བསོད་ནམས་མཆོག་

—

Foremost in terms of insight among the followers of the buddha
Cīṇaprabha.

g.8291 Supreme Mind

blo mchog

བློ་མཆོག་

—

Foremost in terms of insight among the followers of the buddha Ketudhvaja.

g.8292 Supreme Mind

blo mchog

བློ་མཆོག་

—

Father of the buddha Vidumati.

g.8293 Supreme Mind

blo mchog ma

བློ་མཆོག་མ།

—

Mother of the buddha Vararuci.

g.8294 Supreme Mind

blo mchog

བློ་མཆོག་

—

Foremost in terms of miraculous abilities among the followers of the buddha
Vararuci.

g.8295 Supreme Mind

mchog sems

མཆོག་སེམས།

—

Son of the buddha Prabhūta.

g.8296 Supreme Mind

blo mchog

ལྷོ་མཆོག་

—

Father of the buddha Mahādatta.

g.8297 Supreme Mind

mchog sems

མཆོག་སེམས་

—

Attendant of the buddha Nāgakrama.

g.8298 Supreme Mind

blo mchog

ལྷོ་མཆོག་

—

Foremost in terms of insight among the followers of the buddha
Laḍitavikrama.

g.8299 Supreme Mind

blo rab mchog

ལྷོ་རབ་མཆོག་

—

Foremost in terms of miraculous abilities among the followers of the buddha
Akṣaya.

g.8300 Supreme Mind

blo mchog

ལྷོ་མཆོག་

—

Foremost in terms of miraculous abilities among the followers of the buddha
Susvara.

g.8301 Supreme Mind

blo mchog

ལྷོ་མཆོག་

—

Son of the buddha Anupamavādin.

g.8302 Supreme Mind

blo mchog

སྒྲོ་མཆོག

—

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

སྒྲོ་མཆོག

—

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་མཆོག

—

Buddha in the presence of whom the buddha Āśādata (464 according to the third enumeration) first gave rise to the mind of awakening.

g.8305 Supreme Moon

zla mchog

ལྷེ་མཆོག

—

Foremost in terms of insight among the followers of the buddha Dṛḍhasaṃdhi.

g.8306 Supreme Moon

zla mchog

ལྷེ་མཆོག

—

Foremost in terms of insight among the followers of the buddha Kusumadeva.

g.8307 Supreme Moon

zla mchog ma

ལྷ་མཚན་མ།

—

Mother of the buddha Nakṣatrarāja.

g.8308 Supreme Moon

zla mchog ma

ལྷ་མཚན་མ།

—

Mother of the buddha Maṇuṣyacandra.

g.8309 Supreme Moon

zla mchog

ལྷ་མཚན།

—

Son of the buddha Cāritratīrtha.

g.8310 Supreme Moon

zla mchog

ལྷ་མཚན།

—

Father of the buddha Sucandra.

g.8311 Supreme Moon

zla mchog

ལྷ་མཚན།

—

Mother of the buddha Dharmapradīpākṣa.

g.8312 Supreme Moon

zla mchog

ལྷ་མཚན།

—

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་མཚན

—

Son of the buddha Ketumat.

g.8314 Supreme Moon of the Crest of Faith

zla mchog dad pa'i tog

ལྷ་མཚན་དད་པའི་རྟོག

—

Foremost in terms of insight among the followers of the buddha Jñānapriya.

g.8315 Supreme Mountain

ri mchog

རི་མཚན

—

Attendant of the buddha Bhadrāpāla.

g.8316 Supreme Mountain

ri mchog

རི་མཚན

—

Son of the buddha Ratnakīrti.

g.8317 Supreme Nāga

klu mchog

ལྷ་མཚན

—

Son of the buddha Varuṇa.

g.8318 Supreme Nonapprehension

dmigs med mchog

དམིགས་མེད་མཚན

—

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 Surabhigandha.

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

mtshu rtsal mchog

མཐུ་རྩལ་མཚོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Satyacara.

g.8323 Supreme Power

mtshu 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 Bhavāntamaṇigandha.

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་མཆོག་མ།

—

Son of the buddha Gambhīramati.

g.8332 Supreme Qualities

yon tan mchog

ཡོན་ཏན་མཆོག་

—

Foremost in terms of insight among the followers of the buddha Dṛḍhasvara.

g.8333 Supreme Radiance

'od zer mchog

འོད་ཟེར་མཆོག་

—

Foremost in terms of insight among the followers of the buddha Supriya.

g.8334 Supreme Radiance

'od zer mchog

འོད་ཟེར་མཆོག་

—

Mother of the buddha Abhyudgata.

g.8335 Supreme Radiance

'od zer mchog

འོད་ཟེར་མཆོག་

—

Mother of the buddha Citraraśmi.

g.8336 Supreme Radiance

'od zer mchog

འོད་ཟེར་མཆོག་

—

Birthplace of the buddha Citraraśmi.

g.8337 Supreme Realization

rtogs pa'i mchog

རྟོགས་པའི་མཆོག་

—

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་མཆོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Kuśalaprabha.

g.8339 Supreme Relinquishment

mchog tu spong ba

མཆོག་ཏུ་སྤོང་བ།

—

Birthplace of the buddha Vimoharāja.

g.8340 Supreme River of Speech

smra ba'i chu mchog

སྐྱེ་བའི་ཆུ་མཆོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahāraśmi.

g.8341 Supreme Roar

nga ro mchog

ངར་མཆོག

—

Father of the buddha Sārathi.

g.8342 Supreme Roar

nga ro mchog

ངར་མཆོག

—

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
Punyarāśi.

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

མཚན་སྒྲ།

—

Father of the buddha Vararuci.

g.8350 Supreme Splendor

gzi brjid mchog

གཟི་བརྗིད་མཚན་

—

Mother of the buddha Guṇākara.

g.8351 Supreme Splendor

gzi brjid mchog

གཟི་བརྗིད་མཚན་

—

Mother of the buddha Vibhaktatejas.

g.8352 Supreme Splendor

gzi brjid mchog

གཟི་བརྗིད་མཚན་

—

Birthplace of the buddha Jñānarāja.

g.8353 Supreme Splendor

gzi brjid mchog

གཟི་བརྗིད་མཚན་

—

Birthplace of the buddha Suvarṇottama.

g.8354 Supreme Steadfastness

mchog tu brtan

མཚན་ཏུ་བརྟན།

—

Mother of the buddha Kṣemaṃkara.

g.8355 Supreme Steps

stegs mchog

སྟགས་མཚན།

—

Birthplace of the buddha Ūṇa.

g.8356 Supreme Stride

stabs kyi mchog ma

སྟགས་ཀྱི་མཚན་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

མཚན་རྟེན་མཚན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sugandha.

g.8358 Supreme Stūpa

mchod rten mchog

མཚན་རྟེན་མཚན།

—

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་བགོས་པ་གནས་ཀྱི་མཚན།

—

Birthplace of the buddha Smṛtiprabha.

g.8360 Supreme Taste

ro mchog

རོ་མཚན།

—

Son of the buddha Mahāraśmi.

