

དཀྱིལ་འཁོར་བརྒྱད་ཅེས་བྱ་བའི་ཚོས་ཀྱི་རྣམ་གྲངས།

The Dharma Discourse “The Eight Maṇḍalas”

Maṇḍalāṣṭakasūtra

འཕགས་པ་དཀྱིལ་འཁོར་བརྒྱད་ཅེས་བྱ་བའི་ཚོས་ཀྱི་རྣམ་གྲངས་ཐེག་པ་

ཆེན་པོའི་མདོ།

'phags pa dkyil 'khor brgyad ces bya ba'i chos kyi rnam grangs theg pa
chen po'i mdo

The Noble Mahāyāna Sūtra of the Dharma Discourse “The
Eight Maṇḍalas”

Āryamaṇḍalāṣṭanāmamahāyānasūtra

· Toh 105 ·

Degé Kangyur, vol. 48 (mdo sde, nga), folios 285.b–287.a



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Summary

- s.1 This sūtra recounts the Buddha Śākyamuni's teaching to the bodhisattva Lion King Array on the practice of creating eight maṇḍalas dedicated to prominent bodhisattvas. The Buddha relates how, in a past life, he was a faithless householder named Ugradatta who was taught this practice by a compassionate monk. This monk is later revealed to be the present-day bodhisattva Mañjuśrī. The practice involves creating a square maṇḍala with eight surrounding maṇḍalas for the eight bodhisattvas, which is said to bring together four perfect conditions and create the circumstance for gathering positive retinues around oneself.

Acknowledgements

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Introduction

- i.1 *The Dharma Discourse “The Eight Maṇḍalas,”* presents a teaching by the Buddha Śākyamuni to a bodhisattva called Lion King Array and many others on how to create a central maṇḍala surrounded by eight additional maṇḍalas for the eight great bodhisattvas—namely, Lokeśvara, Maitreya, Ākāśagarbha, Samantabhadra, Guhyakādhipati, Mañjuśrī, Sarvanīvaraṇaviṣkambhin, and Kṣitigarbha.¹ The Buddha declares that his engagement in this practice in the past led to the vast retinue of followers that now surrounds him.
- i.2 As far as we are aware, there is no extant Sanskrit version of this sūtra.² However, the sūtra can be found in the Chinese canon (T. 486). The Chinese text was translated from Sanskrit in the year 663 CE by a master from Central India known by the Chinese name Nati 那提.³ In general, the Chinese version is more elaborate compared to the Tibetan translation and includes additional passages, but most sections are essentially the same in meaning. The Chinese translation also includes a preface by the Vinaya master Daoxuan 道宣 (596–667) that recounts some of the history regarding Nati’s translation.
- i.3 According to the Tibetan colophon of the Degé edition, the Tibetan scholar Bande Yeshé Dé and the Indian scholar Jinamitra created the first Tibetan translation of this sūtra, which dates the Tibetan translation to the late eighth or early ninth century.⁴ The sūtra is included in the general sūtra section in most versions of the Tibetan Kangyur, including editions belonging to the Tshalpa (*tshal pa*), Thempangma (*them spangs ma*), and mixed groups. In terms of the Tibetan imperial period catalogs, we find mention of the sūtra in the Phangthangma but not in the Denkarma.⁵ Later, in the fourteenth century, we also find the text listed by Butön in his catalog.⁶

- i.4 Because the original Sanskrit version has not come to light, it is not possible to know what the sūtra’s original title might have been. The Sanskrit title that is included in several of the Tibetan translations has been described by Peter Skilling as a reconstruction made by the Kanjur editors.⁷ Additionally, the Chinese sūtra has a different title altogether: the *Shizizhuangyanwang pusa qingwen jing* 師子莊嚴王菩薩請問經, which means *The Sūtra Requested by Bodhisattva Lion Ornament King*.⁸
- i.5 Some minor differences are found between the colophons of the different Tibetan versions, where several Kangyur editions leave out mention of Jinamitra as one of the translators, and several versions add a concluding benediction that includes the dependent origination dhāraṇī at the end.⁹
- i.6 Two other sūtras in the Kangyur share an almost identical title with Toh 105: Toh 277 and Toh 644/822.¹⁰ In spite of this similarity, in Toh 277 the eight maṇḍalas in the title refer to eight buddha realms in the eastern direction. The sūtra lists the names of these realms and their respective buddhas, and describes the benefits obtained by memorizing them. Thus, there is no direct connection between Toh 105 and Toh 277. In contrast, Toh 644/882 is thematically related to Toh 105 as it provides the essence mantras of the Buddha in the maṇḍala’s center and each of the eight great bodhisattvas encircling him.
- i.7 The sūtra’s main topic—the worship of the eight bodhisattvas—has been of a signal importance in multiple regions throughout Buddhist history. Phyllis Granhoff assumes that the worship of the eight bodhisattvas probably has its origin in the initial stage of Mahāyāna literature in India. Granhoff suggests that the cult of the eight bodhisattvas was adopted across a wide swath of Asia due to the grouping’s “directional and astrological symbolism” combined with its “ready adaptation to local forms of worship.”¹¹

