

༄༅། །བཀྲ་ཤིས་བརྒྱན་པ།

The Eight Auspicious Ones

Maṅgalāṣṭaka

Translated into Tibetan by
Surendrabodhi · Bandé Yeshé Dé

འཕགས་པ་བྲག་ཤིས་བརྒྱད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa bkra shis brgyad pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Eight Auspicious Ones”

Āryamaṅgalāṣṭakanāmahāyānasūtra



Toh 278
Degé Kangyur, vol. 68 (mdo sde, ya), folios 52.b–54.b

Translated by Bhikṣuṇī Thubten Damcho and team under the patronage and supervision
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co.

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SUMMARY

s.1 While the Buddha is dwelling in Vaiśālī at Āmrapālī's grove, a Licchavi youth named Superior Skill requests him to reveal those buddhas presently dwelling in fulfillment of their former aspirations, such that venerating them and remembering their names can dispel fear and harm. The Buddha responds by listing the names of eight buddhas and the names of their buddha realms. He instructs Superior Skill to remember these buddhas' names and to contemplate them regularly to develop their good qualities himself and ensure success before beginning any activity. After Superior Skill departs, Śakra, lord of the gods, declares that he has taken up this practice as well. The Buddha exhorts Śakra to proclaim this discourse before engaging in battles with the asuras to ensure his victory, and then enumerates the good qualities of those who proclaim this discourse.

ac.

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ac.1

The sūtra was translated by Bhikṣuṇī Thubten Damcho of Sravasti Abbey.

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

INTRODUCTION

i.

i.1 This sūtra belongs to the genre of Mahāyāna literature that emphasizes the transformative power of remembering and contemplating buddhas' names. In this way it resembles some other short texts found in the same part of the Kangyur such as *The Eight Buddhas (Aṣṭabuddhaka, Toh 271)*,¹ *The Ten Buddhas (Daśabuddhaka, Toh 272)*, and *The Twelve Buddhas (Dvādaśabuddhaka, Toh 273, 511, 853)*.² While these other sūtras appear primarily to elucidate how the practice of remembering and contemplating buddhas' names leads to the accomplishment of spiritual goals in this and future lives up to the attainment of buddhahood, *The Eight Auspicious Ones* emphasizes the practice's worldly benefits.

i.2 The sūtra's main interlocutor, a Licchavi youth named Superior Skill, is primarily concerned about warding off fear as well as physical, verbal, and mental harm he might experience in battle, at a royal palace, or in his dreams. In response to Superior Skill's request to reveal those buddhas who can help dispel such obstacles, the Buddha teaches about eight buddhas residing in buddha realms in the eastern direction whose names embody the qualities of their former aspirations. The Buddha tells Superior Skill that by remembering the names of these buddhas and contemplating them when going to sleep, waking up, and before beginning any activity, he will not only develop these buddhas' good qualities but also experience success in all his endeavors.

i.3 Subsequently, Śakra, lord of the gods, who is also present in the assembly, declares that he too has taken up this practice of contemplating the names of the eight buddhas. The Buddha exhorts Śakra to proclaim this discourse prior to engaging in battles with the asuras so that he will emerge victorious. The Buddha concludes with an explanation that those who proclaim this discourse on the names of these eight buddhas will become known for possessing various good qualities.