g.8361 Supreme Teacher

smra ba'i mchog

སྐྱེ་བའི་མཆོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Vikrīḍitāvin.

g.8362 Supreme Teaching

smra ba'i mchog

སྐྱེ་བའི་མཆོག

—

Foremost in terms of miraculous abilities among the followers of the buddha Guṇakūṭa.

g.8363 Supreme Time

dus mchog

དུས་མཆོག

—

Father of the buddha Kusuma.

g.8364 Supreme Tone

gdangs mchog

གདངས་མཆོག

—

Attendant of the buddha Adīnaghoṣa.

g.8365 Supreme Tones

gdangs mchog ma

གདངས་མཆོག་མ།

—

Mother of the buddha Viśiṣṭasvarāṅga.

g.8366 Supreme Treasure

dbyig mchog

དབྱིག་མཆོག

—

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

ལྷོན་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

ཀུལ་མཚོག

—

Son of the buddha Puṣpaprabha.

g.8374 Supreme Victor

rgyal mchog

ཀུལ་མཚོག

—

Son of the buddha Brahmaruta.

g.8375 Supreme Victory

rgyal mchog

ཀུལ་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

ལྷོ་མཆོག་

—

Birthplace of the buddha Jñānapriya.

g.8380 Supreme Wisdom

ye shes mchog

ཡེ་ཤེས་མཆོག་

—

Foremost in terms of insight among the followers of the buddha Guṇārci.

g.8381 Supreme Wisdom

ye shes mchog

ཡེ་ཤེས་མཆོག་

—

Foremost in terms of insight among the followers of the buddha Lokasundara.

g.8382 Supreme Wisdom

ye shes mchog

ཡེ་ཤེས་མཆོག་

—

Foremost in terms of insight among the followers of the buddha Siṃhahasta.

g.8383 Supreme Wisdom

ye shes mchog ma

ཡེ་ཤེས་མཆོག་མ།

—

Mother of the buddha Jñānarāśi.

g.8384 Supreme Wisdom

ye shes mchog

ཡེ་ཤེས་མཆོག་

—

Foremost in terms of insight among the followers of the buddha Priyacandra.

g.8385 Supreme Wisdom

ye shes mchog

ཡེ་ཤེས་མཚན།

—

Son of the buddha Acala.

g.8386 Supreme Wisdom

ye shes mchog

ཡེ་ཤེས་མཚན།

—

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

མཚན་འདོད།

—

Son of the buddha Subāhu.

g.8389 Supreme World

'jig rten mchog

འཇིག་རྟེན་མཚན།

—

Foremost in terms of insight among the followers of the buddha Oṣadhi.

g.8390 Supreme Worship

mchog mchod ma

མཚན་མཚད་མ།

—

Mother of the buddha Jyotīrāma.

g.8391 Supreme Worship

mchod mchog

མཚད་མཚན།

—

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

མཆོག་ཏུ་ཁྱད་པར་འཕགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pratibhānarāṣṭra.

g.8393 Supremely Joyous

mchog tu dga'

མཆོག་ཏུ་དག་འ།

—

Birthplace of the buddha Prajñānavihāśasvara.

g.8394 Supremely Terrifying

'jigs mchog

འཇིགས་མཆོག་

—

Birthplace of the buddha Bhīṣaṇa.

g.8395 Supriya

legs dgyes

ལེགས་དགྱེས།

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་བབ་ང།

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་འཇིགས་ཀྱི་སྒྲིང་།

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་འེལ་ལ།

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་འེལ་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་འེལ་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་འེལ་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་འེལ་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 Susthita

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

ནཚོད་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་ཁྱུགས་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

མཚན་སྒྱུ་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་བསྐྱལ། · སྒྲ་དབྱངས་བསྐྱལ་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

དྲི་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

དག་འདུ།

—

Son of the buddha Puṣya.

g.8439 Tamer of Enemies

dgra thul

དག་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

དག་འདུ།

—

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་གུལ།

—

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 Puṣpaketu.

g.8449 Teacher of Qualities

yon tan smra ba

ཡོན་ཏན་སྒྲ་བ།

—

Mother of the buddha Ratnatejas.

g.8450 Teacher of Qualities

yon tan smra ba

ཡོན་ཏན་སྒྲ་བ།

—

Mother of the buddha Candra.

g.8451 Teacher of the Luminous Mount

ston pa gsal ba brtsegs

སྟོན་པ་གསལ་བ་བརྟེགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Jñānakośa.

g.8452 Teacher of the Peak

ston brtsegs

སྟོན་བརྟེགས།

—

Son of the buddha Sudhana.

g.8453 Teacher of Wisdom and Merit

ye shes dge ba 'chad pa

ཡེ་ཤེས་དགེ་བ་འཆད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Pūjya.

g.8454 Teacher Worship

ston pa'i mchod

སྟོན་པའི་མཆོད།

—

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 Tejorāśi

gzi brjid phung po

གཟི་བརྗིད་ཕུང་པོ།

tejorāśi

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་བརྒྱཔ།

—

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 (*āśravaṅśaya*).

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

མཆོད་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

སྤྱིད་པ་སྐྱུག་པར་བྱེད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Arciṣmati.

g.8466 Terrifying

shin tu 'jigs byed

ཤིན་དུ་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་མཆོད།

—

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་བླ་མ།

—

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་ཙ་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), *Ratnagotra-vibhāgottaratanaśāstra* (Toh 4024, 3.17–25), *Mahāvastu*, and in the Pali *Lakkhaṇa-sutta*.

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

ཉེ་ཞི།

—

Attendant of the buddha Sūtīrtha.

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་སྒོ་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་སྟོད་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་རུལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mārakṣayaṃkara.

g.8496 Tiers of Liberation

thar pa brtsegs

ཐར་པ་བརྟེན།

—

Son of the buddha Meruprabha.

g.8497 Tiger Gift

stag sbyin

སྔག་སྤྱིན།

—

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 Tiṣya

skar rgyal

སྐར་རྒྱལ།

tiṣya

The 26th buddha in the first list, 26th in the second list, and 27th in the third list.

g.8502 Tiṣya

skar rgyal

སྐར་རྒྱལ།

tiṣya

The 118th buddha in the first list, 118th in the second list, and 119th in the third list.

g.8503 Tiṣya

skar rgyal

སྐར་རྒྱལ།

tiṣya

The 376th buddha in the first list, 375th in the second list, and 370th in the third list.

g.8504 Tiṣya

skar rgyal

སྐར་རྒྱལ།

tiṣya

The 591st buddha in the first list, 590th in the second list, and 584th in the third list.

g.8505 Tiṣya

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

ལྟ་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་བརྟེགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Priyaṅgama.

g.8512 Trailokyapūjya

khamṣ gsum dag gi mchod gnas

ཁམས་གསུམ་དག་གི་མཆོད་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 Brahmasvara.

