སེང་གེའི་སྒྲ་བསྒྲགས་པ།

Proclaiming the Lion’s Roar

Siṃhanādika

འཕགས་པ་སེང་གེའི་སྒྲ་བསྒྲགས་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

’phags pa seng ge’i sgra bsgrags pa zhes bya ba theg pa chen po’i mdo

The Noble Mahāyāna Sūtra “Proclaiming the Lion’s Roar”

Āryasiṃhanādikanāmamahāyānasūtra

· Toh 209 ·

Degé Kangyur, vol. 62 (mdo sde, tsha), folios 111.b–115.b
For referencing Tibetan sources, please see our Scholar’s Edition

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Summary

s.1 While the Buddha is dwelling in the Vaijayanta Palace, in the abode of the sun and the moon, with a retinue numbering in the quintillions, he directs the bodhisattva Victorious Heap to travel to a distant world system to venerate a buddha called Elevated by Dharma. When the buddha Elevated by Dharma asks Victorious Heap where he has come from, the bodhisattva makes no reply, shocking the assembly in this distant world system. The buddha Elevated by Dharma smiles, producing a great miraculous display of light, and then goes on to explain that the bodhisattva Victorious Heap remained silent because he understood that phenomena are inexpressible—thus in his silence he taught without teaching. Elevated by Dharma further states that since phenomena cannot be expressed, the empty sounds that beings express actually represent the nature of phenomena, and he instructs the bodhisattvas to search for meaning within their own mind and awakening within their own five aggregates. After covering the entire trichiliocosm with his tongue, Elevated by Dharma then "speaks with the lion's roar," proclaiming himself to be one and the same as the Buddha Śākyamuni, who teaches simultaneously in the Sahā world.

Acknowledgments

ac.1 Translated, introduced, and annotated by Laura Goetz, in consultation with a draft translation by Khenpo Kalsang Gyaltsen and Chodrungma Kunga Chodron of the Sakya Pandita Translation Group.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. George FitzHerbert edited the translation and the introduction, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.

Introduction

i.1 *Proclaiming the Lion's Roar* opens with the Buddha Śākyamuni dwelling in Vaijayanta Palace, in the abode of the sun and the moon, with a retinue numbering in the quintillions. The Buddha directs the bodhisattva Victorious Heap to travel to a distant world system in order to venerate and make offerings to a buddha called Elevated by Dharma. When the buddha Elevated by Dharma asks Victorious Heap where he has come from, the bodhisattva remains silent, shocking all those assembled there. Elevated by Dharma then smiles, producing a great miraculous display of light. When the bodhisattva Garland of Light asks about the meaning of his smile, Elevated by Dharma explains that the bodhisattva Victorious Heap remained silent because he understood that all phenomena, or the truth of all phenomena, are inexpressible—thus his response was appropriate, and through it he taught without teaching.

i.2 The buddha Elevated by Dharma, in conversation with the bodhisattvas, then proceeds to explain that since words and language are incapable of truly describing phenomena, in fact the true nature of phenomena is being expressed by all beings through the empty sounds that they speak. Just as a blind person forms a conception of the sun based on the explanations of others, so, too, can one form a conception of the nature of phenomena based on their arising from causes and conditions, even though phenomena are empty and ultimately inexpressible. Likewise, any utterance or even the slightest movement from the natural state, whatever it may be, being encompassed by reality, is a Dharma teaching. Thus, the buddha Elevated by Dharma instructs that "those who wish to search for meaning must search within their own mind" and within their own five aggregates.

i.3 Elevated by Dharma then produces another miraculous display, covering the entire trichiliocosm with his tongue and illuminating all worlds contained there from their hells to their heavens. At the request of the assembly, he then "speaks with the lion's roar," proclaiming that he is one and the same as the

Buddha Śākyamuni, who teaches simultaneously in the Sahā world. There follows a short teaching on the benefits that come to those who praise this discourse and propagate it.

