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## **The King of the Array of All Dharma Qualities**

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*Sarvadharmaguṇavyūharāja*

འཕགས་པ་ཚེས་ཐམས་ཅད་ཀྱི་ཡོན་ཏན་བཀོད་པའི་རྒྱལ་པོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*'phags pa chos thams cad kyi yon tan bkod pa'i rgyal po zhes bya ba theg pa chen po'i mdo*

The Noble Great Vehicle Sūtra “The King of the Array of All Dharma Qualities”

*Āryasarvadharmaguṇavyūharājanāmamahāyānasūtra*



Toh 114  
Degé Kangyur, vol. 51 (mdo sde, ja), folios 181.a-195.b

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co.

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## SUMMARY

s.1

The events recounted in *The King of the Array of All Dharma Qualities* take place outside Rājagṛha, where the Buddha is residing in the Bamboo Grove together with a great assembly of monks, bodhisattvas, and other human and non-human beings. At the request of the bodhisattvas Vajrapāṇi and Avalokiteśvara, the Buddha teaches his audience on a selection of brief but disparate topics belonging to the general Mahāyāna tradition: how to search for a spiritual friend and live in solitude, the benefits of venerating Avalokiteśvara's name, the obstacles that Māra may create for practitioners, and warnings on how easy it is to lose one's determination to be free from saṃsāra. The sūtra also includes two dhāraṇīs that the Buddha and Vajrapāṇi teach in turn, along with details of their benefits and Vajrapāṇi's ritual recitation instructions. Throughout the text, the Buddha repeatedly insists on the importance and benefits of venerating and propagating this teaching as well as those who teach it.

ac.

## ACKNOWLEDGEMENTS

ac.1 Translated by the Dharmachakra Translation Committee under the guidance of Chokyi Nyima Rinpoche. The translation was produced by Benjamin Collet-Cassart, who also wrote the introduction. Andreas Doctor compared the draft translation with the original Tibetan and edited the text. Khenpo Ugyen Tenphel from Ka-Nying Shedrub Ling Monastery and Wiesiek Mical assisted by resolving several difficult passages. We are also very grateful to Dr. Oliver von Criegern for sharing his doctoral dissertation on this sūtra, which includes, *inter alia*, his Sanskrit edition of the Gilgit manuscript and a full translation of the text into German.

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

i.

## INTRODUCTION

i.1

*The King of the Array of All Dharma Qualities* is a scripture found in both the general sūtra and the tantra sections of most Kangyurs. The sūtra is set in the Bamboo Grove at Kalandakanivāpa, a park outside Rājagṛha where several sūtras are said to have been taught. Here, the Buddha resides together with a great saṅgha of monks and with several bodhisattvas. The Buddha enters a state of meditative absorption, whereby the earth shakes, and various supernatural manifestations appear. At the sight of these magical displays, many other beings are attracted to the place where the Buddha is about to teach and, joining those already present, they listen. The bodhisattva Vajrapāṇi then supplicates the Buddha to teach the sūtra called *The King of the Array of All Dharma Qualities*.

i.2

After the Buddha has instructed the audience on the four proper attitudes for finding a spiritual friend, Avalokiteśvara tells the audience that those who hear this Dharma teaching will be blessed by all the buddhas and will be reborn in Sukhāvātī. At the request of Vajrapāṇi, the Buddha then explains the significance of Avalokiteśvara's name. Next, the Buddha and Vajrapāṇi successively utter two powerful dhāraṇīs for the benefit of those present in the assembly. Vajrapāṇi accompanies the recitation of his dhāraṇī with the description of a ritual featuring the maṇḍalas of Vajradhara, Śākyamuni, and Avalokiteśvara.

i.3

In the remainder of the sūtra, the Buddha entrusts his teaching to Vajrapāṇi and the rest of the audience, repeatedly insisting that this text and those who teach it should be regarded as thus-gone ones themselves. The benefits derived from worshipping and propagating this teaching and its teachers are then repeatedly presented to the assembly. The Buddha concludes his discourse by explaining the unfortunate consequences of not persevering in the Dharma but instead relapsing into saṃsāric pursuits. He illustrates this with three analogies: (1) a woman who forgets the difficulty of childbirth and allows herself to become pregnant again; (2) a man who has



recovered from his drunkenness yet quickly returns to his old habits; and (3) a being who escapes hell and is born as a human, only to engage in the very actions that lead straight back to hell. Having warned his audience about the dire outcomes of such careless attitudes, the Buddha provides Ānanda with five alternative titles for this sūtra, and the entire world with its human and non-human beings rejoices and praises the teaching.

i.4 The Buddha's main interlocutors in this sūtra are the bodhisattvas Vajrapāṇi and Avalokiteśvara. The bodhisattva Vyūharāja, "King of the Array," plays only a minor role, and the fact that the title includes the words that make up his name does not seem likely to be due to his presence in the cast of characters. On the other hand, the relationship between the content of the sūtra and its title (which is repeated at several points within the text) remains unclear. The content is generally heterogeneous, but it is noteworthy that it contains two dhāraṇīs and descriptions of a ritual. The presence of these ritual elements in a Mahāyāna teaching is probably the reason why this text is included twice in the Degé and other Kangyurs with Tshalpa influence, appearing not only in the General Sūtra section (as Toh 114) but also in the section of Action tantras (as Toh 527). In Kangyurs more closely aligned to the Thempangma tradition, the text appears only in the Action tantra section.