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 Aśokaṛāṣṭra.

g.8517 Trained

dul ba

དུལ་བ།

—

Attendant of the buddha Prajñāpuṣpa.

g.8518 Trained Being

bdag nyid thul

བདག་ཉིད་ཐུ།

—

Father of the buddha Prabhāsthitalkalpa.

g.8519 Trained Mind

blo sbyangs

བློ་སྤྲུང་མ།

—

Foremost in terms of insight among the followers of the buddha Jyeṣṭha.

g.8520 Trained Mind

blo sbyong ba

བློ་སྤྲུང་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 Siṃhagati.

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 Vikṛīḍita (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

འཛིན་པོ་ཆེའི་ལུས་མཐའ་ཡས་པར་གྲགས་པ་སྦྱོང་བའི་མཛོད།

—

A Dharma teacher.

g.8535 Treasury of Infinite Light

'od dpag med mdzod

འོད་དཔག་མེད་མཛོད།

—

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་མཛོད།

—

Attendant of the buddha Sukhacittin.

g.8537 Treasury of Limitless Jewels

rin chen mtha' yas mdzod

རིན་ཆེན་མཐའ་ཡས་མཛོད།

—

Attendant of the buddha Caraṇaprasanna.

g.8538 Treasury of Riches

'byor pa'i mdzod

འབྱོར་པའི་མཛོད།

—

Birthplace of the buddha Jagattoṣaṇa.

g.8539 Treasury of Strength

stobs kyi mdzod

སྟོབས་ཀྱི་མཛོད།

—

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

ལྷོན་པ།

—

Attendant of the buddha Rāhudeva.

g.8543 Tree

ljon pa

ལྷོན་པ།

—

Attendant of the buddha Gaṇimukha.

g.8544 Tree of Pride

nga rgyal ljon shing ma

ང་རྒྱལ་ལྷོན་ཤིང་མ།

—

Mother of the buddha Puṃgava.

g.8545 Tree Trunk

sdong bu

སྟོང་བུ།

—

Father of the buddha Saṃpannakīrti.

g.8546 Tree Trunk Gift

sdong bu byin

སྒྲོ་བུ་བྱིན།

—

Mother of the buddha Dṛḍhakrama.

g.8547 Tremendous Beauty

shin tu mdzes pa

ཤིན་རུ་མཛེས་པ།

—

Attendant of the buddha Suvrata.

g.8548 Tremendous Beauty

shin tu mdzes

ཤིན་རུ་མཛེས།

—

Father of the buddha Vikrama.

g.8549 Tremendous Delight

shin tu dgyes

ཤིན་རུ་དགྱེས།

—

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

ཤིན་རུ་རྣམ་པར་འབྱེས་པ།

—

Birthplace of the buddha Vibhaktatejas.

g.8551 Tremendous Power

shin tu mthu rtsal stobs

ཤིན་རུ་མཐུ་རྩ་ལ་སྟོབས།

—

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 kham · *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 1,000³ world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*dvisāhasra-mahāsāhasralokadhātu*), 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་ཆུབ་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་གཉིན་བདེན།

—

Son of the buddha Nala.

g.8558 True Intelligence

blo gros bden pa

སློ་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'

མདོན་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་ཁྱུགས་བདེན།

—

Foremost in terms of insight among the followers of the buddha Jaya.

g.8567 True Yogic Discipline

brtul zhugs bden pa

བརྟུལ་ཁྱུགས་བདེན་པ།

—

Mother of the buddha Jñānābhibhū.

g.8568 True Yogic Discipline

brtul zhugs don

བརྟུལ་ཁྱུགས་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

གཙན་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 Āśādata.

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་ཞུགས་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་ཁྱུགས་ཡང་དག་འཕགས།

—

Mother of the buddha Āśādata.

g.8582 Truly Supreme

mchog gi dam pa

མཆོག་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་ཏོག།

—

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་ཏོག།

—

Attendant of the buddha Gandhahastin.

g.8590 Truth Crest

bden pa'i tog

བདེན་པའི་ཏོག།

—

Foremost in terms of insight among the followers of the buddha Surāṣṭra.

g.8591 Truth Crest

bden pa'i tog

བདེན་པའི་ཏོག།

—

Son of the buddha Sthitabuddhirūpa.

g.8592 Truth Crest

bden pa'i tog

བདེན་པའི་ཏོག།

—

Attendant of the buddha Smṛtīndra.

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་སྤྱིན།

—

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 Akṣobhyavaraṇa (635 according to the third enumeration) first gave rise to the mind of awakening.

g.8601 Truth Speaker

bden par smra

བདེན་པར་སྟེ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Nāgabhuja.

g.8602 Truth Speaker

bden par smra

བདེན་པར་སྟེ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vigatamala.

g.8603 Truth Speaker

bden smra

བདེན་སྟེ།

—

Son of the buddha Vegadhārin.

g.8604 Truth Speaker

bden smra

བདེན་སྟེ།

—

Mother of the buddha Ketudhvaja.

g.8605 Truth Speaker

bden smra

བདེན་སྒྲུ།

—

Foremost in terms of insight among the followers of the buddha
Upakāragati.

g.8606 Truth Speaker

bden smra

བདེན་སྒྲུ།

—

Father of the buddha Praśānta.

g.8607 Truth Speaker

bden smra

བདེན་སྒྲུ།

—

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

ཡུ་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་མཐོ།

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་ཆེན་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

འཆར་ཀ

udāyin

A hearer disciple of the Buddha.

g.8617 Udgata

gyen du 'phags pa

ཀྱེན་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་སྟོད།

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

རྟག་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་རྟག་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་རྟག་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་རྟག

—

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 Utṭārṇāsoka.

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་ཁྱུགས་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

སྟོད་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

ཞུམ་མེད།

—

Son of the buddha Toṣitatejas.

g.8646 Undaunted

skrag med

སྐྱག་མེད།

—

Father of the buddha Vigatabhaya.

g.8647 Undaunted

zhum med

ཞུམ་མེད།

—

Father of the buddha Puṣpaprabha.

g.8648 Undaunted

zhum med

ཞུམ་མེད།

—

Attendant of the buddha Vidhijña.

g.8649 Undaunted

zhum med

ཞུམ་མེད།

—

Father of the buddha Sudarśana.

g.8650 Undaunted

zhum med

ཞུམ་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

mtshu rtsal bag mi tsha

མཐུ་རྩ་ལ་བག་མི་ཚ།

—

Father of the buddha Simhagati.

g.8654 Undaunted Roar

bag tsha ba med pa'i nga ro

བག་ཚ་བ་མེད་པའི་ངར།

—

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་ཐུབ་པའི་རྒྱལ་མཚན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Simhagati.

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་བཟོད།

—

Foremost in terms of insight among the followers of the buddha Sthitavega-jñāna.

g.8660 Undeterrable Courage

snying stobs zhum pa med

སྙིང་སྟོབས་ལུས་པ་མེད།

—

A prince.

g.8661 Undisturbed Rest

'khrug pa med par gnas

འཁྲུག་པ་མེད་པར་གནས།

—

Foremost in terms of insight among the followers of the buddha Padmapārśva.

g.8662 Undisturbed Rest

'khrug pa med par gnas pa

འཁྲུག་པ་མེད་པར་གནས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Cīṇaprabha.