i.4 We know little about the early history of this sūtra, as it does not survive in any Indic sources. It was translated into Chinese twice, first by Buddhaśānta (佛陀扇多) in 525 CE as *Ru lai shi zi hou jing* 如來師子吼經 (Taishō 835),[1] and then by Divākara (地婆訶羅) in 680 CE as *Da fang guang shi zi hou jing* 大方廣師子吼經 (Taishō 836).[2] The Sanskrit title **Siṃhanādika* is derived from the various transliterated titles found in the incipits of the Kangyur witnesses, being the most likely variant and the one generally used in scholarly catalogs.[3]

i.5 The Tibetan translation was made by the Indian paṇḍita Vidyākarasiṃha and the Tibetan lotsāwa Bajé Yeshé Nyingpo. Vidyākarasiṃha is known to have been in Tibet during the late eighth or early ninth centuries and is credited with translating several texts found in the Kangyur. It is unclear whether the Tibetan translator Bajé Yeshé Nyingpo[4] is the same Yeshé Nyingpo (Jñānagarbha) who is credited with a number of translations during this period. If so, this was his only known collaboration with Vidyākarasiṃha. The sūtra is included in both the Denkarma (*ldan*/*lhan dkar ma*) and Phangthangma (*'phang thang ma*) imperial catalogs dated to roughly the same period. Herrmann-Pfandt notes in her catalog of the Denkarma that the length of the sūtra given therein (one *bampo* or three hundred *ślokas*) does not match the length of the text found in the Kangyur. Therefore, she speculates that it might have been part of a longer work.[5]

i.6 The translation presented below is based primarily on the Tibetan version found in the Degé Kangyur, in consultation with the Pedurma (*dpe bsdur ma*) Comparative Edition and the Stok Palace (*stog pho brang*) Kangyur. We did not find there to be major variations between these witnesses, though a couple of notable differences are mentioned in the notes. As far as we know this is the first translation of this sūtra into English, excepting a brief passage translated

by Peter Skilling in his article on the Buddha's tongue as it relates to a buddha's authority.[6]

The Translation

1.

The Noble Mahāyāna Sūtra

Proclaiming the Lion's Roar

1.1 Homage to all buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Blessed One was dwelling in Vaijayanta Palace in the abode of the sun and the moon,[7] together with a great saṅgha of monks and ninety-nine quintillion arhats.

1.3 At that that time, the Blessed One said to the bodhisattva Victorious Heap, "Victorious Heap, to the north of this buddha field, beyond buddha fields as numerous as the atoms found in as many buddha fields as there are grains of sand in sixty Ganges Rivers, there is the world system known as Delight. There the thus-gone, worthy, perfectly awakened one known as Elevated by Dharma lives and remains, teaching the Dharma. Go there, so that you may look upon that thus-gone one and pay homage, venerate, and make offerings to him."

1.4 So the bodhisattva Victorious Heap went to that world system. There he bowed to the feet of the blessed one Elevated by Dharma, circumambulated him seven times, and sat down to one side. When the bodhisattva Victorious Heap was seated to one side, the blessed thus-gone Elevated by Dharma asked the bodhisattva, "Son of noble family, from whence have you arrived here?"

1.5 The bodhisattva Victorious Heap remained silent, saying nothing in response to the blessed one's question. The gods, nāgas, yakṣas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans who had gathered there at that time thought, "Why is this bodhisattva Victorious Heap sitting silently, not responding to the question of the guru of the three worlds?"

1.6 The blessed one, adopting the pose of a lion, looked in the ten directions, and knowing that the entire retinue was perplexed, he smiled. With the luminosity of that smile, the blessed thus-gone Elevated by Dharma illuminated the ten directions with many hundreds of thousands of light rays the color of gold, and at that very moment the great earth quaked.

1.7 Witnessing that great miraculous display of the blessed one, bodhisattvas from the ten directions bearing many forms, colors, and modes of conduct assembled in that world system. They bowed their heads to the feet of the blessed one and paid homage to him, and they took their seats according to their individual accomplishments of virtue. Placing their right knees on the ground, they bowed in the direction of the blessed one with their hands folded in reverence. Smiling in wonder and amazement, they spoke to the blessed one: "Blessed One, we have witnessed many miraculous displays of light, but, Blessed One, we have never before seen the appearance of lights such as these. Blessed One, the significance of this must be excellent indeed! Please, consider us with compassion and reveal the reason the Blessed One has given a smile such as this."

1.8 Then the bodhisattva Garland of Light supplicated the blessed one with the following verse:

1.9 "The guide, the supreme human, the compassionate one,
Does not smile without a reason.
Compassionate illuminator of ourselves and entire the world,
Tell us definitively the cause, the enabling cause, for your smile."

