

The Dhāraṇī “Essence of Immeasurable Longevity and Wisdom”

Aparimitāyurjñānahṛdayadhāranī

འཕགས་པ་ཚེ་དང་ཡི་ཤེས་དཔག་ནු་མිད་པའི་ສྒྲུབ་དཔྱ་ཤེས་ནු་ཤེས་

'phags pa tshe dang ye shes dpag tu med pa'i snying po zhes bya ba'i gzungs

The Noble Dhāraṇī “Essence of Immeasurable Longevity and Wisdom”

Āryāparimitāyurjñānahṛdayanāmadhāraṇī



Toh 850

Degé Kangyur, vol. 100 (gzungs 'dus, e), folios 62.a–64.b.

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SUMMARY

s.1 *The Dhāraṇī “Essence of Immeasurable Longevity and Wisdom”* opens at a pool by the Ganges, where the Buddha Śākyamuni is seated with five hundred monks and a great saṅgha of bodhisattvas. The Buddha begins with a short set of verses on the Buddha Aparimitāyus, who dwells in the realm of Sukhāvatī, telling the gathering that anyone who recites Aparimitāyus’ name will be reborn in that buddha’s realm. He then provides a unique description of Sukhāvatī, followed by instructions for two practices, related to the text’s dhāraṇī, that can grant rebirth in Sukhāvatī in the next life.

ac.

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ac.1 This text was translated by the Dharmachakra Translation Committee under the supervision of Chokyi Nyima Rinpoche. The translation was produced by Adam Krug and then checked against the Tibetan and edited by Andreas Doctor.

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

i.

INTRODUCTION

i.1 *The Dhāraṇī “Essence of Immeasurable Longevity and Wisdom”* opens at a pool by the Ganges, where the Buddha Śākyamuni is seated with five hundred monks and a great saṅgha of bodhisattvas. The Buddha begins his teaching with a short set of verses on the Buddha Aparimitāyus and the realm of Sukhāvatī in which that buddha dwells, telling the gathering that anyone who recites Aparimitāyus’ name will be reborn there.

i.2 He then begins a summary of the circumstances of Aparimitāyus’ lifetime as an awakened one. We learn that, like Śākyamuni, Aparimitāyus was born into a kṣatriya family. The Buddha then enumerates the names of Aparimitāyus’ father (a universal ruler), mother, queen, son, and attendant, and then those of his two foremost disciples in terms of insight and miraculous powers—the equivalent of Śākyamuni’s disciples Śāriputra and Maugdalyāyana—and the extent of his saṅgha of hearers. This account, in following the classic paradigm that the life stories and deeds of all buddhas conform to the same template of analogous events and participants, goes further than even the best-known work of the genre, the *Bhadralakṣpika* (Toh 94),¹ by adding the names of figures in Aparimitāyus’ realm who are the equivalents of Māra and Devadatta in Śākyamuni’s realm.

i.3 The beautiful and wondrous qualities of Sukhāvatī, well known from texts such as the *Sukhāvatīvyūha* (Toh 115)² and *Amitābhavyūha* (Toh 49), are described in very little detail in this text, but are subsumed in the statements that all the beings there are miraculously born from a jeweled lotus and that there is no female gender,³ and in the descriptions later in the text of Aparimitāyus’ lotus seat and Bodhi tree.

i.4 The Buddha then provides a set of instructions for visualizing Aparimitāyus that include performing prostrations three times a day and three times a night for ten days while reciting the dhāraṇī of Dundubhisvararāja. The successful performance of this practice will result, he says, in visions of Aparimitāyus and of all the buddhas of the ten

directions. After the Buddha has recited the dhāraṇī, he provides instructions for a further practice that consists of visualizing Aparimitāyus on his lotus seat under his particular Bodhi tree, accompanied by the bodhisattvas Avalokiteśvara and Mahāsthāmaprāpta. In addition to bringing visions of Aparimitāyus, these practices will result in practitioners being reborn in Sukhāvatī in their next life.

i.5 The Tibetan translation that survives to this day in the Kangyur dates to the eleventh century CE, but the text must have been in circulation in India considerably earlier, since a Chinese translation (Taishō 370) had been completed by an unknown translator during the Liang dynasty in the early half of the sixth century.⁴ The Tibetan translation was made by the Indian preceptor Puṇyasambhava and the Tibetan Lotsāwa Patsap Nyima Drak (b. 1055). Almost nothing is known of Puṇyasambhava, while Patsap Lotsāwa was responsible not only for bringing to Tibet the philosophical works for which he is best known, but also for introducing new lineages of a few tantric practices from Kashmir, where he studied for twenty-three years.

i.6 In most Kangyurs the text translated here is included in the section of works classified as tantras belonging to the Action (*kriyā*) class, and is grouped with eight texts (Toh 673A–680) corresponding to the principal buddha (*rigs kyi gtso bo*) of the padma (lotus) family. This group, in addition to the present dhāraṇī (Toh 676), and the four works on Amitābha that follow it (Toh 677–80),⁶ also contains the very widely used *The Aparimitāyurjñāna Sūtra (1)* (<https://read.84000.co/translation/toh674.html>) (Toh 674) and *The Aparimitāyurjñāna Sūtra (2)* (<https://read.84000.co/translation/toh675.html>) (Toh 675)—the two versions of the text commonly known as the “Sūtra of Long Life” or, in Tibetan, *Tsédo* (*tshe mdo*)—and a dhāraṇī related to it, *The Essence of Aparimitāyus* (<https://read.84000.co/translation/toh673a.html>) (Toh 673A).⁵ The names of the buddha or buddhas on which this group of texts focus are variable: Amitābha, Amitāyus, Aparimitāyurjñāna, and—both in the present text—Aparimitāyus and Dundubhisvararāja. The finer distinctions between these figures have not always been entirely clear. In India, the names Amitāyus and Amitābha appear to have been almost synonymous, but distinctions of role and perhaps even identity seem to have arisen later in both China and Tibet. Alternatively, some of the figures in these texts may derive from originally independent textual traditions that later came to be grouped together. In discussing these distinctions, Tibetan scholars used such terms as “the Amitāyus of Sukhāvatī” (*bde ba can gyi tshe dpag med*), “the Amitāyus of the Zenith” (*steng gi tshe dpag med*), “the Amitāyus of Akaniṣṭha” (*'og min gyi tshe dpag med*), and “the Amitāyus of the Immortal Sound of the Drum” (*'chi med rnya sgra'i tshe dpag med*). The need for such terms suggests

that in Tibetan the rendering Tsépamé (*tshe dpag med*) as a short form of both Aparimitāyurjñāna and Aparimitāyus, as well as of Amitāyus, may have contributed to some blurring of differences between them.

i.7

These terms also demonstrate that the clearest basis on which distinctions may be made is the buddha field in which these buddhas dwell. In the present text, the explicit focus is on the buddha who presides over the pure realm of the western direction known as Sukhāvatī (*bde ba can*). He is referred to in the Tibetan text as Tsépamé (*tshe dpag med*), and although this could be back translated as Amitāyus, and must surely here be identified with Amitābha, we have chosen to render it instead as Aparimitāyus. This is in deference to the title, which is a little problematic in that it appears to identify the text instead with Aparimitāyurjñāna, the buddha of the pure realm in the zenith who is the focus of the *Aparimitāyurjñānasūtra* texts (or *Tsédo*, Toh 674 and 675) mentioned above.⁷

i.8

Perhaps as one result of potential ambiguity regarding the exact reference of its title, the text translated here, *The Dhāraṇī “Essence of Immeasurable Longevity and Wisdom,”* is also referred to in some Tibetan works as *The Sūtra [or Dhāraṇī] of the King of the Sound of the Drum* (*rnga sgra'i rgyal po'i mdo/gzungs*), which in Sanskrit would be **Dundubhisvararājāsūtra*. Indeed, the name of the dhāraṇī that this work contains is explicitly stated in the text to be *Dundubhisvararāja*, or *Amṛtadundubhisvararāja*, and tradition has taken this to be yet another moniker of Amitābha or Amitāyus of Sukhāvatī. As a name, *Dundubhisvara* is not uncommon in Indian literature, and other Mahāyāna works list *Dundubhisvararāja* (or the alternatives *Dundubhisvara* and *Dundubhisvaranirgoṣa*) as names of a former buddha, a series of former buddhas, and the buddha who dwells in the northern quarter,⁸ but in this context, no doubt on the basis of the mentions in this text, Tibetan Buddhist tradition equates the names *Dundubhisvararāja* (*rnga sgra'i rgyal po*) and *Amṛtadundubhisvararāja* (*'chi med rnga sgra'i rgyal po*) most frequently with Amitābha or Amitāyus of Sukhāvatī.

i.9

This translation was completed based on the Tibetan translation of the text found in the “*Tantra Collection*” (*rgyud 'bum*) and “*Compendium of Dhāraṇī*” (*gzungs 'dus*) sections of the *Degé Kangyur*⁹ in consultation with the Comparative Edition (*dpe bsdur ma*) and the Stok Palace Kangyur.

The Noble Dhāraṇī

Essence of Immeasurable Longevity and Wisdom

1.

The Translation

[F.62.a]

1.1 Homage to all buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was seated at the bank of a pool by the Ganges river¹⁰ with a great monastic saṅgha of five hundred monks [F.62.b] and a great saṅgha of bodhisattvas. The Blessed One addressed the monks, the monks gave the Blessed One their full attention, and the Blessed One said to them:

1.3 “A perfect buddha,
The Thus-Gone Aparimitāyus,
Lives to the west of here
In the realm of Sukhāvatī.

1.4 “Those who recite his name
Will be reborn there.
At the moment of death they will see
The teacher with his monastic saṅgha.

1.5 “There are no women there,
And no gestation in a womb.
Beings with great magical power
Are born there from lotuses made of jewels.

1.6 “As soon as one thinks about
Food, clothing, medicines,
Robes, bedding, and alms bowls
They instantly appear.

1.7 “The buddhas dwelling in all ten directions
Sing the praises of Sukhāvatī.

Since the Buddha is inconceivable,
The Buddha's Dharma is inconceivable,

1.8 "And the Noble Saṅgha is inconceivable too.
When one has generated faith in the inconceivable,
The ripened result is inconceivable—
One is reborn in a pure realm.¹¹

1.9 "Monks, the Thus-Gone, worthy, perfect Buddha Aparimitāyus' palace, called Having a Retinue, is ten thousand leagues wide. He was born into a kṣatriya family. Monks, the Thus-Gone, worthy, perfect Buddha Aparimitāyus' father was a universal ruler named Most Gracious, and his mother was named Splendorous. His kṣatriya queen was named Gracious Protector. Monks, the Thus-Gone Aparimitāyus' son was named Moonlight, and his attendant's name was Stainless Renown. Monks, the Thus-Gone Aparimitāyus' disciple foremost in insight was called Pinnacle of Grace, and his disciple foremost in miraculous powers and foremost in great endeavor [F.63.a] was named Great Array.

1.10 "Monks, the Thus-Gone Aparimitāyus' Māra was called King of Offerings, and the name of his Devadatta was Gracious Gift. Monks, the Thus-Gone Aparimitāyus' great gathering of hearers contains sixty thousand great hearers.

1.11 "Monks, all the beings who think well of him should bear in mind the name of the Thus-Gone Aparimitāyus, practice for ten days with an undistracted mind that recollects the Buddha, and continually think of the Thus-Gone Aparimitāyus who dwells in the realm of Sukhāvatī.

1.12 "They should also continually recite the dhāraṇī of Śrī Amṛtadundubhi-svararāja.¹² If all beings, three times a day and three times a night, prostrate with the five points of the body to the Thus-Gone Aparimitāyus while thinking of him, after ten days they will have a vision of the Thus-Gone Aparimitāyus and a vision of all the blessed buddhas dwelling in the ten directions. If they dedicate all their roots of virtue to rebirth in the realm of Sukhāvatī, when they die the Thus-Gone Aparimitāyus will be present before them, and they will be reborn in the buddha field of the Thus-Gone Aparimitāyus.

1.13 "Monks, this is the dhāraṇī called Amṛtadundubhisvararāja:

*tadyathā śāvale avale sañjale nirdeśe nirjāte nirukte nirmukhe jvalaparicchedani
sukhavatinirdeśe amṛte āyurgarbhā¹³ nīrñāni amṛte ayuhprasādhane nirbuddhi
ākāśanirdeśe ākāśanirjāte¹⁴ ākāśanirkuśale ākāśanirdarśane ākāśādhishṭhāne sukhabhāti
ādhishṭhāne rūpanirdeśe catvāridharmaprasādhane catvāri āryasatyaprasādhane
catvārimārgabhavanaprasādhane¹⁵ bala¹⁶ vīryaprasādhane dharmācchedane kuśale*

kuśalanirdeśe kuśalapratīṣṭhāne buddhākuśale viśuddhaprabhā¹⁷sa dharmakaraṇe [F.63.b] nirjati nirbuddhe vimale viraje rājase rasāgre rasāgrabale rasāgrādhiṣṭhite kule pratikule vikule dānte sudānta¹⁸citte supraśāntacitte supratīṣṭhite sule sumukhīdharme ca dharme bale ca bale anuśābale buddhākāśaguṇe buddhākāśa-nirguṇe amṛtadundubhiḥsvare svāhā

1.14 “Monks, faithful sons or daughters of good family who recite this Amṛtadundubhisvararāja dhāraṇī as it has been taught should dress in clean clothes and, in a place that is pure and unspoiled, make offerings of flowers and perfumes to the Thus-Gone Aparimitāyus. They should imagine the lotus seat at the seat of awakening and the perfect Bodhi tree. They should arouse longing to be there, and if they have such longing and faith they will be reborn in the buddha field of the Thus-Gone Aparimitāyus.

1.15 “Monks, the Thus-Gone Aparimitāyus’ king of trees is the tree called Radiating Jeweled Lotus, and it is covered in flowers and fruit. The lotus seat, which is pure, bright, and fine, is called Brilliant Light Ray. The Thus-Gone Aparimitāyus is seated there surrounded by many precious jewels. The bodhisattva Avalokiteśvara is to his right, the bodhisattva Mahāsthāmaprāpta is to his left, and they are all surrounded by an incalculable gathering of bodhisattvas. Faithful sons or daughters of good family who have great devotion, faith, and reverence will be reborn there. They will take miraculous birth on great lotuses made of the seven precious jewels situated on the great golden ground.

1.16 “Monks, any monk, nun, male lay practitioner, or female lay practitioner who bears in mind the name of the Thus-Gone Aparimitāyus will never have to face any dangers from fire, dangers from water, dangers from poison, dangers from weapons, dangers from yakṣas, and dangers from rākṣasas, [F.64.a] except for those that arise due to the ripening of previous actions.”

1.17 When the Blessed One had spoken these words, the monks, the entire retinue, and the world with its gods, humans, asuras, and gandharvas rejoiced and praised what the Blessed One had said.

1.18 *This concludes the noble dhāraṇī “Essence of Immeasurable Longevity and Wisdom.”*

c.

Colophon

c.1 Translated by the Indian preceptor Puṇyasambhava and the translator
Patsap Nyima Drak.

n.

NOTES

n.1 See Dharmachakra Translation Committee, *The Good Eon* (forthcoming).

n.2 See Sakya Pandita Translation Group, *The Display of the Pure Land of Sukhāvatī* (<https://read.84000.co/translation/toh115.html>) (2011).

n.3 Disregarding, it seems, the Buddha's own mention, noted above, of Aparimitāyus' mother and queen.

n.4 *Emituo gu yinsheng wang tuoluoni jing* (阿彌陀鼓音聲王陀羅尼經), see Lancaster (2019) (http://www.acmuller.net/descriptive_catalogue/files/k0443.html).

n.5 Of the two versions of the sūtra, *Aparimitāyurjñānasūtra* (1) (Toh 674) was probably translated by the same translators as the present text, Puṇya-sambhava and Patsap Nyima Drak. This is the version most widely used today. The other, *Aparimitāyurjñānasūtra* (2) (Toh 675) represents—but is not identical to—a translation made during the early translation period, as attested in numerous Dunhuang manuscripts and the mention in the early-ninth-century Denkarma (*ldan dkar ma*) and Phangthangma (*phang thang ma*) inventories of, respectively, a *tshe dpag tu med pa'i gzungs*, with 110 ślokas, and a *tshe dpag tu med pa*, with 120 ślokas. For more details on the complex issue see the introductions to Toh 674 and 675, i.9 (<https://read.84000.co/translation/toh674.html#UT22084-091-072-14>) and i.21 (<https://read.84000.co/translation/toh674.html#UT22084-091-072-35>) in Toh 674, Roberts and Bower 2021 (1), and i.15 (<https://direct-read.84000.co/translation/toh675.html#UT22084-091-073-49>) in Toh 675, Roberts and Bower 2021 (2).

n.6 For a translation of Toh 679, see Dharmachakra Translation Committee, trans. *The Dhāraṇī Praising the Qualities of the Immeasurable One* (<https://read.84000.co/translation/toh679.html>), 2020.

n.7 There is another problem around the correct rendering of the title of the present text. The Sanskrit title indicates that this is the essence (*hrdaya*) that is the wisdom (*jñāna*) of Aparimitāyus (*aparimitāyur*). The Tibetan translation of the title, however, reads the compound in the Sanskrit title as the essence (*snying po*) of immeasurable (*dpag tu med pa*) longevity and wisdom (*tshe dang ye shes*). It is thus possible that the Tibetan rendering of the title of this work is somewhat misleading, and that the Sanskrit title *Aparimitāyurjñānahṛdaya-dhāraṇī* might be more accurately translated into English as *The Dhāraṇī of the Essence of the Wisdom of Aparimitāyus*, or even *The Dhāraṇī of the Essence of Knowing Aparimitāyus*. Because this translation is based on the Tibetan version of the text, however, it follows the title as rendered in the Tibetan translation.

n.8 Edgerton (1953), p. 266.1.

n.9 This text, Toh 850, and all those contained in this same volume (*gzungs 'dus, e*), are listed as being located in volume 100 of the Degé Kangyur by the Buddhist Digital Resource Center (BDRC). However, several other Kangyur databases—including the eKangyur that supplies the digital input version displayed by the 84000 Reading Room—list this work as being located in volume 101. This discrepancy is partly due to the fact that the two volumes of the *gzungs 'dus* section are an added supplement not mentioned in the original catalog, and also hinges on the fact that the compilers of the Tōhoku catalog placed another text—which forms a whole, very large volume—the *Vimalaprabhānāmakālacakratantrāṭīkā* (*dus 'khor 'grel bshad dri med 'od*, Toh 845), before the volume 100 of the Degé Kangyur, numbering it as vol. 100, although it is almost certainly intended to come right at the end of the Degé Kangyur texts as volume 102; indeed its final fifth chapter is often carried over and wrapped in the same volume as the Kangyur *dkar chags* (catalog). Please note this discrepancy when using the eKangyur viewer in this translation.

n.10 Both versions of the Degé read *gang gA tas bskor ba'i rdzing bu'i 'gram na*; the Stok Palace Kangyur reads *gang ga tas bskor ba'i rdzing bu'i 'gram na*. The term *gang gA tas* does not appear anywhere else in the Kangyur and is taken here to refer to the Ganges river. A more literal translation of this sentence would be “the bank of a pool that was surrounded by the Ganges river.” This could perhaps refer to an island in the middle of the Ganges river where there was a certain pool or pond, but we have decided for now to translate this more vaguely here.

n.11

The six lines above, starting with “Since the Buddha is inconceivable,” are frequently cited in later Tibetan literature, often using the alternative title *rn̄ga sgra'i rgyal po'i mdo* (*The Sūtra of the King of the Sound of the Drum*).

n.12 See i.8.

n.13 Degé Toh 676, Yongle, Lithang, Kangxi, Choné, and Stok Palace read *bha*; Degé Toh 850 reads *ba*.

n.14 Degé Toh 850 and Stok Palace read *ākāśanirdeśe/ākāśanirjāte*; Degé Toh 676 reads *ākāśanirjāte/ākāśanirdeśe*.

n.15 Degé Toh 676 reads *prasādhane*; Yongle, Lithang, Kangxi, and Choné read *prasādana*; Degé Toh 850 and Stok Palace read *prasādhani*.

n.16 Degé Toh 676 and Stok Palace read *bala*; Degé Toh 850 reads *pala*.

n.17 Degé Toh 676 and Stok Palace read *bhā*; Degé Toh 850, Yongle, Lithang, Kangxi, and Choné read *bha*.

n.18 Degé Toh 850 reads *dānte sudānta*; Degé Toh 676 and Stok Palace read *dante sudante*.

b.

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bde ldan gyi snying po. Toh 690, Degé Kangyur vol. 91 (rgyud, ba), folio 223.a; Toh 889, vol. (gzungs 'dus, e), folio 165.b.

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g.

GLOSSARY

g.1 **Amitābha**

'od mtha' yas

འ ཆ མ ད ཭ ཏ ཚ ལ

Amitābha

“Infinite Light,” the name of the buddha who presides over Sukhāvatī, also called Amitāyus or Aparimitāyus. Traditionally equated, too, with Dundubhisvararāja.

g.2 **Amṛtadundubhisvararāja**

'chi med rnga sgra'i rgyal po

ར ག ཝ ད ག བ ཉ ཉ ཉ

Amṛtadundubhisvararāja

The name of the dhāraṇī that confers rebirth in Sukhāvatī taught by the Buddha Śākyamuni in *The Noble Dhāraṇī* “Essence of Immeasurable Longevity and Wisdom.” Also the name of a buddha traditionally equated with Amitābha or Amitāyus. Also called Dundubhisvararāja.

g.3 **Aparimitāyurjñāna**

tshe dang ye shes dpag tu med pa

ཚ ག ཚ ཉ ག བ ཉ ཉ ཉ

Aparimitāyurjñāna

“Unlimited Life and Wisdom,” the name of the tathāgata who resides in the buddha field Aparimitaguṇasamcaya at the zenith; it can also be rendered Amitāyus.

g.4 **Aparimitāyus**

tshe dpag med

ჰ·და·ჰი·

Aparimitāyus

“Unlimited Life,” the name of the tathāgata who resides in the buddha field Sukhāvatī in the west; it can also be rendered Amitāyus and is synonymous with Amitābha.

g.5 Avalokiteśvara

spyan ras gzigs dbang phyug

ჰ·და·გა·ჰი·

Avalokiteśvara

The name of one of the most important bodhisattvas of the Mahāyāna pantheon.

g.6 Bodhi tree

byang chub kyi shing

ჰ·და·ტუ·ში·

bodhivṛkṣa · bodhidruma

The name of the tree under which the Buddha Śākyamuni attained awakening. The same term is used to describe the trees under which other tathāgatas, both in this realm and others, attain awakening.

g.7 Brilliant Light Ray

bkra ba'i 'od zer can

ჰ·და·სტა·შა·

—

The name of the lotus seat on which the Tathāgata Aparimitāyus sits.

g.8 Devadatta

lhas byin

ჰ·და·

Devadatta

The name of the Buddha’s cousin and brother-in-law who defected from the Buddha’s saṅgha, causing the very first schism, and went on to compete against and even attempt to kill the Buddha Śākyamuni.

g.9 Dhāraṇī

gzungs

ჰ·და·

dhāraṇī

A formula invoking a particular deity for a particular purpose; dhāraṇīs are longer than most mantras, and their applications are more specialized.

g.10 **Dundubhisvararāja**

rn̄ga sgra'i rgyal po

དྲྱତ୍ତୁଷର୍ଣ୍ଣା

Dundubhisvararāja

The name of a buddha traditionally equated with Amitābha or Amitāyus.

Also called Amṛtadundubhisvararāja.

g.11 **Gracious Gift**

dang ba

ଦାନ

—

The name of the person who occupies the role of Devadatta in the Tathāgata Aparimitāyus' realm.

g.12 **Gracious Protector**

bzang skyong ma

ଦର୍ଶକ

—

The name of the Tathāgata Aparimitāyus' queen.

g.13 **Great Array**

bkod pa chen po

ଶର୍ଣ୍ଣାକଣଣ୍ଣା

—

The name of the Tathāgata Aparimitāyus' disciple foremost in miraculous powers and endeavor.

g.14 **Great hearer**

nyan thos chen po

ମହାଶ୍ରାଵକ

mahāśrāvaka

A term denoting the primary disciples of a buddha.

g.15 **Having a Retinue**

'khor dang bcas pa

རྒྱାନ୍-ଦ୍ୱାରା-ନାମ୍

—

The name of the Tathāgata Aparimitāyus' palace in the realm Sukhāvatī.

g.16 King of Offerings

mchod pa'i rgyal po

ସକ୍ରଦ୍ଧି-କ୍ଷୁଦ୍ରାଜ୍ଞ

—

The name of the being who acts as Māra in the Tathāgata Aparimitāyus' realm.

g.17 King of trees

shing gi rgyal po

ଶିଳ୍ପି-କ୍ଷୁଦ୍ରାଜ୍ଞ

drumarāja

A generic term for a tree under which a tathāgata sits and a synonym for the Bodhi tree.

g.18 Kṣatriya

rgyal rigs

କ୍ଷାତ୍ରି-କ୍ଷୁଦ୍ରାଜ୍ଞ

kṣatriya

The ruling caste in the traditional four-caste hierarchy of India, it is associated with warriors, the aristocracy, and kings.

g.19 Mahāsthāmaprāpta

mthu chen thob pa

ମହା-କ୍ଷେତ୍ର-ବନ୍ଦୀ

Mahāsthāmaprāpta

The name of an important bodhisattva in the Mahāyāna pantheon.

g.20 Māra

bdud

ମାର୍ତ୍ତା

Māra

The name of the being who maintains the illusions of the world that bind beings in cyclic existence.

g.21 Maudgalyāyana

maud gal gyi bu

መဌာနရှိနာ

Maudgalyāyana

Along with Śāriputra, one of Buddha Śākyamuni's two main disciples, known as the foremost in miraculous powers and endeavor.

g.22 Moonlight

zla ba'i 'od

ခြားရှိသွေး

—

The name of the Tathāgata Aparimitāyus' son.

g.23 Most Gracious

bzang po'i mchog

ခုသွေးမြတ်စွာ

—

The name of the Tathāgata Aparimitāyus' father.

g.24 Patsap Nyima Drak

pa tshab nyi ma grags

ပုသွေးမြတ်စွာ

—

The name of a famous Tibetan translator (b. 1055). He studied in Kashmir for twenty-three years and is best known for introducing into Tibet the philosophical works of Candrakīrti and other Indian scholars, but also brought the transmissions of new practice rituals and tantric deities.

g.25 Pinnacle of Grace

bzang po'i tog

ခုသွေးမြတ်စွာ

—

The name of the Tathāgata Aparimitāyus' disciple foremost in insight.

g.26 Prostrate with the five points of the body

yan lag lngas phyag

ယရုသာဗုဏ္ဏ

pañcāṅgapraṇāma

The term literally means “prostrating with five limbs.” The five limbs consist of the head, two arms, and two legs.

g.27 Punyasambhava
puN+ya saM b+ha wa
 ལྷ୍ୱ རྒ୍ୱ རྒ୍ୱ
Punyasambhava
 The name of an Indian preceptor and translator (ca. 11th century). Little is known about him except that he was responsible with Patsap Nyima Drak for the translation of this text, and possibly for Toh 675.

g.28 Radiating Jeweled Lotus
rin po che'i pad+ma rnam par snang ba
 རྒ୍ୱ ཕେ དେ རྒ୍ୱ རେ རେ རେ
 —
 The name of the Bodhi tree under which the Tathāgata Aparimitāyus sits.

g.29 Śāriputra
shA ri'i bu
 ଶାରିପୁତ୍ର
Śāriputra
 Along with Maudgalyāyana, one of Buddha Śākyamuni's two main disciples, known as the foremost in insight.

g.30 Seat of awakening
byang chub kyi snying po
 ବଦ୍ଧମାନ୍ଦ୍ର
bodhimāṇḍa
 The name for the platform under the Bodhi tree that marks the location where the Buddha Śākyamuni attained awakening. The same term is used to signify the platform under the Bodhi trees on which all tathāgatas, both in this realm and in others, attain awakening.

g.31 Splendorous
gzi brjid can
 ଶପିତ୍ରିତଣ
 —
 The name of the Tathāgata Aparimitāyus' mother.

g.32 Stainless Renown

snyan pa dri ma med

ស្មោះស្រីម៉ែដា

—

The name of the Tathāgata Aparimitāyus' attendant.

g.33 Sukhāvatī

bde ba can

សុខវត្តិ

Sukhāvatī

The realm where the Tathāgata Aparimitāyus resides.

g.34 Universal ruler

'khor los sgyur ba'i rgyal po

ជាក្រវត្តិសាស្ត្រិន្តិស្ត្រិន្តិស្ត្រិន្តិ

cakravartin

A term for an idealized, utopic vision of kingship in South Asian cultures. A universal ruler reigns over vast regions of the universe in accordance with principles of righteous law (*dharma*). Such a king is called a *cakravartin* because he possesses a wheel or discus (*cakra*) that rolls across different realms and brings them all under his power.