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

གཙམ་མེད་གཟི་བརྗིད་བཟང་པོ།

—

Son of the buddha Padmagarbha.

g.8667 Unfathomable Eye

dpag med spyan

དཔག་མེད་སྒྲུབ།

—

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་མྱོ།

—

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་སྟན།

—

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་བློ།

—

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་བློ།

—

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་བཟླ།

—

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་བརྟིན།

—

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་ཐུབ།

—

Mother of the buddha Prabhāsthitalkalpa.

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།

—

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་སྒྲུང་བར་བྱེད།

—

Birthplace of the buddha Ratnapradatta.

g.8696 Universal Intellect

kun tu blo

ཀུན་ཏུ་ལོ།

—

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 Abhedyabuddhi (889 according to the third enumeration) first gave rise to the mind of awakening.

g.8709 Universal Luminosity

kun tu gsal

ཀུན་དུ་གསལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amita.

g.8710 Universal Mind

kun tu blo

ཀུན་དུ་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་རྩ་ལ་བྱེད།

—

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 Marudadhipa.

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་གཟིགས།

—

Buddha in the presence of whom the buddha Ūṇa (36 according to the third enumeration) first gave rise to the mind of awakening.

g.8727 Universal Vision

kun tu gzigs

ཀུན་དུ་གཟིགས།

—

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་གཟིགས།

—

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་གཟིགས།

—

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་གཟིགས།

—

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 gzig

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 gzig

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 gzig 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 gzig

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 gzig

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་ཟིགས།

—

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་ཟིགས།

—

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་དུ་ལྷོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnaprabhāsa.

g.8741 Universal Worship

phyogs mchod

ཕྱོགས་མཚད།

—

Foremost in terms of insight among the followers of the buddha Guṇatejas.

g.8742 Universal Worship

phyogs mchod

ཕྱགས་མཆོད།

—

Foremost in terms of insight among the followers of the buddha Śāntārtha.

g.8743 Universal Worship

phyogs mchod

ཕྱགས་མཆོད།

—

Foremost in terms of insight among the followers of the buddha Śubhacīrṇa-
buddhi.

g.8744 Universal Worship

phyogs mchod

ཕྱགས་མཆོད།

—

Son of the buddha Velāmaprabha.

g.8745 Universal Worship

phyogs mchod

ཕྱགས་མཆོད།

—

Foremost in terms of insight among the followers of the buddha
Bodhidhvaja.

g.8746 Universal Worship

phyogs mchod

ཕྱགས་མཆོད།

—

Attendant of the buddha Rāhubhadra.

g.8747 Universal Worship

phyogs mchod pa

ཕྱགས་མཆོད་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

སྒྲིབ་མེད་མ་སྒྲུངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vratatapas.

g.8760 Unobscured Crest

sgrib pa med pa'i tog

སྒྲིབ་པ་མེད་པའི་རྟག

—

Foremost in terms of miraculous abilities among the followers of the buddha Prasanna.

g.8761 Unobscured Intelligence

sgrib pa med pa'i blo gros

སྒྲིབ་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

སྒྲིབ་པ་མེད་པའི་དབྱངས།

—

Foremost in terms of insight among the followers of the buddha Cīrṇabuddhi.

g.8763 Unobscured Mind

sgrib med blo

སྒྲིབ་མེད་བློ།

—

Foremost in terms of insight among the followers of the buddha Kāśyapa.

g.8764 Unobscured Mode

sgrib pa med pa'i 'gros

སྒྲིབ་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

འཁྲུག་མེད།

—

Father of the buddha Ratnaskandha.

g.8770 Unperturbed

'khrug pa med

འཁྲུག་པ་མེད།

—

Father of the buddha Rativyūha.

g.8771 Unperturbed Mind

blo mi 'khrug

ལྷོ་མི་འཁྲུག

—

Foremost in terms of insight among the followers of the buddha Sārathi.

g.8772 Unperturbed Mind

blo mi 'khrug

ལྷོ་མི་འཁྲུག

—

Foremost in terms of miraculous abilities among the followers of the buddha Ratnacandra.

g.8773 Unperturbed Mind

blo mi 'khrug

ལྷོ་མི་འཁྲུག

—

Foremost in terms of miraculous abilities among the followers of the buddha Bhavāntamaṇigandha.

g.8774 Unperturbed Mind

'khrug pa med pa'i blo

འཁྲུག་པ་མེད་པའི་ལྷོ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sthāmaśrī.

g.8775 Unperturbed Mind

sems mi 'khrug

སེམས་མི་འཁྲུག

—

Mother of the buddha Samantadarśin.

g.8776 Unperturbed Mind

yid ma 'khrugs

ཡིད་མ་འཁྲུགས།

—

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་འཁྱུགས་ཤིང་ཤེས་རབ་བརྟེན་པའི་འགྲོས།

—

Foremost in terms of insight among the followers of the buddha Prajñādatṭa.

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་རུ་འཛུམས་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Saṃtoṣaṇa.

g.8780 Unrelenting Diligence

brtson pa mi gtong

བརྟོན་པ་མི་གཏོང་།

—

Foremost in terms of miraculous abilities among the followers of the buddha Candra.

g.8781 Unrelenting Diligence

brtson 'grus mi gtong

བརྟོན་འགྲུས་མི་གཏོང་།

—

Attendant of the buddha Ojaṅgama.

g.8782 Unrelenting Diligence

brtson pa mi gtong

བརྟོན་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 Simhagati.

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་ཆེན་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

མཐུ་རྩལ་མི་གཡོ་བ།

—

Father of the buddha Devaraśmi.

g.8788 Unshakable Powerful Qualities

yon tan mtshu rtsal mi g.yo ba

ཡོན་ཏན་མཐུ་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་རྒོལ་དྲི་མ་མེད་པ།

—

Foremost in terms of insight among the followers of the buddha Vajrasena.

g.8790 Unsullied

rnyog pa med

རྟོག་པ་མེད།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Sūryaprabha.

g.8791 Unsullied

rnyog med

རྟོག་མེད།

—

Son of the buddha Vigatakāṅkṣa.

g.8792 Unsullied Aim

rnyog pa med don

རྟོག་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

རྟོག་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

སྙིག་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

སྤྱོད་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

སྒྱིད་མི་ལུག་པ།

—

Attendant of the buddha Nārāyaṇa.

g.8801 Untiring Intellect

ngoms pa med pa'i blo

ངམས་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་རྩ་ས་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་ཐུགས་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 Upatiṣya

nye rgyal

ཉེར་རྒྱལ།

upatiṣya

Foremost in terms of insight among the followers of the buddha Śākyamuni.

g.8810 Ūṇa

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 Ūṇa

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 Ūṇāvat

mdzod spu ldan

ཨཱྀན་སྤྱུ་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

ལྷེང་རྒྱས་འོད་སྤྱང་།

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

ཡུཏ་པ་ལ།

—

Birthplace of the buddha Guṇaprabha.

g.8818 Utpala Eye

ud pa la'i mig

ཡུཏ་པ་ལ་འཛི་མིག་

—

Mother of the buddha Vajra.

g.8819 Utpala Eye

ud pal pad mig

ཡུཏ་པ་ལ་པད་མིག་

—

Mother of the buddha Hitaiṣin.

g.8820 Utpala Fragrance

ud pa la'i dri

ཡུཏ་པ་ལ་འཛི་དྲི།

—

Son of the buddha Anihata.

g.8821 Utpala Fragrance

ud pal dri

ཡུཏ་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

ཡུཏ་པ་ལ་ཕྱེང་།

—

Mother of the buddha Padma.

g.8823 Utpala Petals

ud pal 'dab

ཡུཕ་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 Candara.