1.10 Then the bodhisattva Garland of Light said to the blessed thus-gone Elevated by Dharma, who was shining like gold from the Jambu River and releasing many quintillions of light rays, his form and color blazing with brilliance, "Blessed One, I have witnessed many a miraculous display, but I have never before seen the appearance of light such as this."

1.11 The thus-gone one replied, “Garland of Light, over here, the appearance of light rays such as these from a thus-gone one is a minor thing. The appearance of these signs is not without a cause, not without an enabling cause. So, Garland of Light, listen closely and keep this in mind. I will explain it to you. When you hear the reason for my smile, son of noble family, do not be afraid. Do not be alarmed, and do not panic. Do not doubt, and do not be uncertain. Why? Because the scope of the blessed buddhas is inconceivable. Their aspirations are inconceivable. Their magical transformations are inconceivable. When those reasons are correctly seen, do not doubt!

1.12 “Garland of Light,” he asked, “have you seen the bodhisattva Victorious Heap, who was sent into my presence by the thus-gone Śākyamuni?”

1.13 “Yes, Blessed One, I have seen him. Well-Gone One, I have seen him.”

1.14 “Son of noble family, when I asked this bodhisattva Victorious Heap, ‘From whence have you come?’ he sat there silently, saying nothing in response. Son of noble family, seeing this matter, it was then that I smiled. but the entire retinue was perplexed, wondering why he did not reply to the Thus-Gone One’s question.

1.15 “Son of noble family, why did this exalted being not reply to my question? Regarding phenomena, which are without coming and going, he thought, ‘The Blessed One has asked me about coming, saying, “From whence have you come?” ’ He also understood that all phenomena are inexpressible, so he thought, ‘When the Blessed One asked, “From whence have you come?” it is not right to elaborate with a response.’ In short, son of noble family, this son of noble family has taught the nature of all phenomena. He is a teacher of the true Dharma.[8]

1.16 “Son of noble family, the bodhisattva Victorious Heap understood that the Dharma is without syllables, without words, inexpressible, free from syllables, without marks, free from marks, without taking up, free from taking up,

without coming, imperceptible, nonabiding, free from mind, intellect, and consciousness, free from causes and conditions, without words, without ideation, without views, without enduring presence, inexpressible in words, and without signs. If it is expressed, even in a single syllable, it would be incorrect. It abides without accumulation. It is without syllables. Hence, he thought, 'Who could possibly teach this to those who are undisciplined?' Son of noble family, this is how he taught this nonteaching."

1.17 Then, by the power of the blessed one, the bodhisattva Luminous Body asked the blessed one, "Blessed One, if phenomena are not a subject that can be taught, then all phenomena could be taught by a mute person."

1.18 The blessed one replied, "Son of noble family, it is just as you have said. Not only someone who is mute, but all beings teach phenomena without knowing it."

1.19 "Blessed One," he requested, "please explain how it is that beings teach phenomena without knowing it. Well-Gone One, please explain it."

1.20 The blessed one said to bodhisattva Luminous Body, "Son of noble family, it is like this. To give an analogy, for example, even when the sun shines, a blind person does not see any forms and does not know what the sun's light is like. Yet when others describe it to them, saying, 'The characteristics of the sun are like this,' they form a conception of the sun through the sounds expressed by others.

1.21 "Likewise, son of noble family, all phenomena are gathered and contained within space; yet space is without essence, and without syllables. It is devoid of syllables. Still, although all phenomena are inexpressible, sounds arise due to conditions. Son of noble family, it is like this. To give an analogy, the sound of an echo arises in dependence on both a mountain rock face and a sound, yet, son of noble family, the sound coming off the mountain rock face is empty. In

the same way, son of noble family, the sound of letters arises in dependence on conditions, yet the sound of letters is empty.

1.22 “Son of noble family, all the utterances of sentient beings should be seen as contained within the correct discriminations. Any verbal statement should be seen as the correct discrimination of phenomena. Any verbal statement should be seen as the correct discrimination of the meaning. Therefore, son of noble family, you should view even the slightest movement of beings as contained within the four summaries of the Dharma. Yet, due to not knowing, living beings do not move from their way of abiding. Then, just as that blind person forms his understanding, they likewise cling to the true nature of phenomena. Son of noble family, those who wish to search for the meaning should search within their own mind. Son of noble family, those who wish to search for awakening should search for it within their own five appropriating aggregates.”