i.5 The sūtra was translated into both Chinese and Tibetan. The Chinese translation (T.1374) was produced by the famous Chinese pilgrim Yijing (635–713) at the beginning of the eighth century, while the Tibetan translation rendered here in English was prepared a century later by the prolific Tibetan translator Yeshé Dé (fl. eighth to ninth centuries) in collaboration with the Indian preceptors Prajñāvarman and Surendrabodhi.

i.6 In both early ninth century inventories of translated texts, the Denkarma (*ldan dkar ma*) and Phangthangma (*'phang thang ma*), a text with this title is listed as having six *bam po* (fascicles), which would make it at least ten times longer than the present text. The Phangthangma additionally lists another text with the same name, but with four hundred ślokas, which would correspond more closely to the sūtra translated here. Butön (*bu ston rin chen grub*), in his fourteenth century canonical list that was an important influence in the compilation of the Kangyur, ascribes six *bam po* to a text with this title, too,<sup>1</sup> and then a few folios later goes on to mention another text with this same title, but of only four hundred ślokas, among thirty-six texts that he had not found.<sup>2</sup> Although there may have been errors in the inventories,<sup>3</sup> it is not easy to mistake a six *bam po* text for a four hundred śloka one, and it remains a possibility that two texts of very different length but the same title co-existed at some time. The fact that it is the longer of the two whose existence Butön seems to confirm, and not the shorter, adds to the uncertainty.

Nevertheless, no trace of a longer version has come to light. The versions found in the Tabo and Gondhla proto-Kangyur collections appear to be different Tibetan translations of the same original.

i.7 It is hard to evaluate the influence of this sūtra on the wider tradition. Compared to some of the other texts with which it is placed (in most Kangyurs) in the first thirty or so works of the General Sūtra section, it does not seem to have had a significant impact—unlike, for example, *The White Lotus of the Good Dharma* immediately preceding it and *The Display of the Pure Land of Sukhāvātī* that follows. In contrast to its much-cited neighbours with predominant doctrinal themes, it has not been the focus of any specific practice or tradition, and it is not immediately obvious which of its relatively brief and quite disparate statements might at one time have been most valued. The few citations in later literature that we have identified do not collectively focus on one of its topics in particular.<sup>4</sup> Nevertheless, the most sustained message of the sūtra—that respect, worship, and preservation of the sūtra itself will bring immense spiritual benefits, including rebirth in Sukhāvātī—carries reflections of both *The White Lotus of the Good Dharma* and *The Display of the Pure Land of Sukhāvātī*, and is perhaps a sufficient explanation of its presence in many Kangyurs between these two texts.<sup>5</sup>

i.8 Significantly, a Sanskrit palm leaf manuscript was discovered in Gilgit in 1938 among numerous other Buddhist texts (Hinüber 1979 and Hartmann 1997). Dr. Oliver von Criegern of the University of Munich has produced an edition of this Sanskrit manuscript, as well as an edition of the Tibetan text (including proto-Kangyur manuscripts from Tabo and Gondhla) and a full translation into German that we consulted during the translation to resolve several difficult passages (Criegern 2009). While we consulted the Sanskrit edition during our work, this translation mainly follows the Tibetan Degé woodblock print. However, in a few instances where the Tibetan seems corrupt and the Sanskrit offers the more sensible reading, we have followed the Sanskrit edition. Significant differences from the proto-Kangyur manuscripts are recorded in endnotes. The dhāraṇīs are transcribed according to the Degé edition; the Sanskrit is also provided in endnotes, together with tentative translations.

The Noble Great Vehicle Sūtra

**The King of the Array of All Dharma Qualities**

1.

## The Translation

[F.181.a]<sup>6</sup>

1.1 Homage to all buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Blessed One was dwelling in the Bamboo Grove, in the Kalandakanivāpa near Rājagṛha, together with a great saṅgha of five hundred monks and with twelve hundred bodhisattvas, all of whom had obtained dhāraṇīs. They had unimpeded wisdom and were unhindered in their sphere of activity. They were skilled in means, had developed equanimity toward everything in the three realms, and possessed an altruistic mindset of compassion and benevolence. All of them were there to request Dharma teachings from the Thus-Gone One.

1.3 The twelve hundred bodhisattvas in attendance included the bodhisattva great being Maitreya, the bodhisattva great being Nityodyukta, the bodhisattva great being Samatāvihārin, the bodhisattva great being Anīṅjya, the bodhisattva great being Sumati, the bodhisattva great being Mahāmati, the bodhisattva great being Anantapratibhāna, the bodhisattva great being Suvikrāntamati, and the bodhisattva great being Avalokiteśvara.<sup>7</sup> Also present were Śakra, Brahmā, the guardians of the world, the nāga kings, the lords of the rākṣasas, and three hundred yakṣiṇīs.<sup>8</sup> There were also six thousand caraka, parivrājaka, and nirgrantha non-Buddhists, as well as the seven lords of the garuḍas. The whole assembly, while circumambulating the Thus-Gone One, [F.181.b] worshiped him by scattering a rain of celestial flowers and sandalwood powder, and playing divine cymbals and drums. With manifest faith in the teaching of the Thus-Gone One, they exclaimed, “Blessed One, excellent, excellent! Blessed One, the teaching of the Thus-Gone One that extinguishes all disturbing emotions is a great miracle! It is excellent, excellent!”