- i.8 Tanaka observes that bodhisattvas like Vajrapāṇi, Ākāśagarbha, and Kṣitigarbha do not occur in the early Mahāyāna scriptures¹² and identifies Nati's Chinese translation (T. 486), corresponding to the sūtra translated here (Toh 105), as the oldest Buddhist text to mention the eight great bodhisattvas. Because the Chinese sūtra was translated by Nati in 663 CE, Tanaka concludes that this set of eight bodhisattvas must have been established in India by at least that date.¹³ However, Tanaka is probably being conservative, and it is likely that the eight bodhisattvas were known for sometime before that date.¹⁴
- i.9 According to Peter Skilling, *The Dharma Discourse "The Eight Maṇḍalas"* (Toh 105) and *The Eight Maṇḍalas* (Toh 644/882), can be seen as "evidence for a cult that¹⁵ is widely represented in various media."¹⁶ Representations¹⁷ of the eight bodhisattvas made of various materials and in different sizes have been identified, with the central figure varying. For example, in India, in the caves at Ellora and Ajanta, they were carved in stone; at Nalanda and Bodh Gaya, they were lined up on slabs or lintels; in Bihar, they were found in the form of an ivory shrine, and so forth. In Tibet, large statues of the eight bodhisattvas surrounded altars to the Buddha and they also appeared in paintings and stone carvings. In China, they are found on a silk painting from Dunhuang and on a bronze stūpa originally from Nalanda. In Japan, the Buddha surrounded by the eight bodhisattvas, was illustrated in the maṇḍala of the Shingon School. Other countries where representations of the eight great bodhisattvas appear include Thailand, Nepal, Bangladesh, Indonesia, and Malaysia.

- i.10 The prominence of the eight bodhisattvas is also indicated by their role as important members of various larger maṇḍalas. According to Tanaka, they “appear in many maṇḍalas, such as the Sonshō mandara (Amoghavajra tradition), the Amitābha-maṇḍala of Sino-Japanese Buddhism, the Akṣobhyavajra-maṇḍala of the Ārya school of the *Guhyasamājatantra*, and the maṇḍala of forty-two peaceful deities of the Nyingma school of Tibetan Buddhism, and they play an important role in each maṇḍala.”¹⁸ The eight bodhisattvas also appear several times in the Kangyur and Tengyur, both as a set and individually. Although there is no worship of bodhisattvas found within the Theravāda tradition, the concept of the eight bodhisattvas did enter the Theravāda Pirit tradition in Sri Lanka, as is shown by their mention in the Sarvārakṣaka mantra.¹⁹ Over time, the role of the eight great bodhisattvas seems to have evolved from being objects of worship and sources of protection to also functioning as objects of meditation.²⁰ Some of the individual characteristics that distinguish the eight bodhisattvas, such as body color, ornaments, or items in their hands, are mentioned in one of the Chinese translations of *The Eight Maṇḍalas* (Toh 644/882, T. 1167/1168).
- i.11 The translation presented here is based primarily on the Degé edition of the Kangyur, in consultation with the Comparative Edition (*dpe bsdur ma*), the Stok Palace edition, and the Chinese version. Variations in the Tibetan text are only minor; alternative spellings are noted where relevant. Noteworthy differences in the Chinese version are listed in the endnotes.

The Translation

The Noble Mahāyāna Sūtra of The Dharma Discourse “The Eight Maṇḍalas”

- 1.2 Thus did I hear at one time. The Blessed One was residing in Śrāvastī at Prince Jeta’s Grove, Anāthapiṇḍada’s Park, along with a large monastic assembly and a great saṅgha of bodhisattvas.²¹ Surrounded and venerated by multitudes of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and non-humans, the Blessed One taught the Dharma.
- 1.3 At that time, seated within the retinue was a bodhisattva called Lion King Array.²² Looking at the great circle of followers, he marveled. He rose from his seat, draped his upper robe over his shoulder, and placed his right knee on the ground. Then, with his palms joined together he bowed to the Blessed One and asked the Blessed One, “Blessed One, among the many quintillion manifestations of buddhas who have come before, never has there been a circle of followers like that of the Blessed One. I beseech you to respond with a teaching that explains this, O Blessed One. Hearing your response, other bodhisattvas will be inspired as well.”
- 1.4 Then, to uplift the entire assembly, the Blessed One said this to the bodhisattva Lion King Array, “Listen, son of noble family. In response to your request, I shall teach the Dharma discourse called *The Eight Maṇḍalas*, on which I, when I was an ordinary being, relied and meditated, and which I practiced many times.