1.23 Once the meaning of this Dharma discourse had been explained in this way, the entire trichiliocosm shook in six ways, and a great light pervaded the world. The blessed thus-gone Elevated by Dharma extended his tongue and completely covered the entire trichiliocosm with his tongue. From his tongue emerged many quintillions of light rays, and by that light all the world systems were illuminated, from the realms of beings in the great hells and so forth right up to the summits of existence. The blessed one then withdrew his tongue and addressed the entire assembly, “Friends, one who has a tongue like this does not speak falsehoods. Friends, these few remarks should be examined just as I have explained them. Have faith in them and trust them.”[9]

1.24 Then, those who dwelt on the ten bhūmis, along with the gods and the nāgas, the yakṣas, asuras, garuḍas, kinnaras, mahoragas, and so forth, and the humans and nonhumans—the entire retinue—rose from their seats, folded their hands, and requested in a single voice, “Blessed One, please explain the true

meaning. Well-Gone One, please explain it. By the power of the Buddha, we will not doubt, and we will not be uncertain."

1.25 Then the blessed one looked over the entire retinue a second and third time and said, "Sons of noble family, for the sake of benefiting many beings, for the happiness of many beings, I will speak with the lion's roar. Sons of noble family, in the world system known as Sahā, the thus-gone, worthy, perfectly awakened one known as Śākyamuni presently dwells; there he lives and remains, teaching the Dharma. Sons of noble family, that buddha is I, the thus-gone Elevated by Dharma. In that Sahā world system I teach the Dharma to beings using a variety of methods."

1.26 Everyone in the retinue was astounded and amazed, and they said to the Blessed One, "Excellent! Blessed One, it is excellent that you have proclaimed this lion's roar for all beings in this way. It is excellent! Blessed One, this lion's roar of the Blessed One who proclaimed the lion's roar in this assembly was heard, and there were beings who, on hearing it, became faithful. If even those ones, Blessed One, are endowed with no trifling roots of virtue, why speak of those who retain, uphold, recite, and teach it widely to others—those who honor this discourse with flowers, incense, garlands, ointments, powders, clothing, parasols, banners, and pennants? Those beings whose ears are touched by this discourse on proclaiming the lion's roar are blessed by all the blessed buddhas."

1.27 Then the Blessed One showed his approval to those bodhisattvas, saying, "Excellent! Sons of noble family, it is just as you have said. Excellent! Excellent! Any son or daughter of noble family who hears this authentic lion's roar of the Thus-Gone One and with a clear mind subsequently offers a few praises of 'Excellent!' are endowed with no trifling roots of virtue. They are fully embraced by me, and the bodhisattva mahāsattva Maitreya provides for them as his guests. They carry my awakening on their shoulders. When the time of the five degenerations has arrived, beings who are devoted to this discourse will have

been ripened by me. In another life, they will be embraced by Ajita. For them, the ocean of rebirth has dried up. Māra has been defeated. The afflictions have been cleared. The Dharma drum has been struck. The three existences have been averted. Opponents have been vanquished. The mass of afflictions has been destroyed.

1.28 "Even if some son or daughter of noble family has venerated all the thus-gone ones with every sort of pleasing thing for as many eons as there are indivisible atomic particles in ten times countless numbers of trichiliocosms, if they do not have faith when they hear of this previous magical transformation of the Thus-Gone One, that would be a great fault. The son of noble family who, according to the words of the Thus-Gone One, honors the thus-gone ones by serving them, and any other son or daughter of noble family who, on hearing this authentic teaching of the Thus-Gone One, offers praises of 'Excellent!' with a pure and faithful mind, will gather a hundred thousand times more merit than those who have merely venerated and made offerings to the thus-gone ones. Therefore, children of noble family, those who have gone for refuge in me should write down this discourse and keep it with them."

1.29 Then eighty-four quintillion bodhisattvas—the bodhisattvas Victorious Heap, Garland of Light, Lightning Flash, Pure Eyes, Maitreya, Bestowing Fearlessness, Avalokiteśvara, Mahāsthāmaprāpta, Mañjuśrī, Courageous Hero, Sarvanīvaraṇaviṣkambhin, Avalokita, Samantabhadra, and others—said to the Blessed One, "Blessed One, in the future, when the time of five degenerations has arrived, we will make this discourse flourish. Blessed One, beings who are devoted to this discourse will be known as those who have completely transcended suffering. Blessed One, this discourse will not reach the ears of beings who have not generated roots of virtue. The extent of the qualities of those who apply it extensively would be difficult to fathom even after a quintillion eons."