- i.4 The names of these eight buddhas continue to be recited by Tibetan Buddhist practitioners today in a prayer popularly known as “The Verses for the Eight Noble Auspicious Ones,”³ composed in 1896 by Jamgön Mipham Gyatso (1846–1912). In his autocommentary to the verses,⁴ Jamgön Mipham Gyatso gives a summary of *The Eight Auspicious Ones*, emphasizing the Buddha’s instructions to remember and recite the names of these eight buddhas and the benefits that accrue from doing so. Contemporary Buddhist teachers from all the Tibetan schools thus encourage students to recite Jamgön Mipham Gyatso’s prayer daily, especially before commencing any new activity. Another prayer for auspiciousness with the same title as this sūtra, found in the tantra section of the Tengyur (*bkra shis brgyad pa*, Toh 3784) and said to have been spoken by Ārya Tārā, appears to be unrelated to this sūtra.
- i.5 No Sanskrit version of this sūtra appears to be extant. It is listed in both the Denkarma⁵ and Phangthangma⁶ catalogs of the Tibetan imperial translations, which shows that the Tibetan translation was completed prior to the compilation and publication of the Denkarma catalog in 812 CE. While the colophon in the Degé Kangyur version attributes the Tibetan translation to Surendrabodhi and Yeshé Dé, the colophon in the Stok Palace (*stog pho brang*) Kangyur version attributes it to Prajñāvarman, Yeshé Dé, and others.⁷
- i.6 This sūtra was translated from Sanskrit into Chinese in 542 CE by Gautama Prajñāruci, a monk from Vārāṇasī, with the title *The Group of Eight Buddhas’ Names* (*Babu foming* 八部佛名, Taishō 429).⁸ In the Taishō edition of the Chinese Tripiṭaka, this sūtra is found together with four translations of the *Aṣṭabuddhakasūtra* (Taishō 427, 428, 430, 431) which is translated as *The Eight Buddhas* (Toh 271) in the Tibetan canon. The earliest Chinese translation of the *Aṣṭabuddhakasūtra* (Taishō 427) dates to 222–29 CE, indicating that the materials presented in these sūtras have their roots in very early Indian Mahāyāna.
- i.7 All the translations of the *Aṣṭabuddhakasūtra* and *Maṅgalāṣṭakasūtra* feature buddha realms located in the east. While the Chinese and Tibetan translations of each sūtra share similar narrative frameworks, their lists of the eight buddhas and their buddha realms differ completely. This is the case even across the four Chinese translations of the *Aṣṭabuddhakasūtra*. There is also no mention of “auspiciousness” in the Chinese translation of the *Maṅgalāṣṭakasūtra*; the title *The Eight Auspicious Ones* (*Bajixiang* 八吉祥, Taishō 430) is instead given to the Chinese translation of the *Aṣṭabuddhakasūtra* by Saṅghabhadra produced between 506–20 CE.
- i.8 This English translation was prepared based on the Tibetan translation in the Degé Kangyur in consultation with the Comparative Edition (*dpe bsdur ma*) and the Stok Palace Kangyur.

The Noble Mahāyāna Sūtra

The Eight Auspicious Ones

1.

The Translation

[F.52.b]

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was dwelling in Vaiśālī at [F.53.a] Āmrāpālī's grove. A Licchavi youth, Superior Skill, went to where the Blessed One was. Upon arriving, he bowed his head at the Blessed One's feet and addressed the Blessed One with these words:

1.2 "There are some blessed, thus-gone, worthy, perfect buddhas presently dwelling in fulfillment of their former aspirations. If I hear about those blessed ones, I will venerate them on the crown of my head. By venerating them on the crown of my head, I will not be threatened or harmed by human or nonhuman beings, Blessed One, and when I speak at a royal palace, whatever I say will not be repudiated or overruled under any circumstance. If I remember their names, I will not even dream bad dreams while sleeping, and if I enter into a battle where swords are drawn, those swords will not strike me, and I will be delivered from it safely. I request the blessed, thus-gone, worthy, perfect Buddha to reveal their names."

1.3 Thus requested, the Blessed One said to the Licchavi youth Superior Skill, "Superior Skill, to the east there is a world system called Famous. The thus-gone, worthy, perfect buddha named Pradīparāja resides there.

1.4 "Superior Skill, to the east there is a world system called Free from Sorrow. The thus-gone, worthy, perfect buddha named Intent on Accomplishing Aims through Steadfast Skill⁹ resides there.

1.5 "Superior Skill, to the east there is a world system called Blissful. The thus-gone, worthy, perfect buddha named Greatly Renowned for Considering All resides there.

1.6 "Superior Skill, to the east [F.53.b] there is a world system called Free from Obstacles. The thus-gone, worthy, perfect buddha named Glorious Ornament of Loving-Kindness resides there.

- 1.7 “Superior Skill, to the east there is a world system called Nihilism Relinquished. The thus-gone, worthy, perfect buddha named Excellent Glory Renowned for Virtue¹⁰ resides there.
- 1.8 “Superior Skill, to the east there is a world system called Variegated. The thus-gone, worthy, perfect buddha named Glory of Being Renowned for Superior Skill That Is Noble like Mount Meru resides there.
- 1.9 “Superior Skill, to the east there is a world system called Blazing Glory. The thus-gone, worthy, perfect buddha named Glory of Being Renowned for Considering Everyone resides there.
- 1.10 “Superior Skill, to the east there is a world system called Joyful Renowned Diamond. The thus-gone, worthy, perfect buddha named Glory of Being Renowned for Superior Skill That Brings Satisfaction resides there.
- 1.11 “Superior Skill, you should remember these blessed buddhas’ names very well, fully comprehend them, and uphold them. Superior Skill, while all blessed buddhas are indeed endowed with inconceivable good qualities, the buddha realms of these thus-gone, worthy, perfect buddhas, Superior Skill, are thoroughly pure and free from the degenerations.
- 1.12 “Superior Skill, when you receive and remember these thus-gone, worthy, perfect buddhas’ names, you will thereby develop their particular good qualities and others, because these names of blessed buddhas embody the qualities of their former aspirations. [F.54.a] You should contemplate these names whenever you lie down at dusk or at night, and you should contemplate them whenever you get up. If you contemplate these names whenever you begin any kind of worldly activity, you should know that such activities will only be for your gain and not for your loss. You should abide by this.”
- 1.13 Having heard this teaching, the Licchavi youth Superior Skill was satisfied and pleased, and he rejoiced. Rejoicing, he felt delighted and happy and proclaimed these thus-gone ones’ names. He scattered eight thousand flowers made of the seven precious substances over the Blessed One and circumambulated him. Remembering this Dharma discourse on the eight auspicious ones proclaiming thus-gone ones’ names, he left the Blessed One’s presence.
- 1.14 Then because Śakra, lord of the gods, had joined that assembly and was present, he paid homage to the Blessed One and said to him, “Blessed One, I too have taken up the practice of this Dharma discourse on the eight auspicious ones proclaiming thus-gone ones’ names.”
- 1.15 The Blessed One replied, “Thus, Kauśika, when you engage in battles between the gods and asuras, you should proclaim this Dharma discourse. If you proclaim it, lord of the gods, you will be victorious.

- 1.16 “Why is that so? Because whoever¹¹ proclaims these thus-gone ones’ names is proclaimed to be blissful and fearless. Because whoever proclaims these names is proclaimed to be not overwhelmed.¹² Because whoever proclaims these thus-gone ones’ names proclaims the names of reality. Because whoever proclaims these thus-gone ones’ names is proclaimed to completely transcend all battles. [F.54.b] Because whoever proclaims these thus-gone ones’ names is proclaimed to be invincible, proclaimed to be peaceful, proclaimed to be free from torment, and proclaimed to be fearless.”
- 1.17 Then, to venerate this Dharma discourse, Śakra, lord of the gods, scattered divine mandāra flowers over the Blessed One, bowed his head to the Blessed One’s feet, and circumambulated him three times. With a joyful mind, a virtuous mind, an unobscured mind, and a mind free from fixation, he bore in mind this Dharma discourse proclaiming thus-gone ones’ names and said, “May I see the Blessed One’s face again in the future!” Then together with the gods of the Heaven of the Thirty-Three, he departed from the Blessed One’s presence.
- 1.18 When the Blessed One had spoken these words, the Licchavi youth Superior Skill, Śakra, lord of the gods, and the world together with its gods, humans, asuras, and gandharvas rejoiced and praised what the Blessed One had said.
- 1.19 *This concludes the noble Mahāyāna sūtra “The Eightfold Auspiciousness.”*

c.

Colophon

c.1 Translated, edited, and finalized by the Indian preceptor Surendrabodhi and the chief editor-translator Bandé Yeshé Dé.¹³

n.

NOTES

- n.1 See Annie Bien, trans., *The Eight Buddhas* (<https://read.84000.co/translation/toh271.html>) (84000: Translating the Words of the Buddha, 2020).
- n.2 See Dharmachakra Translation Committee, trans., *The Twelve Buddhas* (<https://read.84000.co/translation/toh273.html>) (84000: Translating the Words of the Buddha, 2020).
- n.3 *'phags pa bkra shis brgyad pa'i tshigs su bcad pa*. In *mi pham bka' 'bum*. For English translations, see Gyalten Lekden (2020) and Rigpa Translations.
- n.4 *bkra shis brgyad pa'i don bshad pa*. In *mi pham bka' 'bum*. For an English translation, see Gyalten Lekden (2016b).
- n.5 Denkarma, folio 299.b.6–7. See also Yoshimura (1950), p. 137.
- n.6 Phangthangma (2003), p. 18.
- n.7 *bkra shis brgyad pa*. Stok Palace Kangyur vol. 68 (mdo sde, da), folios 21.b–26.a. The Sanskrit title of the Stok Palace Kangyur witness is rendered with the variant reading *Āryāṣṭamaṅgalakanāmahāyānasūtra*.
- n.8 See Lancaster, “K493 (http://www.acmuller.net/descriptive_catalogue/catkor-can.html#k0493),” accessed February 24, 2021.
- n.9 Degé: *rtsal brtan don grub dgongs pa*. The Yongle and Kangxi Kangyur versions read *rtsal bstan don grub dgongs pa* (“Intent on Accomplishing Aims through Powerful Display”). Comparative Edition, p. 152, n. 3.
- n.10 Degé: *dge bar grags pa dpal dam pa*. Other Kangyur versions (Yongle, Lithang, Kangxi, Narthang, Choné) read *dge ba grags pa dpal dam pa* (“Excellent Glorious Renowned Virtue”). Comparative Edition, p. 153, n. 1.