- 1.4 At that moment the Blessed One entered the absorption known as *the stainless victory banner that completely subdues all disturbing emotions*. Through the power of that absorption, the earth shook violently, causing it to rise and sink. It quivered, trembled, and quaked; wobbled, rocked, and swayed; vibrated, shuddered, and reeled; convulsed, rattled, and shook; clattered, rattled, and clanged; and boomed, thundered, and roared. A rain of sandalwood powder and celestial flowers fell from the sky, and divine light shone throughout the world. All the beings in this great trichilocosm who had taken birth in the lower realms were instantly freed. The homes of the lords of the gods, nāgas, yakṣas, rākṣasas, and humans were illuminated. The sound of celestial cymbals resounded, and divine lights and fragrances manifested everywhere.
- 1.5 Everyone was amazed at the sight of this great miraculous display and wondered, “Whose power is causing this illumination of our homes, the manifestation of this great miracle, these earthquakes, [F.182.a] and this great rain of flowers? Whose blessings are causing all of this?” Having reflected on this silently for a moment, they said to each other, “This is the power of the Thus-Gone One! These are the miracles of the Thus-Gone One!”
- 1.6 At that time the Four Great Kings thought, “Let us go to where the Blessed One resides so we can meet, pay homage to, and worship the Thus-Gone One, and listen to the Dharma.”
- 1.7 So the lords of the gods, nāgas, yakṣas, and rākṣasas, all these powerful beings endowed with great supernatural powers, then proceeded to the Bamboo Grove, in the Kalandakanivāpa where the Blessed One was residing, carrying with them blue lotus flowers, pink lotus flowers, water lilies, and white lotus flowers, as well as jasmine, mandārava, and mahāmandārava flowers. Once there, they worshiped the Blessed One and paid homage to him. Their downpour of flowers covered the wide earth up to knee height. All the bodhisattva great beings then circumambulated the Blessed One three times and sat to one side to listen to the Dharma.
- 1.8 The bodhisattva great being Vajrapāṇi was surrounded by millions of bodhisattvas and millions of gods, and there were many hundreds of vidyādharas present before him. Through the great power of their supernatural abilities, they worshiped the Thus-Gone One, his saṅgha of monks, and the gathering of bodhisattvas with a great array of flowers, perfumes, flower garlands, incense, cymbals, and great drums.
- 1.9 Then the bodhisattva Vyūharāja made offerings to the Thus-Gone One in the form of displays both mighty and divine, as well as a great rain of flowers. [F.182.b] Seeing that vast assembly, the bodhisattva great beings

longed for a Dharma discourse. In his mind, the Blessed One knew the bodhisattvas' wish, and so spoke to the bodhisattva Vyūharāja, saying, "Noble son, go and survey the wide earth."

1.10 The bodhisattva Vyūharāja surveyed the wide earth and replied, "Blessed One, I have surveyed the wide earth. Blessed One, I see the great assembly you brought about for the happiness of all beings."<sup>9</sup>

1.11 "Vyūharāja," declared the Blessed One, "on this very day the attainment of unsurpassed and perfect awakening will be prophesied for sixty-four thousand beings."

1.12 The bodhisattva great being Vajrapāṇi then fell at the feet of the Blessed One and said, "Blessed One, many gods, nāgas, yakṣas, rākṣasas, humans, carakas, and parivrājakas have gathered here. Well-Gone One, many beings have gathered here. Blessed One, this is the time for hearing the Dharma. Well-Gone One, this is the time for hearing the Dharma."

1.13 But the Blessed One remained silent. So the bodhisattva Vajrapāṇi then supplicated the Thus-Gone One a second time, and a third time:

1.14 "Blessed One, I request you to teach the Dharma! Well-Gone One, I request you to teach the Dharma! I request you to fulfill the aspirations of all beings! Blessed One, I request you to dispel their remorse! For the welfare and happiness of all beings, I request you to teach the sūtra called *The King of the Array of All Dharma Qualities*. It extinguishes all disturbing emotions, [F.183.a] overcomes all demons, brings an end to all evil deeds, generates faith in those who lack faith, quells the torments caused by famines, cures all sicknesses, and wards off untimely death. The very moment I heard it from the Thus-Gone One Vidyuprabhāsa, all phenomena became immediately apparent to me, the gates to the lower realms closed completely, and all karmic obscurations were eliminated. Please teach this sūtra!"

1.15 But in response, the Blessed One told the bodhisattva great being Vajrapāṇi, "Noble son, in the future there will be beings who have no faith in my teaching, who have no genuine faith or trust in the sūtras spoken by the Thus-Gone One. They will claim, 'This is not a sūtra taught by the Thus-Gone One,' or, 'According to this teaching there is no karmic maturation of either good or bad actions.' Overwhelmed by greed, they will not engage in activities of worship, not even toward those who teach the Dharma. They will experience many misfortunes in that very life and will burn in the hell realms in their future rebirths. Noble son, this is not the time to hear this great king of sūtras that is like the father and mother of the thus-gone ones and that exhausts all karma. Moreover, it might cause those non-Buddhist carakas and parivrājakas, as well as many other beings, to be reborn in the lower realms. Noble son, they will not have faith in this king of sūtras. With

their minds blinded by desire, they will be preoccupied with their households. They will engage in farm work and business, fight battles, and crave conflict. After they die, they will burn in the eight great hells." [F.183.b]

1.16 At that moment, however, eighty thousand beings stood up, fell at the feet of the Blessed One, and said, "Blessed One, we will have faith in this sūtra. We will revere it and spread it. We will be eager to write it down, read it aloud, propagate it, and recite it. Later on, when the Dharma has disappeared, we will bear criticism, intimidation, and abuse. Blessed One, we will remember your kindness, and will not be ungrateful or have regrets later. Blessed One, please teach the sūtra called *The King of the Array of All Dharma Qualities!* In future times, this sūtra will perform the activity of the Thus-Gone One."

1.17 The bodhisattva Vajrapāṇi then asked, "Blessed One, how should a bodhisattva great being search for a spiritual friend?"

"Noble son," answered the Blessed One, "a bodhisattva great being who searches for a spiritual friend should possess these four qualities: (1) a wish to be continuously in the presence of a spiritual friend, (2) a diligent nature, (3) a completely pure motivation, and (4) the wish to receive the Dharma."

1.18 "Blessed One," continued the bodhisattva Vajrapāṇi, "how should a bodhisattva live in solitude?"

The Blessed One replied, "That bodhisattva should avoid the householder life, avoid associating with non-spiritual friends, and give up all personal possessions."<sup>10</sup>

1.19 The bodhisattva great being noble [F.184.a] Avalokiteśvara then said, "Blessed One, I have never seen anyone reborn in the lower realms after hearing this Dharma teaching.<sup>11</sup> In fact, that would be impossible. Blessed One, just listening to this Dharma teaching and paying homage to it is already a great miracle and a great wonder, not to mention the acts of writing this Dharma teaching down; commissioning it to be written; holding it; reading it aloud; venerating it with parasols, victory banners, and flags; or of offering clothes and ornaments to those who teach it! Such people are blessed by all the buddhas. The thus-gone ones have prophesied that they will be reborn in Sukhāvātī. Such Dharma teachers should be regarded as thus-gone ones themselves."

1.20 "Excellent, excellent," said the Blessed One. "Thus it is, noble son! I too will revere those who spread this Dharma teaching. And I prophesy that they will be reborn in Sukhāvātī. Those who revere the thus-gone ones and worship them with flowers, incense, perfumes, flower garlands, ointments, cloths, ornaments, parasols, victory banners, and flags will not die an untimely death. They will not fear enemy armies or the calamity of famines. They will not be distressed over their children or their spouses, and all their

aspirations will be completely fulfilled. Noble son, it is rare for thus-gone ones to appear and for this king of sūtras to be heard. Noble son, whether in a village, a city, a market, a house, or an isolated place, any place in which this Dharma teaching is heard will be kept under the care of the thus-gone ones.” [F.184.b]

1.21 “Blessed One,” asked the bodhisattva Vajrapāṇi, “why did Avalokiteśvara receive the name ‘Avalokiteśvara (The Lord Who Sees)’?”

1.22 “Because he sees and surveys the entire world; brings contentment, protection, and relief; has a compassionate, benevolent, loving, and affectionate mind; and completely fulfills all aspirations, he is named ‘Avalokiteśvara.’ ”

1.23 The bodhisattva Vajrapāṇi then said, “Blessed One, just to contemplate Avalokiteśvara’s name completely fulfills all one’s aspirations, not to mention worshiping the Thus-Gone One, or having faith in this Dharma teaching, holding it, reading it aloud, writing it down, commissioning it to be written, worshiping it with great offerings of clothes and ornaments, and adorning it with ornaments!”

1.24 At that point, the bodhisattva noble Avalokiteśvara exclaimed, “Blessed One, this Dharma teaching has great power! It performs the Thus-Gone One’s activity!”

1.25 “Noble son,” replied the Blessed One, “I have a dhāraṇī called *victorious* that I received from the Thus-Gone One Jayaghoṣa when I was a bodhisattva. As soon as I obtained it, I reached the tenth level and many thousands of beings reached the level where they become receptive to the unborn nature of phenomena.”<sup>12</sup>

“Blessed One, please teach us that powerful dhāraṇī!” pleaded the bodhisattvas. [F.185.a]

1.26 The Blessed One, the Thus-Gone One, then uttered this dhāraṇī with the sound and intonation of a kalaviṅka bird:

*tadyathā: jaya jaya, jayavaha, khavaha, jayavaha, hulu hulu, padmābhe, avam avame, sara sarane, dhiri dhiri, dhiri dhiri, devatānupālani, yuddha uttāraṇi, paracakranivāraṇi, pūraya bhagavān sarvāśān, mama sarvakarma kṣapaya, buddhādhiṣṭhānena, svāhā.*<sup>13</sup>

1.27 “Noble son, this is the dhāraṇī called *victorious*. It exhausts all evil deeds, increases wealth, multiplies crops, repels enemy armies, quells the torments caused by famines, and prolongs life. This Dharma teaching is like the father and mother of all thus-gone ones. Noble son, a person who pays homage to this Dharma teaching and the words of this dhāraṇī mantra, who worships it with a pure motivation, writes it down, commissions it to be written, and



venerates those who teach it with great offerings, will eradicate all their karmic obscurations. They will not die an untimely death and will experience happiness in this life. They will feel content with their children, spouse, household, or kingdom, and all their aspirations will be fulfilled.”