- 1.5 “Son of noble family, in a time gone by, there was a past thus-gone, worthy, perfect and complete buddha known as Acintyaprabhāsa. He was alive and well, and taught the Dharma. At that time, there was a householder called Ugradatta,²³ who had no faith at all, was burdened with the five displeasing qualities,²⁴ and had turned his back on the Dharma-Vinaya. Out of loving compassion for that householder, a monk named Vijayasambhava²⁵ consistently and repeatedly visited his home.
- 1.6 “At some point, over time,²⁶ the householder grew fond of the monk, and one day the householder asked him about the results of wholesome deeds. Then, for the benefit of many beings and for the happiness of many beings, out of loving compassion for the world, and to achieve the welfare, benefit, and happiness of a great many divine and human beings, the monk taught the householder the Dharma discourse called *The Eight Maṇḍalas*:
- 1.7 “ ‘Householder, you may wonder what the Dharma discourse called *The Eight Maṇḍalas* is. It is what grants all happiness. By it, you obtain four perfect conditions: (1) You will gain a perfect following so that, wherever you are born, you will not be apart from righteous beings. (2) Having gained a large following,²⁷ you will gain a perfect body and have an attractive appearance. (3) You will gain perfect provisions and obtain provisions without having to seek them. (4) You will gain a perfect body, firm and steadfast, that cannot be obstructed even by mountains or walls.’²⁸
- 1.8 “Pleased and delighted, the householder rejoiced and, bowing at the feet of the monk, he requested of him, ‘Please teach the noble eight maṇḍalas, so that they clearly appear to me.’ Understanding the householder’s wish, the monk Vijayasambhava taught him, saying ‘Listen, son of noble family, I will now teach you.
- 1.9 ‘Thus, with a mixture with fresh cow dung,²⁹ Create a perfectly square maṇḍala.

- 1.10 Then, together with all beings, Dedicate this, To every buddha of the past, The future, and the present, As well as to every bodhisattva, hearer, And solitary awakener.
- 1.11 Next, around the periphery of the maṇḍala, Create maṇḍalas for the retinue:³⁰
- 1.12 For Lokeśvara and Maitreya; The pre-eminent sage, Ākāśagarbha; Samantabhadra, the wise one; Guhyakādhipati;³¹ The Youthful Mañjuśrī; Sarvanīvaraṇaviṣkambhin; And likewise Kṣitigarbha— Make eight maṇḍalas for them.
- 1.13 ‘Householder, this is the Dharma discourse called *The Eight Maṇḍalas*, which I heard directly from the blessed, thus-gone Acintyaprabhāsa. Householder, please continue to listen!³²
- 1.14 ‘Those who wish to have retinues That share similar fortunes Should draw³³ the eight maṇḍalas. Those who wish to be Śakra himself Or the ruler of the Brahmā World, Those who wish to rule a kingdom of gods and humans, And those who wish for intelligence, or an attractive appearance, Should always create the supreme eight maṇḍalas.’³⁴
- 1.15 “Lion King Array, what do you think about this? If you think that the monk named Vijayasambhava at that time was someone else, you should not have such a view because it was Youthful Mañjuśrī who in that life, at that time, was the monk Vijayasambhava. Lion King Array, if you are doubtful or uncertain that the householder named Ugradatta was in that life, at that time, someone else, you should not have such a view because it was I who was in that life, at that time, the householder Ugradatta. For a hundred sextillion³⁵ lifetimes, until I had mastered the six transcendent perfections and attained buddhahood, I relied on this Dharma, meditated on it, and practiced it many times. Son of noble family, that is the cause and that is the condition for the circle of my retinue to be arrayed as it is.”³⁶

- 1.16 After the Blessed One had spoken these words, the bodhisattva Lion King Array, the monks, the bodhisattvas, the entire following, and the world with its gods, humans, asuras, and gandharvas rejoiced and praised what the Blessed One had proclaimed.
- 1.17 This concludes “*The Noble Mahāyāna Sūtra of the Dharma Discourse ‘The Eight Maṇḍalas.’*”

Colophon

- c.1 This sūtra was translated, edited, and then finalized by the Indian scholar Jinamitra,³⁷ and the principal editor-translator Bandé Yeshé Dé, along with others.