1.30 Then the Blessed One said to those bodhisattvas, “Excellent! Sons of noble family, excellent! Excellent! In that way, you must be like pilots of the teaching of the thus-gone ones.”

1.31 The Blessed One having spoken thus, the bodhisattva Victorious Heap, the entire retinue, and[10] the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

1.32 *This completes the noble Mahāyāna sūtra “Proclaiming the Lion’s Roar.”*

Colophon

c.1 Translated and finalized by the Indian paṇḍita Vidyākarasiṃha and the Tibetan translator Bandé Bajé Yeshé Nyingpo.

Notes

1. Lewis R. Lancaster, K 242, *The Korean Buddhist Canon*, accessed May 9, 2024. CBETA 835; SAT 835.

2. Lewis R. Lancaster, K 243, *The Korean Buddhist Canon*, accessed May 9, 2024. CBETA 836; SAT 836.

3. The Degé and other Kangyurs read *Siṃhanādikana*. *Siṃhanādika* is given in Yongle, Lithang, Kangxi, Narthang, and Choné. The Stok Palace and other Kangyurs read *-nādikan*. Edgerton (s.v.) gives *siṃhanādin* as a substantive adjective meaning "possessing or manifesting the 'lion's roar.' " We read *-nādika* in the same sense here.

4. The epithet Bajé (*sba rje* [or *rba rje* in the Kangxi Kangyur], literally "lord of Ba," is only attested with regard to Yeshé Nyingpo in the colophon of this text. The implication of this epithet is that this translator was associated with the Ba (*sba* or *dba'*) clan, who were a powerful ministerial family during the Tibetan imperial period. Ministers from the Ba clan included Ba Selnang (*sba gsal snang*), the minister of Trisong Detsen (*khri srong lde btsan*). In the late eighth century he was credited with authorship of the *Testament of Ba* (*sba bzhed* or *dba' bzhed*), considered the earliest Tibetan historiographic source describing the foundation of Tibet's first Buddhist monastery at Samyé.

5. "Die Länge des Kg-Textes wieder einmal nicht mit der von lHan überein. Ist der Kg-Text nur ein Teil des ursprünglich übersetzten Werkes?" (Herrmann-Pfandt 2008, p. 92).

6. Skilling 2009, p. 33.

7. Tib. *nyi zla'i gnas*. Vaijayanta Palace (*rnam par rgyal byed kyi khang bzang*) refers to Śakra's palace in the Heaven of the Thirty-Three (Trayastriṃśa) at the top of Mount Meru, so the "abode of the sun and moon" is likely a reference to the peak of Mount Meru, around which the sun and moon revolve.

8. The term *chos* (Skt. *dharma*) has been rendered variously in this discourse as "phenomena" and "dharma." See the glossary entry for "dharma": in this translation we capitalize Dharma when it refers to the first two primary meanings, (1) the doctrine taught by the Buddha and (2) the ultimate reality underlying and expressed through the Buddha's teaching. The second is also expressed in the translation "the nature of phenomena."

9. On this passage in which the buddha Elevated by Dharma covers the world with his tongue, see Skilling 2009, in particular pp. 33–34. Skilling relates this account to other tongue-based miracles in Buddhist literature and discusses its function in depicting the Buddha's authority.

10. Reading Stok's addition of "and" (*dang*).

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Glossary

abode of the sun and the moon

nyi zla'i gnas

ཉི་ཟླའི་གནས།

affliction

nyon mongs

ཉོན་མོངས།

kleśa

Ajita

mi pham pa

མི་ཕམ་པ།

ajita

"Invincible." Another name of Maitreya, the future buddha.

arhat

dgra bcom pa

དགྲ་བཅོམ་པ།

arhat

asura

lha ma yin

ལྷ་མ་ཡིན།

asura

atom

rdul phra rab, spyan ras gzigs

དུལ་ཟ་དབ།, ཐུན་དམ་གཟིགས།

avalokita, paramāṇu

The smallest, indivisible particle.

Avalokiteśvara

spyan ras gzigs dbang phyug

ཐུན་དམ་གཟིགས་དབང་ཕྱུག

avalokiteśvara

Bandé Bajé Yeshé Nyingpo

ban de sba rje ye shes snying po

བན་དེ་སྦ་རྗེ་ཡེ་ཤེས་སྙིང་པོ།

Tibetan translator active in the ninth century, also known by the Sanskrit name Jñānagarbha.