1.28 “Blessed One,” said the bodhisattva Vajrapāṇi, “I pay homage to this Dharma teaching. I will also worship those who teach it, write it down, hold it, and read it aloud. Those who worship this Dharma teaching and make offerings of clothes, ornaments, parasols, [F.185.b] and carriages to the ones who teach it are thereby worshiping all the thus-gone ones. Blessed One, to those who worship me and all the bodhisattvas with the highest offerings, I will grant protection in every kingdom, I will fulfill all their aspirations, and I will make them venerable in every kingdom. Blessed One, I will also bestow the words of a dhāraṇī mantra for the sake of those who listen to the Dharma. I will fulfill all their aspirations. I will care for them.”

“Noble son, speak for the sake of beings!” urged the Blessed One.

1.29 The bodhisattva Vajrapāṇi then uttered the words of this dhāraṇī mantra:

*namaḥ sarvatathāgatānāṃ, namo ’mitābhāya tathāgatāya, namaḥ sarvabuddha-  
bodhisattvānāṃ, namaḥ sarvamaḥārdhikebhyas. tadyathā: huhu hehe, mati mati,  
mahāmati, vajramati, dṛḍhavajramati, tathāgatānuparipālite, sara sara, ayomukhi  
bhṛkuṭi, bhṛkuṭamukhi, kṛpe kṛpāluke, satyavacanam anusmara, bhagavan vajrapāṇi,  
sarvakarmāvaraṇāni kṣapaya, sarvāśāṃ paripūraya, dehi me varam buddhasatyena  
bodhisattvasatyena, svāhā.<sup>14</sup>*

1.30 “Venerable Blessed One, those who want to reach the level of a bodhisattva, have a vision of a thus-gone one, be reborn in a buddha realm, or gain sovereignty, possessions, lands, wealth, or crops should worship this Dharma teaching and those who teach it with vast offerings. They should also worship those who write it down, hold it, and read it aloud, with gifts of perfumes, flower garlands, ointments, bedding, cushions, clothes, ornaments, parasols, [F.186.a] and carriages. Blessed One, I will protect them and make them highly venerable in every kingdom. I will provide them with all the happiness they wish for, and I will look after each of them as if they were my only child.

1.31 “Those who wish to have a vision of me, become a powerful monarch, attain the state of meditative absorption, have the ability to retain what they hear, transmute minerals,<sup>15</sup> become invisible, and fly through the sky, should fast for an entire day and night on the eighth day of the waxing moon. They should then make an image of Vajradhara in the color of a reed.<sup>16</sup> It should be adorned with every ornament, have a peaceful appearance, and be filled with relics. The Thus-Gone One, Śākyamuni, should be placed at the center

and the noble four-armed Avalokiteśvara to the right.<sup>17</sup> The latter should also be adorned with every ornament and filled with relics. The Four Great Kings should be present on the left and right sides, in postures of worship.

1.32 “Those of noble family who engage in this practice must maintain ritual purity, make ablutions, and change their clothes three times a day. They should cultivate a loving attitude toward all beings. From the eighth day of the waxing moon until the full moon of the following month, they must only eat rice porridge and barley, recite the mantra three times a day, and offer incense consisting of aloeswood, sandalwood, frankincense, and myrrh. They should recite this mantra 300,000 times. This is known as the preparatory recitation.

1.33 “At a shrine containing relics, or at a hermitage, they should perform worship with various types of incense, perfumes, flowers, and flags, and should offer divine food made of white flour. [F.186.b] They should also commission this Dharma teaching to be written, and worship it with various clothes, ornaments, scarves, parasols, and carriages. Until the date of the full moon, they must keep a compassionate attitude toward all beings, as well as bathe and change clothes three times a day. They should create a square maṇḍala of smeared cow dung,<sup>18</sup> cover it with different kinds of flowers, and arrange sixteen filled vases and sixteen lamps. The space should be adorned with various parasols, victory banners, and flags. Having offered various kinds of delicious divine foods and sprinkled the area with scented water, they should recite the mantra until the image and the ground start to shake, and until they experience a state of joy.<sup>19</sup> They should then know that the practice has definitely succeeded. Afterward I will manifest in their dreams and instruct them. I will fulfill all their aspirations and look after each of them as if they were my only child. I will grant them any boon that they desire, except if they lose faith and abandon this Dharma teaching.”

“Vajrapāṇi,” declared the Blessed One, “what you have said is excellent, excellent!”

1.34 The bodhisattva noble Avalokiteśvara then said to the bodhisattva Vajrapāṇi, “Noble son, this Dharma teaching will not spread among beings of inferior merit. They will not be able to write it down, commission it to be written, hold it, or read it aloud; [F.187.a] Māra will create obstacles for them. Noble son, there are four deeds of Māra that create obstacles to the endeavors of writing this Dharma teaching down, reading it aloud, and propagating it. These four are: (1) laziness, (2) lack of faith, (3) lack of reverence for the master, and (4) a wandering mind when teaching the Dharma. Noble son, you should understand these four to be deeds of Māra.

- 1.35 “There are four other deeds of Māra. These four are: (1) taking no interest in a spiritual friend, (2) not reflecting deeply, (3) harshness in words,<sup>20</sup> and (4) being caught up in worldly concerns and thinking such things as, ‘I am not afraid of this life or of future ones,’ ‘There is no karmic maturation of unwholesome actions,’ ‘No words are unclear to me,’<sup>21</sup> ‘My mind is not dull,’<sup>22</sup> ‘I am handsome,’ and ‘I am powerful.’ Such people are attached to their households and families, and will experience suffering for many eons. These four deeds of Māra should be regarded as non-virtuous friends.
- 1.36 “There are four other deeds of Māra. These four are: (1) craving for wealth, which causes suffering for many eons; (2) joking and gossiping with non-virtuous spiritual friends;<sup>23</sup> (3) being content with one’s spouse; and (4) undermining the interest of those who study the Dharma; that is, going to a place where influential people gather and proclaiming, ‘Generosity produces no karmic result. This Dharma teacher is an evildoer! Intoxicated by the arrogance of his powerful status, he indulges in sexual misconduct and delights in divisive speech. He wants to create obstacles to your life. But you are a religious person who has practiced a lot of Dharma. You read aloud the sūtras and commission them to be written.’ [F.187.b] Such people prevent this sūtra from being written down and venerated. They will encounter many obstacles in this very life and burn in hell in their future rebirths.<sup>24</sup> Noble son, you must understand that these are deeds of Māra, and you must not fall under their influence.”
- 1.37 “My friends,” said the Blessed One, “I say this repeatedly: be heedful, or later, when you are burning in the hell realms, you will have regrets.”
- The Blessed One then uttered these verses:
- 1.38 “I have taught many kings of sūtras.  
I have established many beings in the state of awakening.  
I have taught the way of the buddhas.  
When you hear this, be heedful!
- 1.39 “When dark, horrible times come,  
It is possible to fall into bad states.  
Those who have unwavering faith in this sūtra  
Are truly my own children.
- 1.40 “Those who continuously worship this sūtra  
Will be reborn in the buddha realms.  
Wherever this king of sūtras is found,  
No one is harmed by bhūtas, yakṣas, rākṣasas,
- 1.41 “Pretas, kumbhāṇḍas, mahoragas,  
Kṛtyās, or kākhordas.

All their aspirations will be completely fulfilled,  
And they will easily awaken to buddhahood.”

1.42 When they heard these verses, the Four Great Kings shed tears, moved by the power of the Dharma. Trembling, they fell at the feet of the Blessed One and said, “Blessed One, we four great kings will worship those who spread this Dharma teaching and protect those who listen to it. Blessed One, we will protect those who write it down and commission it to be written. We will also protect those who hold, read aloud, and master the dhāraṇīs, [F.188.a] as well as those who worship such Dharma teachers with clothes and ornaments. We will protect their lands. We will grant them all the wealth and crops they desire. We will look after each of them as if they were our only child. We will fight in front of them in every battle. We will win for them the highest respect in every kingdom. We will remember the kindness of the thus-gone ones; we will not be ungrateful. Blessed One, we will cause despair in anyone who hears this Dharma teaching but does not revere it, and who fails to worship those who teach it.”

1.43 In response, the Blessed One expressed his approval to the Four Great Kings, saying, “Excellent, excellent, great kings! Great kings, always act in this excellent way!”

1.44 Then the great king of the gandharvas, Dhṛtarāṣṭra,<sup>25</sup> fell at the feet of the Blessed One and said, “Blessed One, in the future there will be beings who indulge in non-virtue, who have no faith in the thus-gone ones and lack insight. They will not memorize such Dharma teachings, nor read them aloud, nor commission them to be written. They will not practice generosity, nor will they believe in the karmic maturation of generosity. They will only be concerned with the happiness of this life. This great king of sūtras, which is equal to the Thus-Gone One, is taught for the sake of beings like these.”

1.45 “Noble son,” said the Blessed One, “two factors cause beings to fall into the hell realms. [F.188.b] These two are: (1) attachment and (2) anger. Noble son, these two factors cause beings to fall into the hell realms. Noble son, four factors cause beings to be reborn among the favorable states of existence. These four are: (1) regarding all beings equally, (2) purity of motivation, (3) relinquishing all possessions,<sup>26</sup> and (4) the practice of celibacy.”

The Blessed One then uttered these verses:

1.46 “Great king! This generosity is a great miracle!<sup>27</sup>  
It liberates from the miserable fates of the lower realms.  
Deluded beings, continuously bound by sense pleasures,  
Are intoxicated by many hundred kinds of greed.

- 1.47 “They do not have faith in this sūtra,  
Nor are they generous toward the Buddha’s teaching.  
Such beings will be reborn in the lower realms  
And there experience suffering.
- 1.48 “To benefit such beings,  
I have taught this powerful sūtra.  
To a king with unwavering faith in it,  
No kṛtyā or evildoer,
- 1.49 “No bhūta, kumbhāṇḍa, or mahoraga  
Can cause any harm.  
The merit of writing down this sūtra correctly,  
Of hearing it, venerating it, and upholding it,
- 1.50 “Is praised by the buddhas through their wisdom,  
And cannot be expressed by beings,  
Even if they tried for many eons.  
The merit generated by those who continuously honor
- 1.51 “And worship the buddhas and the bodhisattvas  
Does not match even a hundred-thousandth portion  
Of the merit of those who write down  
Even just a single letter of this sūtra.”
- 1.52 The bodhisattva great being, noble Avalokiteśvara, then said, “Blessed One, noble sons and daughters [F.189.a] who have faith in this Dharma teaching and worship it with flowers, incense, perfumes, flower garlands, ointments, parasols, victory banners, and flags, and who worship with great offerings those who teach it, write it down, and memorize it, will generate many excellent qualities and benefits in this very life. They will not be harmed by eye, ear, nose, or tongue diseases, nor by fevers, poisons, weapons, or fire. They will live happily with their parents, children, spouses, and families,<sup>28</sup> and will be victorious in every battle. When they die, the thus-gone one Akṣobhya will bring them relief, saying, ‘Come. Enter the realm of Sukhāvātī. Great being, you glow with the roots of virtue! You will be reborn wherever you wish.’ ”
- 1.53 “Excellent, excellent, Blessed One!” continued the bodhisattva great being noble Avalokiteśvara. “It is excellent that this teaching has been established in this world by the Thus-Gone One and that it performs his awakened activity. Blessed One, this great knowledge completely purifies all karma.”

1.54 “Noble son,” replied the Blessed One, “this teaching will not spread among beings of inferior merit. Those beings will not hear this teaching. It will not come into their hands. When, through the power of the Buddha, this teaching comes into someone’s hands, or when the thus-gone ones cause someone to hear it, that person should immediately write it down, commission it to be written, [F.189.b] and read it aloud. Noble son, after merely hearing the name of this Dharma teaching that is equal to the Thus-Gone One, one will not have to fear the lower realms. Someone who propagates just a single letter or a single word from this Dharma teaching, or transmits it in some land or country, should be regarded as equal to the Thus-Gone One, should be worshiped as a thus-gone one, and should be regarded as one’s own parent. Noble son, this Dharma teaching has been taught by the seven thus-gone ones,<sup>29</sup> has been rejoiced in by all the bodhisattvas, and has been upheld and protected by all the gods. This Dharma teaching is like the father and mother of all bodhisattvas.”

1.55 The bodhisattva Vajrapāṇi then asked, “Blessed One, in the future, where will this Dharma teaching continue to spread in its complete form?”

“Noble son,” said the Blessed One, “this Dharma teaching will spread and remain in its complete form in the oceanic abode of the king of the nāgas, and in the abode of the gods of the Heaven of the Thirty-Three. It will spread to the southern region. In this world it will remain only for a while. Here, it will spread to some places but not to others.”<sup>30</sup>

1.56 “Vajrapāṇi,” continued the Blessed One, “I entrust this Dharma teaching to you. Memorize it, read it aloud, venerate it, and disseminate it. Do not let this Dharma teaching that is equal to the Thus-Gone One vanish, [F.190.a] for it performs the activity of a thus-gone one.”

1.57 “Blessed One, I will take up this Dharma teaching,” replied the bodhisattva Vajrapāṇi. “I will memorize it, read it aloud, venerate it, and disseminate it. I will venerate and honor those who teach it. Those who worship its teachers also worship me, so I will protect them and look after them. I will remember the kindness of the Thus-Gone One.”

The Blessed One expressed his approval to the bodhisattva Vajrapāṇi, saying, “Excellent, excellent, Vajrapāṇi! Act in that way!”

1.58 The bodhisattva noble Avalokiteśvara then said to the Blessed One, “Blessed One, I pay homage to this Dharma teaching. I too will worship those who listen to it, write it down, read it aloud, memorize it, and disseminate it. Blessed One, if this Dharma teaching should spread among beings of inferior merit or where an immoral king rules, that king will not worship this Dharma teaching. He will not have faith in it. He also will not worship those who teach it, write it down, read it aloud, memorize it, disseminate it, or transmit it. He will not perceive them as his master. For

these reasons, this Dharma teaching will vanish. [F.190.b] Tremendous harm will unfold and a lot of unhappiness will be experienced in such a place. Therefore the ruling class and the king should realize, 'The Dharma has vanished from our realm,' and then take up the practice of the Dharma."

1.59 "Excellent, excellent," replied the Blessed One. "Thus it is, noble son! Noble son, as an analogy, consider a faithful noble son or daughter who, for a hundred or even a thousand years, worships with unsurpassed offerings as many thus-gone, worthy, perfect buddhas as there are grains of sand in the Ganges River. Suppose that person also makes offerings to the śrāvakas and pratyekabuddhas by filling up this world with precious jewels and offering it to them, and also gives away their own body, spouse, sons, and daughters as offerings. By comparison, however, a person creates much more merit by worshipping this Dharma teaching, writing it down, reading it aloud, commissioning it to be written, worshipping it with flowers, incense, perfumes, and flower garlands, or by offering even just a single *karṣāpaṇa* to it. The roots of virtue generated in the former cases do not match even one percent of the merit generated by venerating this sutra.

1.60 "If someone, perceiving this teaching as their master, worships it with parasols, victory banners, and flags, or requests this Dharma teaching by offering clothes, ornaments, parasols, carriages, villages, cities, or even a piece of land the size of an ox's hoof print to those who teach it, and, having been instructed in this Dharma teaching, understands that their body is insubstantial like a dream, an illusion, or a water bubble—that this body is insubstantial and all phenomena are impermanent—then they have been prophesied and inspired by the thus-gone ones, [F.191.a] and will worship all the thus-gone ones until eventually they awaken to unsurpassed, perfect buddhahood."