Abbreviations

C Choné Kangyur

D Degé Kangyur

DK Denkarma (*dkar chag ldan dkar ma/ lhan dkar ma* (Toh 4364)

H Lhasa (Zhol) Kangyur

J Lithang Kangyur

N Narthang Kangyur

PT Phangthangma (*dkar chag ’phang thang ma*)

Q Peking Kangyur 1737 (Qianlong)

S Stok Palace MS Kangyur

U Urga Kangyur

Y Peking Yongle Kangyur

Notes

1. In Toh 105 there is no explanation of how the eight bodhisattvas are arranged, but in the thematically related sūtra Toh 644/882 (discussed below), they form a ring around the Buddha positioned in the center. The eight bodhisattvas are also referred to as the “the eight great close sons” in Tibetan (*nye ba'i sras chen brgyad*, Skt. *aṣṭamahopaputra*). This list of eight bodhisattvas is the most popular set of seven such lists known in India. See Tanaka 2018, ch. 1.7, citing Yoritomi. In this sūtra, the name Guhyakādhipati (*gsang ba pa yi bdag po*, Lord of Guhyakas) is used for the bodhisattva who is better known to English readers as Vajrapāṇi.
2. See Skilling 2011, p. 376.
3. Nati is reportedly a short form of his full name, transcribed as Buruniaofaye 布如烏伐耶 and translated into Chinese as Fusheng 福生 “Arising of Fortune.” Lin Li-kouang has reconstructed his name as Puṇyodaya and explores what is known about his activities in China between 655 and 664 (1935).
4. Skilling dates the translation around the year 800 (2011, p. 376), and Lin Li-Kouang assigns it to the first half of the ninth century (1935, p. 91).
5. This catalog is dated to the early ninth century. The Phangthangma Catalog (*dkar chag 'phang thang ma*) lists the sūtra with the title: *dkyil 'khor brgyad ces bya ba'i chos kyi rnam grangs*, in sixty śloka, under the category “minor sūtras shorter than a bampo” (*mdo sde phra mo bam por mi ldang ba'i tshar*, 2003, p. 17, no. 211). Both imperial catalogs also list a slightly longer text, in seventy śloka, with a similar title (*dkyil 'khor brgyad pa*, DK 223, and *dkyil 'khor brgyad pa'i mdo sde*, PT 205). Hermann-Pfandt (2008, p. 118) believes the seventy śloka text refers to a different sūtra (Toh 277). In modern editions of the canon, however, Toh 277 is twice as long as Toh 105, whereas the two texts recorded in the earlier catalogs are more similar in length. Because the sixty and seventy śloka texts are both listed in the Phangthangma Catalog in the same category, it seems most likely that we have two different texts with similar titles. However, it is also possible that they refer to two versions of Toh 105 in slightly different lengths.
6. *dkyil 'khor brgyad ces bya ba'i chos kyi rnam grangs*, in sixty śloka, translated by Yeshé Dé (Nishioka 1980, pp. 71 and 89, no. 188).
7. See Skilling 2011, p. 380f, note no. 9. Skilling suggests that the Sanskrit title be reconstructed as **Āryamaṇḍalāṣṭadharmaparyāyanāmamahāyānasūtra*, which matches the title given in the Lhasa Kangyur (H108). The Tōhoku catalog gives a slightly different title: *Āryamaṇḍalāṣṭakanāmamahāyānasūtra* (Toh 105). C, J, N, Q, and Y do not mention a Sanskrit title at all.
8. See Lin Li-Kouang 1935, p. 91.
9. C, J, N, and Q do not mention Jinamitra while C, J, and Q append (with minor variations): *bkra shis par gyur cig// ye dharmā he tu pra bha bA he tun te ShAn ta thA ga to hya ba dat/ te SAanytsa yo ni ro dha e vam bhA dI ma hA shra ma NaH// manga lam*.
10. Toh 277 and Toh 644/822 share the same Tibetan title *'phags pa dkyil 'khor brgyad pa zhes bya ba'i theg pa chen po'i mdo* (*The Noble Mahāyāna Sūtra “The Eight Maṇḍalas”*).