Bestowing Fearlessness

mi ’jigs mdzad

མི་འཇིགས་མཛད།

The name of a bodhisattva.

bhūmi

sa

ས།

bhūmi

Literally the “grounds” in which qualities grow, and also meaning “levels.” Here it refers specifically to levels of enlightenment, especially the ten levels of the bodhisattvas.

blessed one

bcom ldan ’das

བཅོམ་ལྡན་འདས།

bhagavat

bodhisattva mahāsattva

byang chub sems dpa’ sems dpa’ chen po

བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ།

bodhisattvamahāsattva

buddha field

sangs rgyas kyi zhing

སངས་རྒྱས་ཀྱི་ཞིང་།

buddhakṣetra

The particular world system over which a specific buddha presides. There are innumerable such fields in Mahāyāna Buddhist cosmology.

correct discrimination

so so yang dag par rig pa

སོ་སོ་ཡང་དག་པར་རིག་པ།

pratisaṃvid

Correct and unhindered discernment. When enumerated, these are listed as four: the correct discrimination of phenomena, meaning, definitions, and eloquence.

Courageous Hero

spobs pa dpa’ bo

སྤོབས་པ་དཔའ་བོ།

The name of a bodhisattva.

Delight

mngon par dga’ ba

མངོན་པར་དགའ་བ།

A world system in the northern direction during the time of the Buddha Śākyamuni, the buddha field of the Buddha Exalted by Dharma.

dharma

chos

ཆོས།

dharma

According to Vasubandhu's Vyākhyāyukti, the term dharma conveys ten different meanings. The primary meanings are as follows: (1) the doctrine taught by the Buddha, (2) the ultimate reality underlying and expressed through the Buddha's teaching, (3) the trainings that the Buddha's teaching stipulates, (4) the various awakened qualities or attainments acquired through practicing and realizing the Buddha's teaching, (5) qualities or aspects more generally, i.e., phenomena or phenomenal attributes, and (6) mental objects.

discourse

mdo sde

མདོ་སྡེ།

Elevated by Dharma

chos 'phags

ཆོས་འཕགས།

dharmodgata

A buddha in the world system to the north called Delight.

enabling cause

byed rgyu, mdzad rgyu

བྱེད་རྒྱུ, མཛད་རྒྱུ།

kāraṇahetu

Something that does not block but contributes to a result, it is the principal cause. One of six types of causes (Skt. ṣaḍḍhetu, Tib. rgyu drug).

eon

bskal pa

བསྐལ་བ།

kalpa

five appropriating aggregates

nye bar len pa'i phung po lnga

ཉེ་བར་ལེན་པའི་ཕུང་པོ་ལྔ།

pañcopādānaskandha

The five aggregates (skandha) of form (rūpa), feeling (vedanā), perception (saṃjñā), formations (saṃskāra), and consciousness (vijñāna). They are referred to as the "bases for clinging" (upādāna) insofar as all conceptual grasping arises on the basis of these aggregates.

five degenerations

snyigs ma lnga

སྙིགས་མ་ལྔ།

pañcakaṣāya

Five particular aspects that indicate the degenerate nature of a given age. They are the degenerations of views (dṛṣṭi), afflictions (kleśa), sentient beings (sattva), lifespan (āyus), and time (kalpa).

four summaries of the Dharma

chos kyi sdom bzhi

ཆོས་ཀྱི་སྡོམ་བཞི།

Also known as the four "seals" (Skt. caturmudrā, Tib. phyag rgya bzhi), these are the four teachings of the Buddha: that all conditioned phenomena are

impermanent, all defilements are suffering, all phenomena are without a self, and nirvāṇa is peace.

Ganges River

gang gA'i klung

གང་གཱའི་ཀླུང་།

gaṅgānadī

Garland of Light

'od phreng

འོད་ཕྲེང་།

The name of a bodhisattva during the time of the Buddha Śākyamuni, in a world system to the north called Delight.

garuḍa

nam mkha' lding

ནམ་མཁའ་ལྡིང་།

garuḍa

god

lha

ལྷ།

deva

guru

bla ma

བླ་མ།

guru

have completely transcended suffering

yongs su mya ngan las 'das pa

ཡོངས་སུ་མྱ་ངན་ལས་འདས་པ།

parinirvṛta

kinnara

mi’am ci

མིའམ་ཅི།

kiṃnara

Lightning Flash

glog gi ’od

གློག་གི་འོད།

The name of a bodhisattva.

