དཀྱིལ་འཁོར་བརྒྱད་པ།

The Maṇḍala of Eight

Aṣṭamaṇḍalaka

འཕགས་པ་དཀྱིལ་འཁོར་བརྒྱད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ

’phags pa dkyil ’khor brgyad pa zhes bya ba theg pa chen po’i mdo

The Noble Mahāyāna Sūtra “The Maṇḍala of Eight”

Āryāṣṭamaṇḍalakanāmamahāyānasūtra

· Toh 644 ·

Degé Kangyur, vol. 91 (rgyud, ba), folios 128.a–129.a

For referencing Tibetan sources, please see our Scholar’s Edition

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Summary

s.1 *The Maṇḍala of Eight* contains a teaching by the Buddha Śakyāmuni on a maṇḍala dedicated to eight prominent bodhisattvas. In particular, the sūtra teaches the recitation of the essence mantras related to the Blessed One in the center and the eight great bodhisattvas that encircle him: Avalokiteśvara, Maitreya, Ākāśagarbha, Samantabhadra, Vajrapāṇi, Mañjuśrī, Sarvanīvaraṇaviṣkambhin, and Kṣitigarbha. This is followed by a description of the vast benefits resulting from recitation of these mantras.

Acknowledgments

ac.1 This translation was undertaken by the Achi Translation Group under the guidance of Khenchen Nyima Gyaltsen. The sūtra was rendered into English by Claudia Jürgens (Yeshe Metog) with the support of Meghan Howard Masang as consultant for Chinese and Sanskrit and additional research, and Konchog Tenzin (Mark Riege) and Virginia Blum as reviewers.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Bob Miller edited the translation and the introduction, and Dawn Collins copyedited the text. Sameer Dhingra was in charge of the digital publication process.

Introduction

i.1 *The Maṇḍala of Eight* presented here is a kriyātantra containing a ritual dedicated to the maṇḍala of eight prominent bodhisattvas. In this sūtra, the maṇḍala consists of the Buddha in the center, encircled by the eight great bodhisattvas, namely, Avalokiteśvara, Maitreya, Ākāśagarbha, Samantabhadra, Vajrapāṇi, Mañjuśrī, Sarvanīvaraṇaviṣkambhin, and Kṣitigarbha. For each of these figures, the sūtra gives the essence mantra and a brief mention of the benefits of reciting these mantras.

i.2 While *The Maṇḍala of Eight* (Toh 644/882) is very concise, it is thematically related to another sūtra, known as *The Dharma Discourse "The Eight Maṇḍalas"* (Toh 105). This latter sūtra presents the same maṇḍala, although in a different context, and presents the benefits to be accrued through the practice of this rite.[1]

i.3 Besides the versions of the sūtra in the Tibetan canons that we discuss below, there are three versions of the sutra that survive in Chinese canons. Two are imperially sanctioned Chinese translations: *The Sūtra of the Maṇḍala of the Eight Great Bodhisattvas* (T. 1167) translated by Amoghavajra (705–774), and *The Sūtra in which the Buddha Teaches the Mahāyāna Eight Great Maṇḍalas* (T. 1168a) translated by Faxian (d. 1001).[2] Both Chinese translations follow a similar outline, but there are two key differences. [3] The translation by Amoghavajra includes a note after each mantra that describes the relevant bodhisattva's position in the maṇḍala and his iconography. This information is missing from Faxian's translation. Amoghavajra's translation also adds a praise to the eight bodhisattvas at the end of the sūtra that we do not find attached to Faxian's version. We have included both the iconographic details and the praise from Amoghavajra's translation in the notes.[4]

i.4 In addition to these two translations that were transmitted in traditional canons, the modern Taishō canon includes a third text, *The Eight Maṇḍalas*

Sūtra (T. 1168b), in Sanskrit *siddham* script with interlinear Chinese glosses.[5] This text has no Sanskrit title but is based on a copy of a scripture that was made by the Japanese master Kūkai 空海 (Kōbō Daishi 弘法大師, 774–835) during his visit to the Ximing monastery (西明寺) in China in 805.[6] Because Kūkai's visit came only a few decades after Amoghavajra had been active at the same monastery, we could perhaps surmise that the Sanskrit text he copied may even have been the very source text consulted by Amoghavajra when he produced his translation. However, this leaves us with the question as to why Kūkai's *siddham* text (T. 1168b) matches Faxian's later translation (T. 1168a) more closely than Amoghavajra's translation (T. 1167). Additionally, scholars have not settled the question as to what these East Asian *siddham* texts represent. It is even possible that they were back-translations from Chinese into Sanskrit, made with the use of *siddham* dictionaries. Moreover, the text preserved in the Taishō canon is not complete and seems to have several passages that are not in order.[7] More research is required before the precise nature of the *siddham* text can be determined. For this reason, while we have consulted the *siddham* text for our translation, we have not taken it as a definitive representative of a Sanskrit source text.

i.5 The Tibetan version of *The Maṇḍala of Eight* was translated from Sanskrit in the late eighth to early ninth century by the Indian scholars Jinamitra and Dānaśīla, and the Tibetan translator Yeshé Dé. The sūtra is also listed in the Denkarma imperial catalog dated to the early ninth century.[8] In that catalog it is grouped with "various dhāraṇīs" and recorded as being twenty-two ślokas long. It is also mentioned in the Phangthangma catalog from the same time period, where it is grouped with "various dhāraṇīs in twenty ślokas" and recorded as twenty-one ślokas.[9] Parts of the sūtra are preserved in the Pelliot collection of the Dunhuang Library Cave.[10]

i.6 *The Maṇḍala of Eight* is included in most versions of the Tibetan Kangyur,[11] [12] including editions belonging to the Tshalpa (*tshal pa*), Thempangma (*them spangs ma*), and mixed groups, as well as in some Bhutanese and Mongolian

Kangyurs.[13] All collections of the Tshalpa group that we have consulted contain the sūtra two separate times. In the Degé canon, these are included in different sections: Toh 644 is found in the *kriyātantra* subsection of the tantra section (*rgyud*) and Toh. 882 belongs to the "Compendium of Dhāraṇīs" (*Dhāraṇīsaṃgraha*) within the dhāraṇī section (*gzungs*).[14] Nevertheless, aside from minor spelling variants, both texts are essentially the same.

i.7 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, Yaita's Sanskrit edition of Kūkai's *siddham* text, and the two canonical Chinese versions. The variations of the Tibetan text in the different Kangyur editions are only minor, and alternative spellings are noted where relevant. Noteworthy differences in the Chinese versions are also mentioned in the endnotes.

The Translation

1. # The Noble Mahāyāna Sūtra “The Maṇḍala of Eight”

1.1 Homage to all buddhas and bodhisattvas.

Thus did I hear at one time. The Blessed One was residing on Mount Potalaka, the site of noble Avalokiteśvara, along with many hundreds of sextillions of bodhisattvas. Seated in the assembly of bodhisattvas that had gathered there was the bodhisattva great being Ratnagarbha Candrāvabhāsa.[15] 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 addressed the Blessed One, “If the Blessed One would grant me the opportunity to request instruction, I have a few questions that I would like to bring before the thus-gone one, the worthy one, the perfectly and completely awakened one.”

1.2 Thus entreated, the Blessed One replied to the bodhisattva great being Ratnagarbha Candrāvabhāsa, “Ratnagarbha Candrāvabhāsa, please ask whatever you wish. I will satisfy you with answers to your questions.”[16]

1.3 The bodhisattva great being Ratnagarbha Candrāvabhāsa then inquired of the Blessed One, “Blessed One, if a son or daughter of noble family wishes to create the maṇḍala of eight, how should it be done?”[17]

1.4 The Blessed One replied, “Son of noble family, it is good that you have such eloquence, son of noble family, because you seek to greatly benefit many beings, bring happiness to many beings, and accomplish incomparable wisdom for all beings born in the three times. Excellent, excellent! Son of noble family, therefore, listen to the essence mantras of the eight bodhisattvas—essence mantras the mere recitation of which leads to the purification of the five acts with immediate results and also to the attainment of all accomplishments![18]

1.5 "*oṃ mahā*[19] *hūṃ mahāvīra svāhā*. With this essence mantra, offer to the Blessed One in the center.[20]

1.6 *oṃ hrīḥ*[21] *hūṃ padmapriya svāhā* is the essence mantra of noble Avalokiteśvara.[22]

1.7 *oṃ maihārāṇa svāhā* is the essence mantra of Maitreya.[23]

1.8 *oṃ ākāśagarbhāya svāhā* is the essence mantra of Ākāśagarbha.[24]

1.9 *oṃ svā hrir ājaya*[25] *svāhā* is the essence mantra of Samantabhadra.[26]

1.10 *oṃ kuru bha na*[27] *raha svāhā* is the essence mantra of Vajrapāṇi.[28]

1.11 *oṃ śrī aṃraṃga svāhā* is the essence mantra of Youthful Mañjuśrī.[29]

1.12 *oṃ nisvāraṃbha svāhā* is the essence mantra of Sarvanīvaraṇaviṣkambhin.[30]

1.13 *oṃ kṣiti ha rāja*[31] *svāhā* is the essence mantra of Kṣitigarbha.[32]

1.14 "Now, as for these essence mantras of the eight bodhisattvas, together with that of the Thus-Gone One, if any son of noble family or daughter of noble family recites these mantras once in front of the maṇḍala, all their aims will be accomplished, and they will quickly awaken fully to unsurpassable, perfect, and complete awakening."[33]

1.15 After the Blessed One had spoken these words, the bodhisattvas, the great beings, rejoiced and praised what the Blessed One had proclaimed.[34]

1.16 *This concludes "The Noble Mahāyāna Sūtra called The Maṇḍala of Eight."*

Colophon

c.1 This sūtra was translated and edited by the Indian preceptors Jinamitra and Dānaśīla, along with the principal editor-translator Bandé Yeshé Dé, and then, after being modified according to the revised terminology, it was finalized.

Abbreviations

D Degé Kangyur

H Lhasa (Zhol) Kangyur

N Narthang Kangyur

Q Peking Kangyur 1737 (Qianlong)

S Stok Palace MS Kangyur

Y Peking Yongle Kangyur

Notes

1. There is also a third sūtra in the Kangyur (Toh 277), which shares the title of the current sūtra (Toh 644/882), *The Maṇḍala of Eight*. However, Toh 277 is a substantially different and unrelated text. See Achi Translation Group, trans., *The Sūtra on The Maṇḍala of Eight*, *Aṣṭamaṇḍalakasūtra*, Toh 277 (84000: Translating the Words of the Buddha, forthcoming).

2. Amoghavajra's translation is the *Ba dapusa mantuluo jing* 八大菩薩曼荼羅經 (T. 1167) or "The Sūtra of the Maṇḍala(s) of the Eight Great Bodhisattvas." Faxian's translation is the *Fosuo dasheng ba damanaluo jing* 佛説 大乘八大曼拏羅經 (T. 1168a) or "The Sūtra of the Eight Great Maṇḍalas of the Mahāyāna Taught by the Buddha."

3. Further discussion of the two Chinese translations, as well as their relationship to the Chinese translation of the *The Sūtra of the Dharma Discourse on the Eight Maṇḍalas* (T. 486; Toh 105) can be found in Li Lin-kouang 1935, pp. 95–97.

4. Iconographic information can also be found in de Visser 1914, p. 16.

5. *Ba mantuluo jing* 八曼荼羅經 (T. 1168b). An edited Roman transcription of the *siddham* script is available in Yaita 2005. See also Miyasaka's earlier studies (1983–84), with facsimiles of the *Sanjū jō sasshi* (see below).

6. Kūkai copied a number of scriptures, which are together known as the *Sanjū jō sasshi* 三十帖冊子 (The Thirty Volumes).

7. See Yaita's discussion (2005).

8. See Toh 4364, folio 303.a2 (*'phags pa dkyil 'khor brgyad pa/ shlo ka gnyis shu rtsa gnyis; gzungs che phra sna tshogs*), and Yoshimura 1950, p. 153, no. 402.

9. See *dkar chag 'phang thang ma* 2003, p. 28 (*'phags pa dkyil 'khor brgyad pa zhes bya ba'i gzungs, shu log nyi shu rtsa gcig, gzungs che phra sna tshogs, shu log nyi shu pa.*)

10. Pelliot tibétain 81b consists of half of a single folio, meaning that every line is fragmentary, but we can see evidence corresponding to Toh 644, vol. 91, folio 128.a3–128.b4 (Note that the other parts of Pelliot tibétain 81 are different texts.). Pelliot tibétain 104 is a stitched concertina that is also incomplete, corresponding to Toh 644, vol. 91, folio 128.a6–129.a2, with a second text on the reverse side. See also Dalton, van Schaik 2006, p. 48. To our knowledge, no Chinese manuscripts of the sutra survive in Dunhuang. Both Tibetan manuscripts seem close to the canonical version of the sūtra. Pelliot tibétain 81b has a few variants. However, given the manuscript's poor shape, it is hard to know if these reflect an alternate recension of the sūtra or simply scribal errors. In fact, if they are copying mistakes, this may explain why the folio was cut in half and discarded.

11. [note c66c3d16…]

12. Note that there is a discrepancy among various databases for cataloging the Toh 882 version of this text within vol. 100 or 101 of the Degé Kangyur. See Toh 882, n.11, for details.

13. For a complete listing see Resources for Kanjur & Tenjur Studies: www.istb.univie.ac.at/kanjur/rktsneu/verif/verif2.php?id=638, accessed August 17, 2022.

14. In other Tshalpa canons, the dhāraṇī section is not specifically demarcated, with the result that the sūtra is just included twice in the tantra section. However, they share the basic structure that is found in the Degé Kangyur. The sūtra's double appearance can be explained by its overlapping association with both *kriyātantras* and *dhāraṇīs*.

15. The Tibetan translation of the bodhisattva's name (*rin chen snying po zla ba snang ba*, Jewel Essence Moonlight) is a close translation of the Sanskrit name Ratnagarbha Candrāvabhāsa. In both Chinese translations, he is called Baozang Yueguang 寶藏月光 (Jewel Treasury Moonlight), which is also a close match. However, the Tibetan and Chinese translators differed in how to interpret *garbha*, which means both "embryo" and "womb" in Sanskrit. As is standard in most Tibetan translations, the Tibetan translators of Toh 644/882 rendered it as *snying po*, meaning "Jewel Essence Moonlight," while the Chinese used their standard translation *zang* 藏, meaning "Jewel Treasury Moonlight."

16. In T. 1167 the Buddha's statement encouraging Ratnagarbha Candrāvabhāsa's questions is missing, whereas in T. 1168a the Chinese reads like the Tibetan.

17. In both Chinese translations, the bodhisattva asks for specifical technical details. In T. 1167, he asks how to construct the maṇḍala, as well as what method will accumulate immeasurable merit allowing the cultivator to quickly realize awakening (675b1–3). T. 1168a is closer to the Tibetan, but here too the question asks specifically how a practitioner should uphold, respect, and make offerings to the maṇḍala (676b6–8).

18. Each of the two Chinese versions is somewhat different, though the general gist is the same. In both cases, the Buddha praises Ratnagarbha Candrāvabhāsa, lists the potential benefits to sentient beings that inspired his question, and then explains benefits accruing from constructing the eight maṇḍalas (T. 1167, 675b3–11) or from chanting the eight mantras (T. 1168a, 676b8–14).

19. In N and S the following variant is to be found: *oṃ mune hūṃ mahāvīra svāhā.* The Chinese versions both reflect *oṃ mahāvīra svāhā*, while the Sanskrit text preserved in the Chinese canon reads *oṃ ā vīra svāhā*. *Mahāvīra* means "great hero."

20. The two Chinese versions are more elaborate than the Tibetan version. In keeping with their respective emphases on the maṇḍala (T. 1167) and the mantra recitation (T. 1168a) noted in the previous passage, T. 1167 instructs the practitioner to visualize (想) the Buddha in the center of the maṇḍala, his body the color of pure gold, with thirty two marks, seated on a lotus pedestal. Meanwhile, T. 1168a identifies the mantra as "the great vidyā of the Buddha's heart" (佛心大明) and instructs the practitioner to position [the maṇḍala or the mantra?] in the center and chant this great vidyā to present offerings to the Buddha.

21. According to H, as well as the versions of Y and Q in the tantra section, this syllable reads *hrīḥ*. The siddhaṃ version records *hrīḥ* as well: *hrīḥ haḥ padma pṛye* (?) *svāhā*. The Chinese versions reflect *hūṃ hrīḥ haḥ patnam* (?) *śrīye svāhā* (T. 1167) and *oṃ hrīḥ haḥ patnam* (?) *śrīye svāhā* (T. 1168a). *Padmapriya* means "as dear as a lotus."

22. Continuing the pattern encountered above, throughout this section, T. 1168a gives the name of each bodhisattva related to the mantra, while T. 1167 is considerably more detailed, listing the respective bodhisattva's position in the maṇḍala, the color and posture of his body, his hand emblems or mudrās,

and crown. Here it reads: “In the center of the maṇḍala is holy Avalokiteśvara whose body is red, his left hand holding a lotus and his right hand granting boons. In the crown on his head is the Tathāgata of Immeasurable Life.” (即想曼荼羅中。聖觀自在赤色身。左手持 蓮華右手施願。頭冠中有無量壽如來, T. 1167, 675b17–18).

23. T. 1167 reads: “Behind Avalokiteśvara Bodhisattva, think there is Maitreya Bodhisattva, gold-colored body, left hand grasping a kuṇḍa pitcher, right hand granting freedom from fear. In his crown there is a stūpa. He sits in half-lotus posture.” (於觀自在菩薩後，想慈氏菩薩，金色身，左手執軍持，右手施無畏，冠中有窣堵波，半跏坐, 675b21–22).

24. T. 1167 reads: “To the back of the Buddha, think there is Ākāśagarbha bodhisattva, left hand holding a jewel firmly above his heart, right hand gives forth a stream of countless jewels” (於佛背後想虛空藏菩薩，左手持寶安於心上，右手施流出無量寶, 675b25–26).

25. Here we follow Toh 882; Toh 644 reads *rāyajva*.

26. T. 1167 reads: “To the left of Ākāśagarbha Bodhisattva, think there is Samantabhadra Bodhisattva, wearing a crown of five buddhas, golden body, right hand holding a sword, left hand granting boons, sitting in half lotus.” (虛空藏菩薩左邊，想普賢菩薩，戴五佛冠，金色身，右手持劍，左手施願，跏而坐, 675b29–c1).

27. Here we follow Toh 882; Toh 644 reads *bhan*.

28. T. 1167 reads: “On the left side of the Tathāgata, think there is Vajrapāṇi Bodhisattva, right hand grasping a vajra mallet, left hand fixed at his hip, wearing a five-buddha crown, body blue, seated in half-lotus.” (於如來左邊，想金剛手菩薩，右手執金剛杵，左手安於胯，戴五佛冠，身青色，半跏而坐, 675c4–5).

29. T. 1167 reads: “In front of Vajrapāṇi Bodhisattva, think there is the Bodhisattva Youthful Mañjuśrī, with five locks of hair, in the form of a youth, his left hand grasping a blue lotus in which there is a five-pronged vajra mallet; his right hand making the boon-granting mudrā; his body gold and seated in half-lotus” (於金剛手菩薩前，想曼殊室利童眞菩薩，五髻，童子形，左手執青蓮花，花中有五股金剛杵，右手作施願，身金色，半跏而坐, 675c8–10).

30. T. 1167 reads: “To the right of Mañjuśrī Bodhisattva, think there is Sarvanīvaraṇaviṣkambhin Bodhisattva, his body gold in color, left hand holding a wish-fulfilling banner, right hand granting boons, sitting in half-lotus” (於曼殊室唎菩薩右，想除蓋障菩薩，金色身，左手持如意幢，右手施願，半跏而坐, 675c13–14).

31. Here we follow Toh 882; Toh 644 reads *harājvā*.

32. T. 1167 reads: “In front of the Tathāgata, think there is Kṣitigarbha Bodhisattva, wearing a crown and necklace, his face bright and happy and peaceful, recalling all sentient beings with pity. His left hand fixes a begging bowl below his navel; his right hand covers the palm which faces downwards, his thumb touching the index finger, comforting all sentient beings” (於如來前，想地藏菩薩，頭冠瓔珞，面貌熙怡寂靜，愍念一切有情，左手安臍下拓鉢，右手覆掌向下，大指捻頭指作安慰一切有情, 675c17–20).

33. The two Chinese versions differ a little among themselves and from the Tibetan. T. 1167 reads: “Think, this is the method for offering and contemplating the maṇḍala of the eight great bodhisattvas. If a son or daughter of good family upholds this eight maṇḍala sūtra, all karmic hindrances will be exhausted and they will quickly realize unsurpassed true and even bodhi” (想此八大菩薩曼荼羅供養觀行法， 若善

男子善女人受持此八曼荼羅經，一切業障悉皆銷滅，速證無上正等菩提, 675c20–22). T. 1168a reads: “In this way, the great *vidyās* [i.e., mantras] of the basic mind [= *ālayavijñāna*] of the eight great bodhisattvas create the Tathāgata’s maṇḍala. If there is a son or daughter of good family who relies on the ritual method of this maṇḍala, upholds the intention to memorize and chant the basic great *vidyā*, that person will quickly obtain accomplishment and *anuttara-samyak-sambodhi*” (如是八大菩薩根本心大明。作如來曼拏羅。若有善男子、善女人於此曼拏羅依法、受持、志心持誦根本大明，彼人速得成就阿耨多羅三藐三菩提, 676c7–10).

34. In T. 1167 this paragraph is similar, however, the assembly that rejoices includes hearers, gods, nāgas, and the eight classes of beings (675c23). T. 1167 also adds a “Praise of the Eight Great Bodhisattvas” and a note that the positions of the eight bodhisattvas were corrected in 1684 by the Japanese monk Jogon (淨嚴) with reference to a recitation manual for the Uṣṇīṣavijaya *dhāraṇī* (T. 972, *Foding zunsheng tuoluoni niansong yigui fa* 佛頂尊勝陀羅尼念誦儀軌法). It is not clear what changes Jogon made. At the gate of the walled palace of perfect quiescence, he can break down the door; inheritor to the Dharma of all the buddhas—I bow my head to the savior of the world. With the pure water streaming from his hands, he can quench the thirst of hungry ghosts; wish-fulfilling tree of the three realms—to Padmapāṇi I bow my head. With the waters of great Affection (Skt. *maitrī*) as his heart, he can calm the fire of hatred—I bow my head to venerable Maitreya, who can cut the bowstring of desire. Ākāśagarbha’s marvelous wisdom, venerable quiescence of space (Skt. *ākāśa*), liberator from the torrent of birth and death—I bow my head to the Buddha’s heart son. He can pacify useless mind states, the afflictions of limitless sentient beings—I bow my head to Samantabhadra, chief of the Sugata’s sons. Victorious over Mara’s army, all the slaves of defilements—I bow my head to Vajrapāṇi who can teach all spells (Skt. *vidyās*). I bow my head to Mañjuśrī, who upholds the form of a Marvelous (Skt. *mañju*) youth and extends everywhere the wisdom lamp to drive away the darkness of the three realms. He Removes All Hindrances (Skt. Sarvanīvaraṇaviṣkambhin), therefore, I bow my head to the venerable one of inexhaustible wisdom who can generate endless eloquence. Like the earth, all sentient beings rely on him alone unceasingly; treasury of firm wisdom compassion—to Kṣitigarbha I bow my head. These true sons of the Sugata, praising them accumulates merit; by this, may all sentient beings become like them— objects of praise.” (T. 1167.20, 675c25–676a16).

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Glossary

accomplishment

dngos grub

དངོས་གྲུབ།

siddhi

成就

Accomplishment or success in general, as well as any particular magical power or ability. The supreme accomplishment is complete buddhahood.

Ākāśagarbha

nam mkha'i snying po

ནམ་མཁའི་སྙིང་པོ།

ākāśagarbha

虛空藏

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

Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

觀自在

Use standard definition.

Bandé Yeshé Dé

ban de ye shes sde

བན་དེ་ཡེ་ཤེས་སྡེ།

jñānasena

Use standard definition.

blessed one

bcom ldan ’das

བཅོམ་ལྡན་འདས།

bhagavān

世尊, 佛, 薄伽梵

Use standard definition.

bodhisattva

byang chub sems dpa’

བྱང་ཆུབ་སེམས་དཔའ།

bodhisattva

菩薩

Use standard definition.

bodhisattva great being

byang chub sems dpa’ sems dpa’ chen po

བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ།

bodhisattvo mahāsattvaḥ

菩薩摩訶薩

Use standard definition.

Dānaśīla

dA na shI la

དྷ་ན་ཤི་ལ།

dānaśīla

A Kashmiri khenpo active in Tibet, who helped compile the *Mahāvyutpatti* and was one of the about fifteen Indian scholars, who assisted Bandé Yeshé Dé. (ninth century).

daughter of noble family

rigs kyi bu mo

རིགས་ཀྱི་བུ་མོ།

kuladuhitā

善女人

A teacher's affectionate address to his female disciple on the bodhisattva path.

essence mantra

snying po

སྙིང་པོ།

hṛdaya

密言, 心大明

A mantra to invoke the deity and attract his or her attention to the practitioner.

five acts with immediate results

mtshams med pa lnga

མཚམས་མེད་པ་ལྔ།

pañcānantarya

五逆

Acts for which one will be reborn in hell immediately after death, without any intermediate state; they are (1) killing one's father, (2) killing one's mother, (3) killing an arhat, (4) causing a schism in the saṅgha, and (5) maliciously drawing blood from a buddha.

Jinamitra

dzi na mi tra

རྗི་ན་མི་ཏྲ།

jinamitra

Use standard definition.

Kṣitigarbha

sa'i snying po

སའི་སྙིང་པོ།

kṣitigarbha

地藏

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

Maitreya

byams pa

བྱམས་པ།

maitreya

慈氏

Use standard definition.

perfectly and completely awakened one

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksaṃbuddha

正等覺

An epithet of the buddhas, used to distinguish them from beings of lesser realization such as arhats and solitary awakeners.

Potalaka

gru 'dzin

གྲུ་འཛིན།

potalaka

補怛落伽山, 補陀落迦山

A mountain regarded as the abode of Avalokiteśvara.

Ratnagarbha Candrāvabhāsa

rin chen snying po zla ba snang ba

རིན་ཆེན་སྙིང་པོ་ཟླ་བ་སྣང་བ།

ratnagarbha candrāvabhāsa

寶藏月光

A great bodhisattva in the Buddha's following.

Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

普賢

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

Sarvanīvaraṇaviṣkambhin

sgrib pa thams cad rnam par sel ba

སྒྲིབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ།

sarvanīvaraṇaviṣkambhin

止諸障

Use standard definition.

son of noble family

rigs kyi bu

རིགས་ཀྱི་བུ།

kulaputra

善男子

A teacher's affectionate address to a male disciple on the bodhisattva path.

thus-gone one

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

佛, 佛如來, 如來

Use standard definition.

unsurpassable, perfect, and complete awakening

bla na med pa yang dag par rdzogs pa'i byang chub

བླ་ན་མེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ།

anuttarā samyaksaṃbodhiḥ

無上正等菩提, 阿耨多羅三藐三菩提

The awakening of buddhas as distinguished from the lesser realizations of arhats, solitary awakeners and the like.

Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

金剛手

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

wisdom

ye shes

ཡེ་ཤེས།

jñāna

智, 正智

Also known as "pristine awareness," "primordial wisdom," "primordial awareness," "gnosis," or the like. Typically refers to nonconceptual or unobscured states of knowledge.

worthy one

dgra bcom pa

དགྲ་བཅོམ་པ།

arhat

應供

Use standard definition.

Youthful Mañjuśrī

’jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrīkumārabhūta

曼殊室利鳩摩羅伽地

Use standard definition.