11. See Granhoff 1968–69, pp. 93–94.
12. See Tanaka 2018, ch. 1.7.
13. See Tanaka 2018, ch. 1.7 and 1.11.
14. Robert Buswell and Donald Lopez assert that “the grouping [of the eight great bodhisattvas] is known from as early as the third century CE, with the Chinese translation of the *Ba jixiang shen jing* (‘Eight Auspicious Spirits Scripture’)” (Buswell and Lopez 2013: “mahā-upaputra”). This presumably refers to the *Ba jixiang shen Zhou jing* 八吉祥神咒經 (T. 427), which is attributed to the third-century translator Zhi Qian 支謙. Unfortunately, the sūtra in question discusses eight buddhas and does not contain the names of the eight bodhisattvas.
15. See Brauen 2009, p.15.
16. See Skilling 2011, p. 376.
17. See Skilling 2011, p. 376ff., Pratapaditya Pal 1972/1973, p. 71, and Wang 2018, p. 51ff. The main Buddha is usually either Śākyamuni, Vairocana, or Amitābha (see Wang 2018, p. 18).
18. See Tanaka 2018, ch. 1.11.
19. See Chandawimala 2009, p. 9.
20. See Granhoff 1968–1969, p. 94.
21. The setting in the Chinese sūtra is different: Buddha is residing at Vulture Peak in Rājagṛha with 1,250 monks, 500 bodhisattva-mahāsattvas, and a similar list of other beings (b14–17).
22. Both the Tibetan (*seng ge'i rgyal po bkod pa*) and Chinese (*Shizi zhuangyan wang* 師子莊嚴王, Lion Ornament King) translations reflect the same underlying Sanskrit elements— *siṃha* (lion), *rājan* (king), and *vyūha* (splendid arrangement)—though in a slightly different order.
23. The Tibetan reads *drag shul can gyis byin pa*. Lin Li-Koung (1935: 93) suggests “*Uttaradāna*” in Sanskrit and “*Bla ma byin pa*” in Tibetan, both corresponding to the Chinese: *Shangshi* 上施 (697c04). It is possible that the Chinese reflects *Agradatta*, perhaps a corruption of *Ugradatta*.
24. This may refer to the five sense perceptions of sight, sound, smell, taste, and touch. See *Pañca-viṃśatisāhasrikāprajñāpāramitā*, Toh 9, vol. 28, 86a7, and *Ratnakāraṇḍasūtra*, Toh 117, vol. 51, 288b5. In the Chinese version there is no similar expression, and the householder is just described as somebody “who was conceited and did not believe in the true Dharma and who did not have a mind of refuge or reverence towards the Buddha.” 時有長者名曰上施。自恃豪富不信正法。而於佛所無歸敬心。(697c04–05).
25. The Chinese gives a phonetic transcription that is a good match for the Sanskrit (Pisheyesanpopo 毘闍耶三幡婆, 697c06).
26. Instead of “due to the power of time” (*dus kyi mthus*), the version of the Stok Palace Kangyur gives “buddha” (*sangs rgyas kyi mthus*), which would be the common expression in the sūtras: “by the Buddha’s power.” Here, “time” also works since the householder was getting used to the monk. In comparison, the Chinese only mentions that the monk “went to his home,” not that it happened on a regular basis. Therefore, at this point it just says “then” (*ershi* 爾時, 697c08), without mentioning either the Buddha’s power or the passage of time.