Luminous Body

lus ’od gsal

ལུས་འོད་གསལ།

The name of a bodhisattva during the time of the Buddha Śākyamuni, in a world system to the north called Delight.

magical transformation

rnam par ’phrul pa

རྣམ་པར་འཕྲུལ་པ།

vikurvaṇa, vikurvita

Mahāsthāmaprāpta

mthu chen thob

མཐུ་ཆེན་ཐོབ།

mahāsthāmaprāpta

One of the two principal bodhisattvas in Sukhāvatī and prominent in Chinese Buddhism. In Tibetan Buddhism, he is identified with Vajrapāṇi, though they are separate bodhisattvas in the sūtras.

mahoraga

lto ’phye chen po

ལྟོ་འཕྱེ་ཆེན་པོ།

mahoraga

Maitreya

byams pa

བྱམས་པ།

maitreya

Mañjuśrī

’jam dpal

འཇམ་དཔལ།

mañjuśrī

miraculous display

cho ’phrul

ཆོ་འཕྲུལ།

pratihārya

A miraculous or wondrous power attributed to buddhas or other spiritually advanced beings. Generally these are miraculous displays for the purpose of benefiting beings or impressing them in such a way as to inspire faith and devotion.

monk

dge slong

དགེ་སློང་།

bhikṣu

nāga

klu

ཀླུ།

nāga

perfectly awakened one

yang dag par rdzogs pa’i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksaṃbuddha

One of the standard epithets of the buddhas.

pilot

gdos pa ’dzin pa

གདོས་པ་འཛིན་པ།

karṇadhāra

Literally the one who holds the helm or rudder of a boat.

Pure Eyes

spyan rnam par dag pa

སྤྱན་རྣམ་པར་དག་པ།

The name of a bodhisattva.

Sahā

mi mjed

མི་མཇེད།

sahā

Śākyamuni

shAkya thub pa

ཤཱཀྱ་ཐུབ་པ།

śākyamuni

Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

One of the eight principal bodhisattvas, known for embodying the conduct of bodhisattvas through his vast aspirations, offerings, and deeds for the benefit of beings.

saṅgha

dge ’dun

དགེ་འདུན།

saṃgha

Sarvanīvaraṇaviṣkambhin

sgrib pa thams cad rnam par sel ba

སྒྲིབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ།

sarvanīvaraṇaviṣkambhin

summit of existence

srid pa’i rtse mo

སྲིད་པའི་རྩེ་མོ།

bhavāgra

The highest possible state in saṃsāra, specifically the highest sphere of the formless realm, the sphere of Neither Perception nor Nonperception (Skt. naivasaṃjñānāsaṃjñāyatana, Tib. ’du shes med ’du shes med min skye mched).

three existences

srid pa gsum

སྲིད་པ་གསུམ།

three worlds

’jig rten gsum

འཇིག་རྟེན་གསུམ།

trailokya, triloka

The desire, form, and formless realms that make up all of saṃsāra. Also referred to as the “three realms” (Skt. tridhātu, Tib. khams gsum).

thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

trichiliocosm

stong gsum gyi stong chen po’i ’jig rten gyi khams

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས།

trisāhasramahāsāhasralokadhātu

true meaning

yang dag pa’i don

ཡང་དག་པའི་དོན།

bhūtārtha

Vaijayanta Palace

rnam par rgyal byed kyi khang bzangs

རྣམ་པར་རྒྱལ་བྱེད་ཀྱི་ཁང་བཟངས།

vaijayantaprāsāda

The palace of Śakra in the Heaven of the Thirty-Three.

Victorious Heap

rnam par rgyal ba'i phung po

རྣམ་པར་རྒྱལ་བའི་ཕུང་པོ།

The name of a bodhisattva during the time of the Buddha Śākyamuni, in the sūtra Proclaiming the Lion's Roar he travels to a distant buddha field and teaches the Dharma by remaining silent.

Vidyākarasiṃha

bid+yA ka ra sing ha

བིདྱ་ཀ་ར་སིང་ཧ།

vidyākarasiṃha

An Indian paṇḍita active in Tibet in the early ninth century.

well-gone one

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

world system

'jig rten gyi khams

འཇིག་རྟེན་གྱི་ཁམས།

lokadhātu

yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa