

Appendix A

Sanskrit Names in the Sanghāta and Their Meanings in the order in which they appear in the sutra.

Most Sanskrit names are richly meaningful, and the following glossary is designed to introduce readers to some of those meanings. It also gives the Sanskrit names in proper diacritics in parenthesis, as well as a link to audio files (mp3) with each name pronounced by J. Prabhakara Sastry, a traditionally trained Indian pandit and professor of Sanskrit.

Many Sanskrit names are formed by combining two words in a compound. In Sanskrit, compounds frequently leave tremendous leeway in interpreting the relationship of the two terms. For example, the name Sarva-shūra is made of the words *sarva* (all/everything/everyone) and *śūra* (hero/heroic/courageous) and can mean ‘courageous regarding everything,’ ‘a hero amongst everyone,’ ‘all-heroic’ or ‘a hero for the sake of all,’ and the Sanskrit language itself does not rule out any of these possibilities. The use of compounds is especially intensive in Sanskrit poetry, giving it a richness and ambiguity that make it particularly difficult to translate. Below readers will note that the names in the *Sanghāta* also allow for multiple interpretations. For that reason, among others, this translation into English leaves the names in their original Sanskrit.

Several of the names that appear in the *Sanghāta* are formed with the word *senā*, meaning army. As this may strike some as odd, it may be useful to note that the army can be understood in Sanskritic cultures as beneficial for ensuring peace and security to the people within a king’s domain. One further finds a concept that righteous kings don’t actually need to go to battle and thus do not need an army of soldiers. In this understanding, the virtue of a righteous king itself brings about prosperity and harmony in the land, and wards off attacks by enemies that might otherwise need to be repelled by military force. Thus, instead of relying on an army of soldiers to guarantee security and well-being in their domain, righteous people are seen as endowed with good qualities that serve them as their ‘army,’ offering the same protective power. Consequently we find such names as Bhaishajya-sēna (Bhaiṣajyasena) which combines *bhaiṣajya* (medicine) and *senā* (army) to yield the name ‘He Whose Army is Medicine.’ Bhaishajya-sēna can thus be understood to offer protection to beings through medicine, rather than through military might.

Please do note that the English only translates the meaning of the name in Sanskrit, not Tibetan. The Tibetan is only included below for reference. In some cases, Sanskrit names have no particular meaning, and may simply be either a proper name or a Sanskritized form of a meaningful name from some earlier or local dialect, whose meaning is lost when presented in classical Sanskrit. This latter may be the case in those instances where a name with no clear Sanskrit meaning is translated into a meaningful term in Tibetan. Further, where names are meaningful in both Sanskrit and Tibetan, although the Tibetan and Sanskrit often have very close meanings, they are not perfectly interchangeable. For example, the Sanskrit term *senā* is translated into Tibetan as *sde*, which can also mean section, scriptural collection, race: meanings that the Sanskrit word does not bear. Thus, Sanskrit names that end with *senā* have an overlapping but different range of meanings in their Tibetan translations than they do in Sanskrit.

The Sanskrit language was used as a literary language over dozens of centuries and across a vast geographic territory. Not surprisingly, Sanskrit words can have varying shades of meaning at different times, places and contexts. The following glossary offers a sense of the more standard, classical translations of the Sanskrit names that appear in the *Saṅghāta Sūtra*, to enhance readers' engagement with the sutra. Other, popular etymologies may be found for many Sanskrit names as well. This list does not represent an exhaustive or authoritative set of meanings for each name, but is instead meant to evoke a sense of the various meanings each name can carry.

- Adākavati (Aḍakavatī) (Tibetan: *lcang lo can*)
This seems to be simply a proper name.
- Ajñāta-kaundīnya (Ājñātakauṇḍīnya) (Tibetan: *kun shes kau NDi nya*)
All-Knowing Kaundīnya (Kaundīnya itself seems to be simply a proper name.)
- Anānda (Ānanda) (Tibetan: *kun dga' bo*)
Joy
- Anavatāpta (Anavatapta) (Tibetan: *ma dros pa*)
Unheated, Unwarmed. Note that Anavatāpta is both the name of a naga and the name of a lake.
- Anūna (Anūna) (Tibetan: *mi 'bri*)
Not Less; Not Inferior; Entire; Great, Having Full Power.
- Apalāla (Apalāla) (Tibetan: *sog ma med*)
Without Straw
- Ārjuna (Arjuna) (Tibetan: *srid grub*)
White One; Clear One; Made of Silver. (*Arjuna* is also described as the color of dawn, the color of daytime, of lightning, of silver and of milk.)
- Avabhāsa-shri (Avabhāsaśrī) (Tibetan: *snang ba'i dpal*)
Esteemed Luster; Glorious Splendor; Glorious Appearance.
- Avīci (Avīci) (Tibetan: *mnar med*)
Without Waves; Unwavering; Without Deceit; Not Going Astray.
- Bākkula (Bakkula) (Tibetan: *ba kku la*)
Bākkula itself seems to be simply a proper name.
- Bālini (Balinī) (Tibetan: *stobs 'dzin*)
She Who Possesses Force; Powerful Woman; She Who is Endowed with Might.
- Bhādra (Bhadra) (Tibetan: *bzang po*)
Blessed; Auspicious; Prosperous; Good; Gracious; Wholesome; Happy.
- Bhadra-pāla (Bhadrapāla) (Tibetan: *bzang skyong*)
Protector of Goodness; Auspicious Protector, He Whose Protection is His Goodness

- Bhádra-shri (Bhadraśrī) (Tibetan: *bzang dpal*)
Esteemed Good One; Auspicious Prosperity; Good and Glorious; Glorious Goodness;
Wholesome Glory.
- Bhāishajya-séna (Bhaiṣajyasena) (Tibetan: *smān gyi sde*)
He Whose Army is Medicine.
- Bimbi-sára (Bimbisāra) (Tibetan: *gzugs can snying po*)
Essence of the Bimba Fruit (as a variant form of Bimbasāra); Essence of Golden Color;
Best of Golds.
- Brahma-ghósha (Brahmaghoṣa) (Tibetan: *tshangs pa'i dbyangs*)
Voice of Brahma; Murmur of Prayers; Sacred Word.
- Brahma-séna (Brahmasena) (Tibetan: *tshangs pa'i sde*)
He Whose Army is Comprised of Brahmins; He Who Has Brahma as His Army.
- Chándana (Candana) (Tibetan: *tsan dan*)
Sandalwood
- Chándana-gárbha (Candanagarbha) (Tibetan: *tsan dan snying po*)
Essence of Sandalwood, Interior of Sandalwood; He Whose Inner Chambers are Made of
Sandalwood.
- Chándana-shri (Candanaśrī) (Tibetan: *tsan ldan dpal*)
Esteemed Sandalwood; Glorious Sandalwood; Majesty of Sandalwood; Auspiciousness
of Sandalwood.
- Chándana-vásin (Candanavāsin) (Tibetan: *tsan dan gnas*)
Fragrant Like Sandalwood; He Whose Abode is Made of Sandalwood; Dressed in
Sandalwood.
- Chándra (Candra) (Tibetan: *zla ba*)
Moon
- Chandra-bhága (Candrabhāgā) (Tibetan: *tsan dra ba ga*)
Portion of the Moon; She Whose Inheritance is the Moon.
- Chandra-pradípa (Candrapradīpa) (Tibetan: *zla ba'i sgron ma*)
Moonlight; Lamp of the Moon; He Who is a Lamp Like the Moon.
- Chandrāvati-kshétra (Candrāvatikṣetra) (Tibetan: *zla ba can gyi zhing*)
He Whose Fields are Lit by the Moon; He Whose Sphere is Endowed with a Moon; He
Whose Field Abounds in Gold; Moon-filled field.
- Chitra-séna (Citrasenā) (Tibetan: *sna tshogs sde*)
She Whose Army is Manifold; She Whose Army is Bright Colored, Variegated Army;
Having a Bright Spear.
- Deva-dátta (Devadatta) (Tibetan: *lhas sbyin*)
Given by a Deva; Gift of the Gods.
- Dharma-ruci (Dharmarucin) (Tibetan: *chos 'dod*)
Endowed with the Splendor of the Dharma; Possessing the Light of Dharma; He Who
Has the Beauty of the Dharma; Fond of Dharma; Zest for Dharma; Longing for Dharma.

- Dharma-vr̥tta (Dharmavṛttā) (Tibetan: *chos tshul*)
She Whose Ways are Righteous; She Who Was Set in Motion by Dharma; She Who Moves in the Dharma; She Who Courses According to the Dharma.
- Dipāmkara (Dīpaṃkara) (Tibetan: *mar me mdzad*)
Maker of Lamps; He Who Causes Light.
- Ela-pātra (Elapatra) (Tibetan: *e la'i 'dab ma*)
Ela-Leaf (Ela appears to be a proper noun, while *patra* means leaf, petal, page or wing).
- Ganges (Gaṅgā) (Tibetan: *gang gA*)
This is a proper name.
- Garbha-séna (Garbhasena) (Tibetan: *snying po'i sde*)
He Whose Army is Interior; Embryo-Army; Essence-Army; He Whose Army is Embryonic.
- Gáutama (Gautama) (Tibetan: *gau ta ma*)
This seems to be simply a proper name.
- Gava-shírsha (Gavaśīrṣa) (Tibetan: *glang po'i mgo*)
Cow-head.
- Indra (Indra) (Tibetan: *brgya byin*)
Lord; King.
- Jangúla (Jāṅgūla) (Tibetan: *dug sel*)
This seems to be a slightly modified form of the Sanskrit word *jāṅgula*, which means venom or poison. The Tibetan translates this name as ‘Eliminator of Poison,’ which seems to be translating the Sanskrit term *jāṅguli*.
- Jinárshabha (Jinarṣabha) (Tibetan: *rgyal ba'i khyu mchog*)
Best of the Class of Conquerors; Best of the Assembly of Conquerors. This may also be a Sanskrit rendering of the Pāli name of Janesabha or Janvasabha, meaning ‘Attended by Multitudes of Yakshas.’
- Kánaka-múni (Kanakamuni) (Tibetan: *gser thub*)
Ascetic of Gold; Golden Ascetic.
- Káshyapa (Kāśyapa) (Tibetan: *'od srung*)
Káshyapa is simply a proper family name, but also has a wide range of meanings in Sanskrit, including ‘one who has black teeth,’ ‘tortoise,’ a kind of deer, a kind of fish, and a type of mythical being associated with regulating the course of the sun. It seems to be this last meaning that is referenced in the Tibetan translation for Káshyapa, *od srung*, which means, loosely, ‘Guardian of Light.’
- Krakatsúnda (Kakatsunda) (Tibetan: *'khor ba 'jig*)
This seems to be simply a proper name. It is translated into Tibetan as ‘Destroyer of Cyclic Existence.’
- Kumára-bhádra (Kumārabhadra) (Tibetan: *gzhon nu bzang po*)
Good Prince; Wholesome Youth (or Prince).

- Kumára-shri (Kumāraśrī) (Tibetan: *gzhon nu'i dpal*)
Glorious Prince; Glorious Youth; Esteemed Prince.
- Kumára-vāsin (Kumāravāsin) (Tibetan: *gzhon nur gnas pa*)
He Who Dwells in Youth; He Who Abides as a Prince.
- Kumbha-sāra (Kumbhasāra) (Tibetan: *bum pa'i snying po*)
Best of Pitchers; Interior of a Jar.
- Kumbha-shīrsha (Kumbhaśīrṣa) (Tibetan: *bum pa mgo*)
Jar-head; Pitcher-head
- Maha-kāshyapa (Mahākāśyapa) (Tibetan: *'od srung chen po*)
The Great Kāshyapa. Although it is a proper family name, Kāshyapa also has a wide range of meanings in Sanskrit, including 'one who has black teeth,' 'tortoise,' a kind of deer, a kind of fish, and a type of mythical being associated with regulating the course of the sun. It seems to be this last meaning that is referenced in the Tibetan translation for Kāshyapa, *'od srung*, which means, loosely, 'Guardian of Light.' Maha-kāshyapa could thus be understood as 'Great Guardian of Light.'
- Maha-maudgalyāyana (Mahāmaudgalyāyana) (Tibetan: *maudgal gyi bu chen po*)
The Great Maudgalyāyana (Maudgalyāyana itself seems to be simply a proper name.)
- Mahātma-samprayūktā (Mahātmasaṃprayuktā) (Tibetan: *bdag nyid che ldan*)
She Who is Conjoined with Magnanimity; Endowed with Greatness of Soul.
- Mahavīci (Mahāvīci) (Tibetan: *mnar med chen po*)
The Great Waveless [Hell]; Greatly Unwavering [Hell]; The Great Deceitless [Hell].
- Maitréya (Maitreya) (Tibetan: *byams pa*)
Loving; Friendly; Benevolent.
- Manjūshri (Mañjuśrī) (Tibetan: *'jam dpal*)
Glorious Lovely One; Esteemed One Who is Charming; Glorious Sweet One; Glorious Graceful One.
- Mara (Māra) (Tibetan: *bdud*)
Obstacle; Hindrance; Destroyer; Killer; Death; Pestilence.
- Megha (Megha) (Tibetan: *sbrin*)
Cloud
- Mirdāmgini (Mṛdaṃginī) (Tibetan: *rnga ldan*)
This may simply be a proper name. It could be a variant of a name meaning 'She Whose Limbs are Gracious' or 'She Whose Body Show Compassion.' It could also be a variant of a name meaning "Possessing a Mrdanga Drum," as the Tibetan takes it.
- Nanda (Nanda) (Tibetan: *dga' bo*)
Joy; Delight.
- Nanda-séna (Nandasena) (Tibetan: *dga' ba'i sde or dga' sde*)
He Whose Army is Joy; He Who has a Joyful Army.
- Nanda-séna (Nandasena) (Tibetan: *dga' ba'i sde or dga' sde*)
He Whose Army is Joy; He Who Has a Joyful Army.

- Padma-gárbha (Padmagarbha) (Tibetan: *pad ma'i snying po*)
Lotus Essence; Lotus Womb; Interior of a Lotus.
- Padmóttara (Padmottara) (Tibetan: *pad ma bla ma*)
Unsurpassed Lotus; Higher Lotus; Followed by Lotuses.
- Prajápati-vásini (Prajāpativāsīnī) (Tibetan: *skye dgu'i bdag mo gnas pa*)
She Who Dwells in Prajāpati/Lord of Beings.
- Prasádavati (Prāsādatavāṭī) (Tibetan: *mdzes ldan*)¹
She Who is Endowed with a Palace; Possessor of Palaces.
- Praséna-jit (Prasenajit) (Tibetan: *gsal rgyal*)
Conquering Prasena; Acquiring Prasena; Acquiring Clear Brightness.
- Priya-séna (Priyasena) (Tibetan: *mdza' ba'i lde*)
He Whose Army is Made up of His Dear Ones; He Who is Fond of his Army; He Whose Army is Expensive.
- Pushya (Puṣya) (Tibetan: *skar rgyal*)
Flower; Blossom; Uppermost; Best.
- Ráhula (Rāhula) (Tibetan: *sgra gcan 'dzin* or *sgra gcan zin*)
This name is very often (and very loosely) translated as 'Bond,' 'Chain,' or 'Fetter.' It is a common proper name.
- Raja-griha (Rājagṛha) (Tibetan: *rgyal po'i khab*)
King's Court, Royal Residence. This was the name of the capital city of Magadha.
- Rátna-shri (Ratnaśrī) (Tibetan: *rin chen dpal*)
Glorious Jewel; Esteemed Jewel.
- Ratnavabhása (Ratnāvabhāsa) (Tibetan: *rin po che thams cad snang ba*)
Splendor of Gems; He Whose Luster is like a Jewel; He Who Appears Among Jewels; He Who Appears like a Jewel.
- Ratnóttama (Ratnottama) (Tibetan: *rin chen mchog*)
Best of Jewels; The Principle Gem. Supreme Among Gems.
- Révata (Revata) (Tibetan: *nam gru*)
Révata itself seems to be simply a proper name, but is also the name given to a type of citrus tree. The name Révata may be connected to a term that means 'Abundant,' 'Prosperous,' 'Splendid,' or 'Beautiful.' The word that is used in Tibetan to translate Révata, curiously, means 'airplane' (literally, sky-boat) in modern Tibetan.
- Samanta-bhádra (Samantabhadra) (Tibetan: *kun tu bzang po*)
Wholly Auspicious; In All Ways Good; Completely Wholesome; Entirely Happy.
- Sarva-shúra (Sarvaśūra) (Tibetan: *kun tu dpa' ba*)
Courageous in Everything; A Hero for the Sake of All; All-Heroic.

¹ This Tibetan name seems to be translating the Sanskrit name of Prasādatavāṭī, though the surviving Sanskrit manuscripts have Prāsādatavāṭī. Note too that this same Tibetan name is also used in this text to translate Sundaṛī in this text.

- Shakyamuni (Śākyamuni) (Tibetan: *shA kya thub pa*)
The Ascetic of the Shakyas; Shakya Ascetic.
- Shámkha (Śaṅkhā) (Tibetan: *dung can*)
This could simply be a proper name, perhaps a feminized name relating to the word 'shell,' as the Tibetan takes it to be.
- Shari-pútra (Śāriputra) (Tibetan: *shA ri'i bu*)
Son of Shari (Shari-pútra is actually named after his mother, Sharika, who was widely renowned as an exceptionally wise and able debater.)
- Shikhi-sámbhava (Śikhisambhava) (Tibetan: *gtsug phud 'byung ba*)
Arisen from a Peacock; Peacock-Sprung; Sprung from One Who Has a Lock of Hair at the Top of the Head.
- Síta (Sītā) (Tibetan: *si ta*)
Furrow
- Subahu-yúkta (Subāhuyuktā) (Tibetan: *lag pa bzang ldan*)
She Who is Endowed with Strong Arms; Possessing Beautiful Arms.
- Subhádra (Subhadra) (Tibetan: *shin tu bzang po*)
Well Blessed; Wholly Auspicious; Thoroughly Wholesome.
- Subhúti (Subhūti) (Tibetan: *rab 'byor*)
Well-being; Welfare; Excellent Prosperity.
- Sudárshana (Sudarśana)² (Tibetan: *blta na sdug/lta na mdzes*)
Pleasant to Behold; Easily Seen; Keen-Sighted; Handsome.
- Sugata (Sugata) (Tibetan: *bde bar bshegs pa*)
Well-Gone; One Who has Fared Well; He Who Has Gone Well; One Who Proceeds Well (or Properly or Perfectly); Thoroughly Gone; Well-Bestowed. Note that the Tibetan translation of Sugata carries additional meanings not fully present in classical Sanskrit.
- Sukhávati (Sukhāvātī) (Tibetan: *bde ba can*)
Endowed with Happiness. She Who is Endowed with Happiness (since the name in Sanskrit is feminine).
- Suméru (Sumeru) (Tibetan: *ri rab*)
Very Exalted; Excellent Meru.
- Sunánda (Sunanda) (Tibetan: *shin tu dga'*)
Delighting; Well-Pleasing.
- Súndari (Sundarī) (Tibetan: *mdzes ldan*)
Lovely; Charming Woman.
- Sushákha (Suśākha) (Tibetan: *'dab bzang*)
Good Branch; Good Lineage; Good Limb.

² Note that the same Sanskrit name is translated in two different ways in the Tibetan translation. When it is the name of the bodhisattva who appears in the description of the audience, it is translated as *lta na sdug* (Pleasant/Attractive/Beautiful to Behold). When it is the name of the king, it is translated slightly differently, as *lta na mdzes* (Handsome/Beautiful/Splendid to Behold).

- Timíngila (Timiṅgila) (Tibetan: *nya mid*)
This is a type of huge fish, possibly mythical.
- Upanánda (Upananda) (Tibetan: *nye dga'*)
Joy; Delight; Together with Delight; Son of Nanda; Younger Brother of Nanda. (Also note that the addition of one or more prefixes to words is common in Buddhist Sanskrit, and may simply intensify the word without changing its basic meaning.)
- Úttara-kúru (Uttarakuru) (Tibetan: *sgra mi snyan*)
Upper Kuru; Northern Kuru.
- Vahánti (Vahantī) (Tibetan: *'bab pa*)
She Who Carries Off; She Who Bears [Water].
- Vajra-séna (Vajrasena) (Tibetan: *rdo rdje'i sde*)
He Whose Army is a Diamond; He Whose Army is a Thunderbolt; He Whose Army is a Vajra.
- Vákshu (Vakṣu) (Tibetan: *bag shu*)
This seems to be simply a proper name.
- Vímala-chándra (Vimalacandra) (Tibetan: *zla ba dri ma med pa*)
Stainless Moon, Flawless Moon, Moon Free of Blemishes.
- Vímala-prabhása (Vimalaprabhāsa) (Tibetan: *'od dri ma med pa*)
Stainless Splendor; Flawless Beauty; He Whose Luster is Without Blemish.
- Vipáshyin (Vipaśyin) (Tibetan: *rnam par gzigs*)
He Who has Insight
- Virúdhaka (Virūḍhaka) (Tibetan: *'phags skye po*)
Grain that Has Begun to Sprout.
- Yámuna (Yamunā) (Tibetan: *ya mu na*)
This seems to be simply a proper name.

Note: A version of this glossary listing the Sanskrit names in the order in which they appear in the text is also available for download at www.sanghatasutra.net/sanskrit_names.html