27. Y, J, Q, N, C, and H read *mang po dang* or “and” where D reads *mang pos* or “by a large following.” It is possible to read both in a gerundial sense, as found here.
28. In the Chinese these four abundances differ in their order and to some degree in their meaning: “If there are sentient beings who hear this Dharma teaching and can practice it, they will obtain four supreme results wherever they are born: (1) They will be born in the same place as kalyāṇamitras and all great bodhisattvas, and will have a great retinue and abundant wealth. (2) With a large retinue, they will have unimpeded independence. (3) They will have a body replete with marks and not have illness. (4) They will acquire whatever implements they need automatically just by thinking of them; even if crushed by a mountain, their body will have no pain, and they will be able to know the thoughts in the minds of sentient beings. With compassion and love, they will protect and save.” 若有衆生聞此法門能修行者，在所生處獲四勝報。一者與善知識諸大菩薩同處受生，有大眷屬資財豐足。二者眷屬既多，自在無礙。三者身相圓備，無有疾病。四者衆具自然隨念而至，縱被山壓身無痛苦，能知衆生心之所念，慈悲憐愍將護拯濟 (697c14–c19).
29. According to Y this line reads: “Thus with a mixture of earth and cow dung,” (*des na lci ba sar bsred pa'i*).
30. The instructions are somewhat different in the Chinese: “The monk told him, ‘If you want to know this supreme Dharma, first establish this wish: “I want to make offerings to the buddhas and great bodhisattvas of the three times and all the hearers and solitary awakeners.” When you have said that, in the location of the altar, make a square platform called a maṇḍala—big or small depending on the circumstance. The smallest is four-finger joints square (four inches) or one hand span. Use various incense and other things or make it on the ground. Inside the square, arrange eight round altars in order to make offerings to the eight bodhisattvas. Who are the eight? Avalokiteśvara Bodhisattva, Maitreya Bodhisattva, Ākāśagarbha Bodhisattva, Samantabhadra Bodhisattva, Vajrapāṇi Bodhisattva (lit., Lord of the Vajra-holders), Mañjuśrī bodhisattva, Sarvanīvaraṇaṣṅkambhīn bodhisattva, and Kṣitigarbha bodhisattva.’” 比丘告曰，“汝欲知此最勝法者，先發是願：‘我欲供養三世諸佛、大菩薩、衆聲聞、緣覺。’作是語已，道場之處當作方壇。名曼荼羅。廣狹隨時。其最小者縱廣四指，或一揲手。用種種香及以餘物。或地上作。方院之內列八圓場，爲欲供養八菩薩故。何等爲八？觀世音菩薩、彌勒菩薩、虛空藏菩薩、普賢菩薩、執金剛主菩薩、文殊師利菩薩、止諸障菩薩、地藏菩薩。” (697c22–698a01).
31. This name for Vajrapāṇi literally means “lord of *guh yakas*” and comes about because he is considered to be a *yakṣa* in charge of a class of *yakṣa* called *guh yakas* (“secret ones”). This name is closely related to another name for Vajrapāṇi, *Guhyapati* (“lord of secrets”).
32. In the Chinese, the Buddha elaborates on the importance of the practice and its benefits, adding a lengthy passage not found in the Tibetan: “You should practice and study it and disseminate it widely. Use these good roots [of virtue] to dedicate it for complete, perfect awakening. Householder, you should know, if there is someone who practices these eight Dharmas, it constitutes an offering to all the buddhas and great bodhisattvas of the three times and all the solitary awakeners and hearers. That person [who practices it] will be constantly protected by all gods. If the kings of all nations could practice and study this themselves or make others do it, it would make all evils in those kingdoms cease. All sons and daughters of good family who are able to practice and study these eight Dharma methods, will not, after their lives come to an end, fall into evil destinations or be born in borderlands or [with] wrong views or [in lands with] unwholesome customs or in impoverished families.” 應當修、學、廣令流布。用此善根迴向阿耨多羅三藐三菩提。長者當知，若有修行此八法者，則爲供養三世諸佛、大菩

薩、衆緣覺、聲聞。斯人常爲諸天擁護。若諸國王能自修學，若使人作，使王國內諸惡皆滅。諸善男子及善女人有能修學八法門者，命終之後不墮惡趣、邊地、邪見、不善律儀、貧窮家生。(see 698a03–a09).