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་བརྒལ།

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་གྲལ།

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

སྐྲན་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

སྐྲན་བདག་།

vaidyādhīpa

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

སྐྱེ་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

སྐྱེ་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་སྣང་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་སྣང་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་སྣང་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་སྤྱི།

—

Son of the buddha Vaidyarāja.

g.8849 Vajra Gift

rdo rjes byin

རྡོ་རྗེས་བྱི།

—

Father of the buddha Anindita.

g.8850 Vajra Gift

rdo rje byin

རྡོ་རྗེ་བྱི།

—

Son of the buddha Vajrasena.

g.8851 Vajra Gift

rdo rje byin

རྡོ་རྗེ་བྱི།

—

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་འོ་བོ་གྲོས།

—

Foremost in terms of insight among the followers of the buddha Asaṅga.

g.8854 Vajra Intelligence

rdo rje'i blo gros ma

རྡོ་རྗེ་འོ་བོ་གྲོས་མ།

—

Mother of the buddha Vajrasena.

g.8855 Vajra Light

rdo rje'i 'od

རྡོ་རྗེ་འོ་ད།

—

Mother of the buddha Arciṣmat.

g.8856 Vajra Mode

rdo rje'i 'gros

རྡོ་རྗེ་འགྲོས།

—

Foremost in terms of insight among the followers of the buddha Vegajaha.

g.8857 Vajra Power

mthu rtsal rdo rje

མཐུ་རྩ་སྡོ་རྗེ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Śobhita.

g.8858 Vajra Power

mtshu rtsal rdo rje

མཐུ་རྩ་ལ་རྡོ་རྗེ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Amṛtaprabha.

g.8859 Vajra Power

mtshu rtsal rdo rje

མཐུ་རྩ་ལ་རྡོ་རྗེ།

—

Foremost in terms of insight among the followers of the buddha Padma.

g.8860 Vajra Power

mtshu rtsal rdo rje

མཐུ་རྩ་ལ་རྡོ་རྗེ།

—

Attendant of the buddha Jyotiṣmat.

g.8861 Vajradhvaja

rdo rje'i rgyal mtshan

རྡོ་རྗེ་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་མཐུགས།

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

ར་རྒྱལ་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

ར་རྒྱལ་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

ར་རྒྱལ་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་ཆུབ་མཆོག་བགྲོད།

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་མཆོག་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

མཆོག་སྡེ།

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་མཆོག

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་མངོན་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་ཆེན་སྒྲ་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་འི་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

ཀྱུ་ཆེར་མཛེས་ཤིང་བཀོད་པ་ལེགས།

—

A merchant's son.

g.8881 Vast Fame

grags pa rgya chen

གྲགས་པ་ཀྱུ་ཆེན།

—

Foremost in terms of miraculous abilities among the followers of the buddha Candrodgata.

g.8882 Vast Form

rgya chen gzugs

ཀྱུ་ཆེན་གཟུགས།

—

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་སྤྱིན།

—

Foremost in terms of insight among the followers of the buddha Vibhaktagātra.

g.8884 Vast Glory

dpal rgyas

དཔལ་ཀྱུས།

—

Foremost in terms of insight among the followers of the buddha Sthitārthajñānin.

g.8885 Vast Intelligence

blo gros rgya chen

ལྷོ་གྲོ་ས་རྒྱ་ཆེན།

—

Mother of the buddha Praśasta.

g.8886 Vast Intelligence

blo gros yangs pa

ལྷོ་གྲོ་ས་ཡངས་པ།

—

Foremost in terms of insight among the followers of the buddha Ratibala.

g.8887 Vast Joy

phal chen dga'

ཕལ་ཆེན་དགའ།

—

Attendant of the buddha Puṇya.

g.8888 Vast Joy

phal chen dga'

ཕལ་ཆེན་དགའ།

—

Son of the buddha Śānta.

g.8889 Vast Luminosity

gsal ba rgya chen

གསལ་བ་རྒྱ་ཆེན།

—

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་ཆེན།

—

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

སྒོ་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་ཀུན་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་འཆར།

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་མཁྱེན།

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་མཁའ་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་མཁའ་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་མཆོད།

—

Mother of the buddha Lokasundara.

g.8908 Venerated Stūpa

mchod rten mchod

མཚོད་རྟེན་མཚོད།

—

Birthplace of the buddha Guṇagarbha.

g.8909 Venerated When Seen

mthong na mchod

མཐོང་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་དུ་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་འབྱེས་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

ཀླུ་པ།

—

Attendant of the buddha Śubhacīrṇabuddhi.

g.8921 Victorious

rgyal ba

ཀླུ་པ།

—

Attendant of the buddha Suyajña.

g.8922 Victorious

rgyal ba can

ཀླུ་པ་ཅན།

—

Birthplace of the buddha Merudhvaja.

g.8923 Victorious Army

rgyal ba'i sde

ཀླུ་པའི་སྡེ།

—

Son of the buddha Kanakamuni.

g.8924 Victorious Army

rnam par rgyal ba'i sde

རྣམ་པར་ཀླུ་པའི་སྡེ།

—

Son of the buddha Maṇicūḍa.

g.8925 Victorious Army

rgyal sde

ཀླུ་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་ཀླུ་ལ།

—

Mother of the buddha Nanda.

g.8932 Victorious Joy

rgyal dga'

ཀླུ་དགའ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahāmeru.

g.8933 Victorious Joy

dga' rgyal

དགའ་ཀླུ་ལ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Dharaṇīśvara.

g.8934 Victorious Joy

rgyal dga'

ཀླུ་དགའ།

—

Attendant of the buddha Madhurasvararāja.

g.8935 Victorious King

rgyal ba'i rgyal po

ཀླུ་བའི་ཀླུ་པོ།

—

Foremost in terms of insight among the followers of the buddha Balasena.

g.8936 Victorious Light

'od rgyal ma

འོད་ཀླུ་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་བརྟེན།

—

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་རྟག

—

Foremost in terms of miraculous abilities among the followers of the buddha Ābhāsaraśmi.

g.8946 Vidha

bi dha

བི་ན།

vidha

A brahmin youth.

g.8947 Vidhijña

cho ga mkhyen

ཇོ་ག་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

མཁས་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

བིདྱ་ཀ་ར་སིང་ཧ།

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

གློག་གི་ཏོག་

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

གློག་གི་འོད་

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

གློག་གི་འོད་

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

ལྟ་སེམས།

—

Attendant of the buddha Jitaśatru.