- n.11 This translation follows the Chinese by reading *de bzhin gshegs pa'i mtshan yongs su brjod pa gang yin pa 'di ni* as “whoever proclaims these thus-gone ones’ names” instead of “the proclamation of these thus-gone ones’ names.” The Chinese reads 假使有人讚歎稱諸如來名八部經典 (“if someone proclaims with praise this sūtra on the group of eight thus-gone ones’ names”).
- n.12 In the context of Śakra seeking victory in battle, this translation reads *kun nas ldang ba* as rendering the Sanskrit *pariyutthāna*, for which the Buddhist Hybrid Sanskrit dictionary has, in part, “...rising all about, overwhelming, possession (always by depravities or vices).”
- n.13 The colophon in the Stok Palace Kangyur witness reads *rgya gar gyi mkhan po pra dz+nya wa rma la sogs pa dang / zhu chen gyi lo tsa ba ban d+he ye shes sde la sogs pas bsgyur cing gtan la phab pa'o*. This translates into English as, “Translated and finalized by the Indian preceptor Prajñāvarman and so forth, and the chief editor-translator Bandé Yeshé Dé and so forth.”

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GLOSSARY

· Types of attestation for Sanskrit names and terms ·

AS	<i>Attested in source text</i> This term is attested in the Sanskrit manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other Sanskrit manuscripts of the Kangyur or Tengyur.
AD	<i>Attested in dictionary</i> This term is attested in Tibetan-Sanskrit dictionaries.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where Tibetan-Sanskrit relationship 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 Āmrāpālī's grove

a mra srung ba'i tshal

ཨ་མྲ་སྤུང་བའི་ཚལ།

āmrāpālīvana

A mango grove in Vaiśālī donated to the Buddha by the courtesan Āmrāpālī.

g.2 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.3 Blazing Glory

dpal 'bar ba

དཔལ་འབར་བ།

—

Name of a buddha realm in the east where the buddha Glory of Being Renowned for Considering Everyone resides.

g.4 blessed one

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavān

Definition from the 84000 Glossary of Terms:

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

g.5 Blissful

bde ldan

བདེ་ལྷན།

—

Name of a buddha realm in the east where the buddha Greatly Renowned for Considering All resides.

g.6 degenerations

snyigs ma

སྒྲིགས་མ།

kaṣāya

Refers to the five degenerations: (1) degeneration of lifespan, (2) degeneration of view or thoughts, (3) degeneration of the five afflictions, (4) degenerate sentient beings, (5) degenerate times.

g.7 Excellent Glory Renowned for Virtue

dge bar grags pa dpal dam pa

དགེ་བར་གྲགས་པ་དཔལ་དམ་པ།

—

A buddha who resides in the eastern buddha realm called Nihilism Relinquished.

g.8 Famous

grags ldan

གྲགས་ལྷན།

—

Name of a buddha realm in the east where the buddha Pradīparāja resides.

g.9 Free from Obstacles

bgegs med pa

བགེགས་མེད་པ།

—

Name of a buddha realm in the east where the buddha Glorious Ornament of Loving-Kindness resides.

g.10 Free from Sorrow

skyo ba med pa

སྐྱོ་བ་མེད་པ།

—

Name of a buddha realm in the east where the buddha Intent on Accomplishing Aims through Steadfast Skill resides.

g.11 gandharva

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by 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 the Tibetan translation *dri za*, meaning “scent eater.”

g.12 Glorious Ornament of Loving-Kindness

byams pa'i rgyan gyi dpal

བྱམས་པའི་རྒྱན་གྱི་དཔལ།

—

A buddha who resides in the eastern buddha realm called Free from Obstacles.

g.13 Glory of Being Renowned for Considering Everyone

sems can thams cad la dgongs pa grags pa'i dpal

སེམས་ཅན་ཐམས་ཅད་ལ་དགོངས་པ་གྲགས་པའི་དཔལ།

—

A buddha who resides in the eastern buddha realm called Blazing Glory.

g.14 Glory of Being Renowned for Superior Skill That Brings Satisfaction

yid tshim par mdzad pa rtsal rab grags pa'i dpal

ཡིད་ཚིམ་པར་མཛད་པ་རྩལ་རབ་གྲགས་པའི་དཔལ།

—

A buddha who resides in the eastern buddha realm called Joyful Renowned Diamond.