33. The Stok Palace Kangyur gives “make” (*bya*) instead of “draw” (*bri*), which better fits the instruction to form the maṇḍala out of cow dung.
34. Again these eight lines are described in much more detail in the Chinese: “Therefore, you should know that those who want to gain the unsurpassed result right now or in the future should study the eight different Dharma methods as given above in hopes of obtaining rebirth in a well-formed body, wise and intelligent. Someone who wants to take high rebirth in the realm of the four god kings should also practice and study the eight maṇḍalas. Similarly, all those who want to be born in the heaven of the Thirty-three, in the heaven of the Yamas, in Tuṣita heaven, in the heaven of the Nirmāṇaratis, or in the heaven of the Paranirmitavaśavartins, up until the realms where Indra, Brahma, Māra, or *cakravartin* kings are born, should practice and study the eight Dharma methods as above. All those who want to gain rebirth among the gods or humans in great noble families, with a retinue, success, riches, prosperity, peace and happiness of body and mind, fame and reputation, as one whose commands will not be disobeyed, as one honored and supreme among all assemblies, should practice and study these eight Dharma methods as above. All those who want to accomplish the fruit of stream-enterers, the fruit of once-returners, the fruit of non-returners, the fruit of arhatship, the solitary awakener path, the entrance to the bodhisattva stages, up until *anuttarasamyaksambodhi* should practice and study the Dharma teachings of eight maṇḍala offerings.” 是故當知：欲得現在未來勝上報者，當學如上八種法門，欲得受身端正聰明利智。若欲上生四天王處，亦應修學八曼荼羅。如是欲生三十三天、夜摩天、兜率陀天、化樂天、他化自在天、乃至帝釋、梵王、魔王、轉輪聖王所生處者，皆當修學如上八法。欲得天上、人中大姓家生、眷屬、成就、財寶、盈溢、身心安樂、名稱遠聞、所出教命無不信受、於諸衆中最尊最勝，皆應修學如上八法。若欲修成須陀洹果、斯陀含果、阿那含果、阿羅漢果、辟支佛道、入菩薩位、乃至阿耨多羅三藐三菩提，皆當修學八曼荼羅供養法門。(see 698a09–a21).
35. “One hundred sextillion” (*bye ba khrag khrig ’bum*), or ten to the twenty-third power, symbolizes an extremely large number. In the Chinese the Buddha speaks of “three incalculable kalpas” (*asengqi jie* 阿僧祇劫, Skt. *asamkhyeya kalpa*, 698a28).
36. In the Chinese, here follows an additional section which brings together this offering ritual with the practice of the six *pāramitās* and thereby gives more details on how to perform it: “Therefore, for sentient beings who have heard teachings on the eight types of Dharma methods as given above, it is inappropriate not to study them. Whether with flowers, incense, bright lamps, whether with drink and food, banners and canopies, garments, music, praise, prostrations, aspirations, or confession, in accord with one’s abilities, all [of these methods] amass merit. Some, when practicing the six *pāramitās*, create the altar with various scented waters, or with scented mud. Whether with water or with earth, making the square and round platforms is called *dānapāramita*. When performing offerings, not vexing sentient beings with the actions of one’s body, speech, and mind is called *śīlapāramita*. When performing offerings, if an insect comes and enters the maṇḍala and is shooed away but comes back, at that time being patient is called *kṣāntipāramitā*. When one is performing offerings, maintaining a continuity of wholesome thoughts is called *vīryapāramitā*. Not allowing the mind to scatter and making offerings with one-pointed focus is called *dhyānapāramitā*. When performing [the ritual] actions, ensuring that the square platform and round maṇḍalas are not irregular [i.e., slanted or asymmetrical], are clearly discernable, and are dispersed and established at the appropriate times is called *prajñāpāramitā*. Son of good family, thus a single Dharma method, in accordance with one’s mental manifestations, can encompass the six *pāramitās*. [Thus,] one should

extensively explain [this] to instruct and convert sentient beings, in order to [bring them] great benefit up until becoming Buddhas.” 是故衆生聞說 如上八種法門無宜不學。若以華、香、燈明，若以飲食、幡蓋、衣服、音樂、讚歎、禮拜、發願、懺悔，隨其力能，皆蒙福祐。或行六波羅蜜時，修立道場以諸香水，若香塗地。若水，若土作方圓壇，斯即名為檀波羅蜜。修供養時，身口意業不惱衆生，斯即名為尸波羅蜜。修供養時，若有蟲螻來入道場，驅去還來，爾時安忍，斯即名為羸提波羅蜜。修供養時，善心相續，斯即名為毘梨耶波羅蜜。心不散亂，一心供養，斯即名為禪波羅蜜。作業之時，方壇圓場無有偏斜，善能通曉廢立機候，斯即名為般若波羅蜜。善男子，如是一法隨心變現，即能具足六波羅蜜。應當廣說教化衆生，為大利益乃至成佛。(698b01–b15).

37. Since the Stok Palace Kangyur adds “and others” (*la sogs*), there were probably more translators involved. Y, J, Q, N, and C do not even mention Jinamitra in the colophon.

Glossary

Acintyaprabhāsa

snang ba bsam gyis mi khyab pa

acintyaprabhāsa

A past buddha. The meaning of the name is “Inconceivable Radiance.”

Anāthapiṇḍada’s Park

mgon med zas sbyin gyi kun dga’ ra ba

anāthapiṇḍadārāma

Also called “Prince Jeta’s Grove.” Anāthapiṇḍada, a generous donor to Buddha Śakyāmuni, bought this park at the outskirts of Śrāvastī from Prince Jeta and donated it to his teacher and the community. It was the site for one of the first Buddhist monasteries. Buddha Śakyāmuni is said to have spent about twenty five rains retreats there and, therefore, taught many sūtras at this place.

arhat

dgra bcom pa

arhat

asura

lha ma yin

asura

Bandé Yeshé Dé

ban de ye shes sde

jñānasena

One of the chief editors of the Tibetan imperial translation project and also a master translator who translated hundreds of works of the Kangyur and Tengyur. Notably, he was also one of the compilers of the Mahāvvyutpatti (fl. mid-eighth to early ninth century).