g.8958 View and Worship

lta mchod

ལྟ་མཆོད།

—

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་ལྟ་བ་གྲགས་པ་དཔག་མེད།

—

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

ཆོས་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

ཆོས་ལ་རྣམ་པར་ལྷ།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mahādarśana.

g.8966 Viewing the Moon

zla lta

ཟླ་ལྟ།

—

Mother of the buddha Mahādarśana.

g.8967 Viewing the Positions

phyogs rnam sblta

ཕྱོགས་རྣམས་བཟླ།

—

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་ཟླ་བ།

—

Foremost in terms of insight among the followers of the buddha Supārśva.

g.8969 Viewing the World

'jig rten lta

འཇིག་རྟེན་ལྟ།

—

Birthplace of the buddha Mahādarśana.

g.8970 Vigatabhaya

bsnyengs bral

བསྐྱེདས་བྲལ།

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

བསྐྱེདས་པ་དང་ནི་བྲལ་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

དྭི་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་གཤམ་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་གཤམ།

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་གཤམ།

vighuṣṭatejas

The 927th buddha in the first list, 926th in the second list, and 917th in the third list.

g.8982 Vijita

rnam bcom

ནམ་བཙུང་།

vijita

The 698th buddha in the first list, 697th in the second list, and not listed in the third list.

g.8983 Vijitāvin

rnam par rgyal chen

ནམ་པར་རྒྱལ་ཆེན།

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

ལྷ་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།

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

སྟབས་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་རྩལ།

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་རྩལ་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་རྩལ་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 Vimala

dri med

འི་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

འི་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

འི་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

འི་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

འི་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་རྟོག

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 Dharmesvara.

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་ལྡན་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་སྩྭ་ས།

—

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་སྤྱིན།

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 Dharmesvara.

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

སྒྲིབ་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་བྱད་པར་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་ལྡན།

—

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།

vratasthita

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་དཀ་འཁྱུག།

vratatapas

The 455th buddha in the first list, 454th in the second list, and 448th in the third list.

g.9042 Vṛṣabha

khyu mchog

བྱ་མཚེག།

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་མཆོད།

—

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་བྱིན་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 Nāgākrama.

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 Dharmesvara.

g.9067 Wealth Lover

nor sred

ནོར་སྤེ།

—

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

འབྱོར་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་འབྱོར།

—

Father of the buddha Padmapārśva.

g.9071 Wealth of Merit

bsod nams 'byor ldan

བསོད་ནམས་འབྱོར་ལྡན།

—

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་འབྱོར།

—

Son of the buddha Dharmesvara.

g.9074 Wealth of Worship

mchod pa 'byor

མཆོད་པ་འབྱོར།

—

Mother of the buddha Sumitra.

g.9075 Wealth of Yogic Discipline

brtul zhugs 'byor

བརྟུལ་ཞུགས་འབྱོར།

—

Father of the buddha Jñānakrama.

g.9076 Wealth of Yogic Discipline

brtul zhugs 'byor

བརྟུལ་ཞུགས་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

འབྲོར་ལྷན།

—

Son of the buddha Guṇāgradhārin.

g.9082 Wealthy

'byor ldan

འབྲོར་ལྷན།

—

Son of the buddha Dṛḍhavīrya.

g.9083 Wealthy

'byor ldan

འབྲོར་ལྷན།

—

Father of the buddha Praśāntadoṣa.

g.9084 Wealthy

'byor ldan

འབྲོར་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་མཚན་ཆ།

—

Mother of the buddha Anantatejas.

g.9088 Weapon Ruler

mtshon cha'i dbang po

མཚན་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་སྦྱངས།

—

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་སྤྲས།

—

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་བསམས།

—

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་བརྟི།

—

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

ཁྲོན་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་དྭཀ་པོ།

—

Father of the buddha Mālādhārin.

g.9106 White Lotus

pad ma dkar

པད་མ་དྭཀ་ར།

—

Mother of the buddha Siṃhaketu.

g.9107 White Lotus

pad ma dkar po

པད་མ་དྭཀ་པོ།

—

Son of the buddha Kusumarāṣṭra.

g.9108 White Lotus

pad dkar

པད་དྭཀ་ར།

—

Attendant of the buddha Padmaskandha.

g.9109 White Lotus

pad ma dkar po

པད་མ་དྭཀ་པོ།

—

Birthplace of the buddha Kusuma.

g.9110 White Lotus

pad ma dkar

པད་མ་དྭཀ་ར།

—

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་སྒྲོལ་མ།

—

Mother of the buddha Bahudevaghuṣṭa.

g.9114 White Lotus Fragrance

pad dkar spos

པད་དཀར་སྒྲོལ་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 Siṃhadaṃṣṭra (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 Ūṇa.

g.9137 Wisdom Joy

ye shes dga'

ཡེ་ཤེས་དགའ།

—

Foremost in terms of insight among the followers of the buddha Somacchattra.

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་ཕུག

—

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་བརྟེན་གས་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་ཡེ་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་བཏྲ་བའི་བློ།

—

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་སྤིང་འཕེལ་བར་བྱེད་པའི་བློ་ཅན།

—

Attendant of the buddha Kṣatriya.

g.9149 Wisdom Power

ye shes mthu rtsal

ཡེ་ཤེས་མཐུ་རྩལ།

—

Mother of the buddha Dharmavikrāmin.

g.9150 Wisdom Power

ye shes stob

ཡེ་ཤེས་སྟོབ།

—

Attendant of the buddha Nakṣatrarāja.

g.9151 Wisdom Practice

blo spyod

བློ་སྟོད།

—

Buddha in the presence of whom the buddha Bhavāntamaṇigandha (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་འཁྱུལ་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་བསགས།

—

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་སྤྱུག་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་ཆུབ་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 Anantaḡaṇatejorāśi.

g.9176 Wish for Worship

mchod 'dod

མཚན་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 Siṃhaviḥkrāmin.

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

སྔགས་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་མཆོད་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་སྤྱིན།

—

Birthplace of the buddha Vratanidhi.