g.15 Glory of Being Renowned for Superior Skill That Is Noble like Mount Meru

lhun po ltar 'phags pa rtsal rab grags pa'i dpal

ལུན་པོ་ལྟར་འཕགས་པ་རྩལ་རབ་གྲགས་པའི་དཔལ།

—

A buddha who resides in the eastern buddha realm called Variegated.

g.16 god

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), material realm (*rūpadhātu*), and immaterial 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 material and immaterial 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.17 Greatly Renowned for Considering All

kun la dgongs pa rgya cher grags pa can

ཀུན་ལ་དགོངས་པ་རྒྱ་ཚེར་གྲགས་པ་ཅན།

—

A buddha who resides in the eastern buddha realm called Blissful.

g.18 Heaven of the Thirty-Three

sum cu rtsa gsum

སྤྱི་ལོ་ལྔ་པ་གསུམ།

trāyastrimśa

One of the six heavens of the desire realm.

g.19 Intent on Accomplishing Aims through Steadfast Skill

rtsal brtan don grub dgongs pa

ཕྱི་ལོ་བརྟན་དོན་གྲུབ་དགོངས་པ།

—

A buddha who resides in the eastern buddha realm called Free from Sorrow.

g.20 Joyful Renowned Diamond

rdo rje grags pa dga' ba can

དོ་རྗེ་གྲགས་པ་དགའ་བ་ཅན།

—

Name of a buddha realm in the east where the buddha Glory of Being Renowned for Superior Skill That Brings Satisfaction resides.

g.21 Kauśika

kau shi ka

ཀོ་ཤི་ཀ།

kauśika

An epithet of Śakra.

g.22 Licchavi

lits+tsha bI

ལི་ཚྭ་བློ།

licchavi

Name of the tribe who inhabited the republican city-state whose capital was Vaiśālī, where the events of this sūtra take place.

g.23 mandārava

man dA ra ba

མན་དྲ་བ།

mandārava

The coral tree, *Erythrina indica*. One of the five trees of paradise, it has brilliant scarlet flowers.

g.24 Nihilism Relinquished

chad pa spangs pa

ཆད་པ་སྤངས་པ།

—

Name of a buddha realm in the east where the buddha Excellent Glory Renowned for Virtue resides.

g.25 Pradīparāja

sgron ma'i rgyal po

སྤོན་མའི་རྒྱལ་པོ།

pradīparāja

A buddha who resides in the eastern buddha realm called Famous.

g.26 Prajñāvarman

pra dz+nya wa rma

པ་རྩ་ཡ་རྩ།

prajñāvarman

Prajñāvarman was a Bengali paṇḍita resident in Tibet during the late eighth and early ninth centuries. He arrived in Tibet at the invitation of the Tibetan king Trisong Detsen (*khri srong lde btsan*, r. 742–ca. 800 CE) and assisted in the translation of numerous canonical scriptures. He also authored a few philosophical commentaries himself, which were later included in the Tengyur.

g.27 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods. 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 *śatakratu*, 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.28 seven precious substances

rin po che sna bdun

འཛིན་པོ་ཚེ་སྣ་བདུན།

saptaratna

Unlisted in the present text. There are various lists of these seven precious substances, which include gold, different kinds of gems, pearls, etc.

g.29 Superior Skill

rtsal rab

རྩལ་རབ།

—

The Licchavi youth who requests this discourse from the Buddha. His name is translated into Chinese as “Skilled in Action” (善作).

g.30 Surendrabodhi

su ren+d+ra bo d+hi

སུ་རེ་རྒྱ་བོ་རྗེ།

surendrabodhi

An Indian master who went to Tibet during the reign of King Ralpachen (*ral pa can*, r. 815–38 CE) and helped in the translation of forty-three Kangyur texts.

g.31 thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It also often used as a specific epithet of the Buddha Śākyamuni.

g.32 Vaiśālī

yangs pa can

ཡངས་པ་ཅན།

vaiśālī

A great city during the Buddha's time, the capital of the republican city-state inhabited by the Licchavi. It was an important location where a number of Buddhist sūtras are said to have been taught.

g.33 Variegated

sna tshogs ldan

སྐྱེའོག་ས་ལྗན།

—

Name of a buddha realm in the east where the buddha Glory of Being Renowned for Superior Skill That Is Noble like Mount Meru resides.

g.34 world system

'jig rten gyi khams

འཇིག་རྟེན་གྱི་ཁམས།

lokadhātu

Refers to any world or group of worlds that is illumined by one sun and moon, and that has its own Mount Meru, continents, desire, form, and formless realms, etc.

g.35 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

—

Definition from the 84000 Glossary of Terms:

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé's great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.