Blessed One*bcom ldan 'das**bhagavān***bodhisattva***byang chub sems dpa'**bodhisattva***Dharma discourse***chos kyi rnam grangs**dharmaparyāya*

A common way to refer to a discrete teaching given by the Buddha and so, in this usage, nearly synonymous with sūtra or 'discourse.'

Dharma-Vinaya*chos 'dul ba**dharmavinaya*

An early term used to denote the Buddha's teaching. "Dharma" refers to the sūtras and "Vinaya" to monastic discipline.

gandharva*dri za**gandharva***garuḍa***nam mkha' lding**garuḍa***God***lha**deva*

Guhyakādhipati

gsang ba pa yi bdag po

guhyakādhipati

One of the eight great bodhisattvas and the personification of the Buddha's power. Another name for the bodhisattva Vajrapāṇi (Tib. phyag na rdo rje). The Chinese name means "Lord of the Vajra-holders" (or maybe "Lord Vajrapani"). This designation would seem to make yakṣa/guhyakas "vajra-holders," which would support the identification of Guhyakādhipati as Vajrapāṇi.

Hearer

nyan thos

śrāvaka

Jinamitra

dzi na mi tra

jinamitra

An Indian translator, active in Tibet, who was one of the compilers of the Mahāvvyutpatti and one of around fifteen Indian scholars, who assisted Bandé Yeshé Dé (mid-eighth to mid-ninth century).

Kinnara

mi 'am ci

kinnara

Kṣitigarbha

sa yi snying po

kṣitigarbha

One of the eight great bodhisattvas and the personification of the Buddha's merit.

Lion King Array

seng ge'i rgyal po bkod pa

A bodhisattva in the retinue of the Buddha Śakyāmuni.

Lokeśvara

'jig rten dbang

lokeśvara

One of the eight great bodhisattvas and the personification of the Buddha's compassion.

mahoraga

lto 'phye chen po

mahoraga

Maitreya

byams pa

maitreya

One of the eight great bodhisattvas and the personification of the Buddha's activity. The future buddha who will follow Buddha Śakyāmuni.

monk

dge slong

bhikṣu

nāga

klu

nāga

perfect and complete buddha

yang dag par rdzogs pa'i sangs rgyas

samyaksaṃbuddha

An epithet of buddhas, as distinguished from arhats, solitary buddhas, and other beings of lesser realization.

Prince Jeta's Grove

rgyal bu rgyal byed kyi tshal
jetavana

See “Anāthapiṇḍada’s Park.”

Samantabhadra

kun tu bzang po

One of the eight great bodhisattvas and the personification of the Buddha’s aspirations.

Sarvanīvaraṇaviṣkambhin

sgrib pa thams cad rnam sel
sarvanīvaraṇaviṣkambhin

One of the eight great bodhisattvas and the personification of the Buddha’s qualities.

six transcendent perfections

pha rol tu phyin pa drug
ṣaṭpāramitā

The practices of the bodhisattva path: generosity, disciplined conduct, patience, diligence, meditative absorption, and wisdom.

solitary awakener

rang sangs rgyas
pratyekabuddha

son of noble family

rigs kyi bu
kulaputra

A teacher’s affectionate term of address to male disciples on the bodhisattva path.

thus-gone one

de bzhin gshegs pa
tathāgata

Ugradatta

drag shul can gyis byin pa
ugradatta

A householder at the time of Buddha Acintyaprabhāsa and a former manifestation of Buddha Śakyāmuni.

Vijayasambhava

rnam par rgyal ba 'byung ba
vijaysambhava

A monk at the time of Buddha Acintyaprabhāsa and a manifestation of Youthful Mañjuśrī.

yakṣa

gnod sbyin
yakṣa

Youthful Mañjuśrī

'jam dpal gzhon nur gyur pa
mañjuśrīkumārabhūta

One of the eight great bodhisattvas and the personification of the Buddha's wisdom. The Chinese doesn't reflect the "youthful" epithet (kumārabhūta), only "Mañjuśrī."

Ākāśagarbha

nam mkha'
nam mkha'i snying po
ākāśagarbha

One of the eight great bodhisattvas and the personification of the Buddha's blessings.

Śakra

brgya byin

śakra

One of the principal gods of Hinduism, king of the gods.”

Śrāvastī

mnyan yod

śrāvastī

This city in northern India was the capital of the ancient kingdom called Kosala. It is the place where the Buddha gave many teachings, spent most of his rain retreats, and defeated the six heretical teachers through fifteen miracles, celebrated on the holiday of the Great Miracles.

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