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

མཆོད་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

ཀླུ་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་རྫ་མེད།

—

Son of the buddha Vimalakīrti.

g.9197 Without Pretense

tshul mi 'chos pa

ཚུལ་མི་འཇོས་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

མ་དད་བྱུང་བ།

—

Birthplace of the buddha Arhadyaśas.

g.9202 Wondrous Light

rmad du byung ba'i 'od

མ་དད་བྱུང་བའི་འོད།

—

Birthplace of the buddha Prajñādata.

g.9203 Wondrous Stūpa

mchod rten rmad du byung

མཚན་རྟེན་མ་དད་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
Suciṛṇabuddhi.

g.9205 World

'jig rten

འཇིག་རྟེན།

—

Son of the buddha Priyakakṣurvaktra.

g.9206 World Holder

'gro ba 'dzin

འགྲོ་བ་འཛིན།

—

Mother of the buddha Surabhigandha.

g.9207 World of Highest Delight

'jig rten bla ma dgyes

འཇིག་རྟེན་སྒྲ་མ་དགེས།

—

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

མཆོད་པ།

—

Attendant of the buddha Simhadhvaja.

g.9211 Worship

mchod pa

མཆོད་པ།

—

Son of the buddha Sūryaprabha.

g.9212 Worship

mchod pa

མཚན་པ།

—

Attendant of the buddha Vararuci.

g.9213 Worship

mchod pa

མཚན་པ།

—

Attendant of the buddha Kṣemottamarāja.

g.9214 Worship

mchod pa

མཚན་པ།

—

Son of the buddha Āryapriya.

g.9215 Worship

mchod pa

མཚན་པ།

—

Son of the buddha Jagadmati.

g.9216 Worship

mchod pa

མཚན་པ།

—

Son of the buddha Priyaṅgama.

g.9217 Worship

mchod pa

མཚན་པ།

—

Birthplace of the buddha Anantarūpa.

g.9218 Worship

mchod pa

མཚན་པ།

—

Birthplace of the buddha Puṣya.

g.9219 Worship and Meditation

mchod cing bsgoms

མཚན་ཅིང་བསྐྱོམས།

—

Birthplace of the buddha Pratibhānagaṇa.

g.9220 Worship and Praise

mchod bsngags

མཚན་བསྐྱུགས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Gambhīramati.

g.9221 Worship and Relinquishment

mchod spangs

མཚན་སྤངས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Supriya.

g.9222 Worship and Veneration

mchod cing bkur

མཚན་ཅིང་བཀྲ།

—

Birthplace of the buddha Yaśodatta.

g.9223 Worship Gift

mchod sbyin

མཚན་སྦྱིན།

—

Father of the buddha Krakucchanda.

g.9224 Worship Mode

'gros mchod

འགྲོས་མཚན།

—

Mother of the buddha Guṇagarbha.

g.9225 Worship of Excellence

mchod legs

མཚན་ལེགས།

—

Attendant of the buddha Dharmesvara.

g.9226 Worship of Infinite Splendor

gzi brjid mtha' yas mchod

གཟི་བརྗིད་མཐའ་ཡས་མཚན།

—

Mother of the buddha Śīlaprabha.

g.9227 Worship of Luminous Qualities

yon tan gsal mchod

ཡོན་ཏན་གསལ་མཚན།

—

Mother of the buddha Vratasthita.

g.9228 Worship of Meditative Accomplishment

goms par mchod

གོམས་པར་མཚན།

—

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་སྒྲུང་བ་མཚན།

—

Foremost in terms of insight among the followers of the buddha Śīlaprabha.

g.9230 Worship of Supreme Gods

lha mchog mchod

ལྷ་མཚན་མཚན།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Balatejoñāna.

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་བཞེ་ཡུལ་འཁོར་མཚན།

—

Son of the buddha Raśmijāla.

g.9233 Worship of the Worthy

dgra bcom mchod

དག་བཅོམ་མཚན།

—

Mother of the buddha Amṛtādhipa.

g.9234 Worship of the Worthy

dgra bcom mchod

དག་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

mtshong bas mchod

མཐོང་བས་མཚོད།

—

Birthplace of the buddha Priyacakṣurvaktra.

g.9240 Worship through Seeing

mtshong 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་མཆོད།

—

Foremost in terms of insight among the followers of the buddha Puṣpa.

g.9243 Worshipped and Venerated

mchod cing bkur

མཆོད་ཅིང་བཀྟར།

—

Birthplace of the buddha Tejasrabha.

g.9244 Worshipped by Beings

skye bos mchod

སྐྱེ་བོས་མཆོད།

—

Foremost in terms of insight among the followers of the buddha Suvrata.

g.9245 Worshipped by Brahmā

tshangs pas mchod

ཆངས་པས་མཆོད།

—

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 Worshipped by Brahmā

tshangs pas mchod

ཆངས་པས་མཆོད།

—

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 Worshipped by Gods

lha yis mchod

ལྷ་ཡིས་མཆོད།

—

Foremost in terms of insight among the followers of the buddha Bhadradata.

g.9248 Worshipped by Gods

lhas mchod

ལྷས་མཆོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Īṃa.

g.9249 Worshipped by Gods

lhas mchod

ལྷས་མཆོད།

—

Son of the buddha Dṛḍhasaṅgha.

g.9250 Worshipped by Gods

lhas mchod ma

ལྷས་མཆོད་མ།

—

Mother of the buddha Gaṇiprabha.

g.9251 Worshipped by Gods

lhas mchod

ལྷས་མཆོད།

—

Father of the buddha Anantatejas.

g.9252 Worshipped by Gods

lhas mchod ma

ལྷས་མཆོད་མ།

—

Mother of the buddha Jñānapriya.

g.9253 Worshipped by Gods

lhas mchod

ལྷས་མཆོད།

—

Foremost in terms of insight among the followers of the buddha Vṛṣabha.

g.9254 Worshipped by Gods

lhas mchod

ལྷས་མཆོད།

—

Attendant of the buddha Ratnaruta.

g.9255 Worshipped by Gods

lhas mchod

ལྷས་མཆོད།

—

Father of the buddha Padma.

g.9256 Worshipped by Gods

lhas mchod

ལྷས་མཆོད།

—

Foremost in terms of insight among the followers of the buddha Adīna.

g.9257 Worshipped by Gods

lhas mchod

ལྷས་མཆོད།

—

Father of the buddha Sthitabuddhirūpa.

g.9258 Worshipped by Gods

lhas mchod

ལྷས་མཆོད།

—

Mother of the buddha Sthitabuddhirūpa.

g.9259 Worshipped by Gods

lha yis mchod

ལྷ་ཡིས་མཆོད།

—

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་སྐྱོད།

—

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་སྐྱོད།

—

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་སྐྱོད།

—

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་སྐྱོད།

—

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་སྐྱོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Surabhigandha.

g.9265 Worshipped by Gods

lha yis mchod

ལྷ་ཡིས་མཆོད།

—

Foremost in terms of insight among the followers of the buddha
Vibhrājacchattra.

g.9266 Worshipped by Gods

lhas mchod

ལྷས་མཆོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Uttama.

g.9267 Worshipped by Gods

lhas mchod pa

ལྷས་མཆོད་པ།

—

Foremost in terms of miraculous abilities among the followers of the buddha
Puṇyaraśmi.

g.9268 Worshipped by Gods

lha yis mchod

ལྷ་ཡིས་མཆོད།

—

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་མཆོད།

—

Birthplace of the buddha Vikrīḍitāvin.

g.9270 Worshipped by Gods

lha yis mchod

ལྷ་ཡིས་མཆོད།

—

Birthplace of the buddha Devarāja.

g.9271 Worshipped by Gods

lhas mchod

ལྷས་མཆོད།

—

Birthplace of the buddha Satyadeva.

g.9272 Worshipped by Gods

lhas mchod

ལྷས་མཆོད།

—

Birthplace of the buddha Vṛṣabha.

