एवमृत्युरायं देशि महार्त्सर्वोदयोऽनामेन तथागतो वैष्णवनरीपर्णोऽनामेन तथागतो द्रुतुम्यस्यवर्णिर्पर्णोऽनामेन तथागतो द्रुष्यपर्णोऽनामेन तथागतो आदित्यसंभवोऽनामेन तथागतो जनेनिप्रभोऽनामेन तथागतोऽप्रभाकरोऽनामेन तथागतोऽ
"In the same way, in the Northern direction there is the Thus Come One named Great Ray Shoulders, the Thus Come One named Far-Reaching Sound, the Thus Come One named Drumroll Sound, the Thus Come One named Hard to Injure, the Thus Come One named Sun Birth, the Thus Come One named Net Light, and the Thus Come One named Emitting Light."

This lesson introduces the uttara "Northern" direction, citing the names of representative Buddhas. The North is the Karma Division, also known as the Accomplishment Division, whose Dharma Host is Amoghasiddhi "Accomplishment Not In Vain" Buddha. Just as the West is associated with the element metal and the color white, the North is associated with the element water and the color black. And just as the West stands for the Autumn season, the North stands for the Winter.

Issues #141 and #146 explain the overall grammar of this passage and its phrasing. The makeup of the Buddhas' names should be familiar from previous lessons, which can be consulted.

The name of the first Buddha is composed of maha "great" + arci "ray/flame" + skandha --c.f. VBS #148 for discussion of this word whose usual meaning is "shoulder." The name of the second Buddha is from vaisvanarā "far-reaching," an adjective formed from visva "all" and nara "human/mortal"--the idea being that of extending to all humanity. It is combined with nirghosa "sound." Then there is dundubhi "drum" + svāra another word meaning "sound." But whereas nirghosa refers to vocal sounds and cries and noise in general, svāra can also have specialized meanings such as "accent," "tune," "note," and in this case can refer to the beat or rolling of the drum.

Continuing, there is duspradharsa "hard (dus-) to injure," then aditya "sun" + sambhava "birth," and ināri "not" + rāja "light"--shortening of rājā."