g.9273 Worshipped by Humanity

mi yis mchod

མི་ཡིས་མཆོད།

—

Mother of the buddha Vairocana.

g.9274 Worshipped by Nāgas

klus mchod

ལྷས་མཆོད།

—

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་མཆོད།

—

Foremost in terms of insight among the followers of the buddha Āryastuta.

g.9276 Worshipped by the Heavens

lha yul mchod

ལྷ་ཡུལ་མཆོད།

—

Mother of the buddha Priyacandra.

g.9277 Worshipped by the Learned

mkhas pas mchod

མཁས་པས་མཆོད།

—

Birthplace of the buddha Pratibhānarāṣṭra.

g.9278 Worshipped by the Learned

mkhas pas mchod

མཁས་པས་མཆོད།

—

Birthplace of the buddha Śāntagati.

g.9279 Worshipped by the Learned

mkhas pas mchod

མཁས་པས་མཆོད།

—

Birthplace of the buddha Asamabuddhi.

g.9280 Worshipped by the People

skye bo'i mchod

སྐྱེ་བོའི་མཆོད།

—

Foremost in terms of insight among the followers of the buddha Śrī.

g.9281 Worshipped by the Water God

chu lhas mchod

ཆུ་ལྷས་མཆོད།

—

Birthplace of the buddha Rāhudeva.

g.9282 Worshipped by the World

'gro bas mchod

འགྲོ་བས་མཆོད།

—

Foremost in terms of insight among the followers of the buddha Dharmakīrti.

g.9283 Worshipped by the World

'gro bas mchod

འགྲོ་བམ་མཆོད།

—

Foremost in terms of insight among the followers of the buddha Sumedhas.

g.9284 Worshipped by the World

'jig rten mchod

འཇིག་རྟེན་མཆོད།

—

Attendant of the buddha Sūkṣmabuddhi.

g.9285 Worshipped by the World

'jig rten mchod

འཇིག་རྟེན་མཆོད།

—

Attendant of the buddha Dhārmika.

g.9286 Worshipped by the World

'jig rten mchod

འཇིག་རྟེན་མཆོད།

—

Attendant of the buddha Jñānapriya.

g.9287 Worshipped by the World

'jig rten mchod

འཇིག་རྟེན་མཆོད།

—

Foremost in terms of insight among the followers of the buddha Ratnaruta.

g.9288 Worshipped by the World

'jig rten mchod

འཇིག་རྟེན་མཆོད།

—

Foremost in terms of miraculous abilities among the followers of the buddha Vajrasena.

g.9289 Worshipped by the World

'jig rten mchod

འཇིག་རྟེན་མཆོད།

—

Attendant of the buddha Madhuvaktra.

g.9290 Worshipped by the World

'gro bas mchod

འགྲོ་བས་མཆོད།

—

Foremost in terms of insight among the followers of the buddha Kṣema.

g.9291 Worshipped by the World

'gro bas mchog

འགྲོ་བས་མཆོག

—

Foremost in terms of insight among the followers of the buddha Pūjya.

g.9292 Worshipped by the World

'gro bas mchod

འགྲོ་བས་མཆོད།

—

Mother of the buddha Abhaya.

g.9293 Worshipped by the World

'jig rten mchod

འཇིག་རྟེན་མཆོད།

—

Son of the buddha Simhagati.

g.9294 Worshipped by the World

'jig rten mchod

འཇིག་རྟེན་མཆོད།

—

Son of the buddha Vardhana.

g.9295 Worshipped by the World

'jig rten mchod

འཇིག་རྟེན་མཆོད།

—

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་མཆོད།

—

Attendant of the buddha Śrī.

- g.9297 Worshipped in All Lands

yul phyogs kun mchod

ཡུལ་ཕྱོགས་ཀུན་མཆོད།

—

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་མཆོད།

—

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

མཆོད་སྐྱིན་མ།

—

Mother of the buddha Vigatabhaya.

- g.9300 Worthy

dgra bcom

དགྲ་བཙུམས།

—

Attendant of the buddha Pratibhānagaṇa.

- g.9301 Worthy Flower of Precious Splendor

dgra bcom me tog rin chen gzi brjid

དགའ་བཅའ་མེ་ཏོག་རིན་ཆེན་གཟི་བརྟི།

—

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

མཆོད་འོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Sārhavāha.

g.9304 Worthy of Worship

mchod 'os

མཆོད་འོས།

—

Attendant of the buddha Vimala.

g.9305 Worthy of Worship

mchod 'os

མཆོད་འོས།

—

Attendant of the buddha Śāntimati.

g.9306 Worthy of Worship

mchod par 'os

མཆོད་པར་འོས།

—

Foremost in terms of insight among the followers of the buddha Simhahastin.

g.9307 Worthy of Worship

mchod 'os

མཆོད་འོས།

—

Foremost in terms of miraculous abilities among the followers of the buddha Mokṣatejas.

g.9308 Worthy of Worship

mchod 'os

མཆོད་འོས།

—

Foremost in terms of insight among the followers of the buddha Dharmacchattra.

g.9309 Worthy of Worship

mchod par 'os

མཆོད་པར་འོས།

—

Foremost in terms of insight among the followers of the buddha Caraṇabhrāja.

g.9310 Worthy of Worship

mchod par 'os

མཆོད་པར་འོས།

—

Foremost in terms of insight among the followers of the buddha Siṃhamati.

g.9311 Worthy of Worship

dgra bcom 'od

དག་བཙམ་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

མཆོད་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

མཚན་འོས།

—

Father of the buddha Satyadeva.

g.9314 Worthy of Worship

mchod 'os ma

མཚན་འོས་མ།

—

Mother of the buddha Toṣaṇa.

g.9315 Worthy of Worship

mchod pa'i gnas

མཚན་པའི་གནས།

—

Birthplace of the buddha Satyakathin.

g.9316 Worthy One

dgra bcom pa

དག་བཙུང་པ།

—

Father of the buddha Arhatkīrti.

g.9317 worthy one

dgra bcom pa · dgra bcom

དག་བཙུང་པ། · དག་བཙུང་པ།

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་བཙུག་སྤྱོད།

—

Birthplace of the buddha Vratasthita.

g.9319 Worthy Wish

dgra bcom 'dod

དག་བཙུག་འདོད།

—

Attendant of the buddha Praśāntagāmin.

g.9320 Wrathful

drag shul can

དག་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་སྤྱིན་ངོ་རྩོ།

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་སྤྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled

through magic. According to tradition, their homeland is in the north, where they live under the rule of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

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་རྟོག།

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

ཡཤོཏ་ར་

yaśottara

The 205th buddha in the first list, 204th in the second list, and 204th in the third list.

g.9335 Yaśottara

grags mchog

ཡཤོཏ་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

བསམས་བཞིན་སྟེར།

—

Birthplace of the buddha Saṃrddha.

g.9338 yogic discipline

brtul zhugs

བརྟུལ་ཞུགས།

vrata · saṃvara

g.9339 Yogic Discipline

brtul zhugs

བརྟུལ་ཞུགས།

—

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་ལུ་སེང་གེ།

—

A king.