1.61 At that moment all the bodhisattvas, the lords of the gods, the lords of the nāgas, the lords of the yakṣas, the lords of the rākṣasas, the lords of the garuḍas, and the lords of the kinnaras expressed in unison their approval to the Blessed One: "Excellent, excellent, Blessed One! This was a second turning of the wheel of Dharma. Blessed One, we will all act in accordance with this Dharma teaching and worship it. We will also protect that land. We will worship those who teach it, and will protect them, appear to them, and inspire them. Whoever perceives the teachers of this Dharma, or those who write it down, memorize it, and read it aloud, as their own master, parent, or child, we too will regard them as our own parents. Anywhere this Dharma teaching becomes corrupted<sup>31</sup> there will be strife among children, spouses, and parents, and all will be reborn in the hells."<sup>32</sup>

- 1.62 The Blessed One expressed his approval to the bodhisattvas and to everyone else, from the lords of the gods to the lords of the humans, saying, “Excellent, excellent, noble sons! My friends, please do exactly that! I entrust this Dharma teaching to you so that you may propagate and worship it. May this Dharma teaching that is equal to the Thus-Gone One not rapidly vanish, and may no one discard it [F.191.b] and fall into the hell realms. This Dharma teaching will bring benefit and happiness to many beings. Have no regrets!”
- 1.63 When this Dharma teaching was taught, this world wobbled and rocked. The minds of six thousand beings were liberated from their defilements with no further grasping.
- 1.64 The bodhisattva noble Avalokiteśvara then asked, “Blessed One, if someone writes this Dharma teaching down, commissions it to be written, memorizes it, reads it aloud, masters it, teaches it extensively and genuinely, and worships it with flowers, incense, perfumes, flower garlands, ointments, powders, clothes, parasols, victory banners, and flags, how much merit will that noble son or daughter generate? Where will they be reborn?”
- 1.65 The Blessed One expressed his approval to the bodhisattva noble Avalokiteśvara, saying, “Excellent, excellent, noble son! It is excellent that you ask the Thus-Gone One about this matter! Noble son, listen carefully and keep in mind what I will explain to you now. If a noble son or daughter writes this Dharma teaching down, commissions it to be written, memorizes it, reads it aloud, masters it, teaches it extensively and genuinely, and worships it with flowers, incense, perfumes, flower garlands, ointments, powders, clothes, parasols, victory banners, and flags, when they die they will be reborn in Sukhāvātī. [F.192.a]
- 1.66 “Noble son, compared to making offerings to all the śrāvakas and pratyekabuddhas by filling up this great trichiliocosm with precious jewels, the merit generated by a noble son or daughter who upholds this Dharma teaching, worships it, writes it down, commissions it to be written, and worships those who teach it with offerings such as flowers, incense, perfumes, flower garlands, and ointments will be much greater. Noble son, the merit generated is not at all comparable.
- 1.67 “Noble son, a noble son or daughter who engages in bodhisattva conduct will give away their own sons, daughters, spouse, arms, legs, eyes, and head as offerings. Compared to them, someone who writes this Dharma teaching down, commissions it to be written, reads it aloud, and inspires faith in it will generate much more merit. Noble son, the merit is not at all comparable. One should regard a noble one who spreads this teaching as a thus-gone one and perform worship exactly as one would for a thus-gone one.”



- 1.68 “Blessed One,” said the bodhisattva great being noble Avalokiteśvara, “this Dharma teaching is to be revered by the world with its gods, humans, and asuras. Those who teach it are also worthy of reverence and worship. Blessed One, this Dharma teaching is a great miracle!<sup>33</sup> Therefore, all noble sons and daughters should respectfully [F.192.b] listen to it and keep it in mind. Blessed One, wherever this Dharma teaching spreads, that place will be blessed by the Thus-Gone One and should be regarded as a place of worship. Such a place should be revered by the world with its gods, humans, and asuras.”
- 1.69 “Thus it is, thus it is, noble son!” replied the Blessed One. “Noble son, that place is indeed to be revered by the world with its gods, humans, and asuras.”
- 1.70 “Blessed One,” said the bodhisattva noble Avalokiteśvara, “if someone worships this Dharma teaching and makes an offering to it of a single mustard seed, with a mind inspired by veneration and respect, all the karma they have generated by engaging in the five acts with immediate retribution will be completely exhausted. They will be reborn in wealthy families for ninety thousand eons and as a universal monarch for eighty thousand eons. They will be reborn in the pure buddha realms, will not die a horrible death, and will not be reborn in the lower realms. All their aspirations will be completely fulfilled.”
- 1.71 The Blessed One then said to the bodhisattva great being noble Avalokiteśvara, “Noble son, in the past, countless eons ago, appeared the thus-gone one called Dharmajñānāsaṅgavirajaketurāja. At that time I had taken birth as a brahmin and heard this Dharma teaching, [F.193.a] which I then taught to others. As soon as I received this teaching, I became receptive to the unborn nature of phenomena<sup>34</sup> and purified my spiritual insight into phenomena. All those who heard this teaching were freed from the lower realms and would never again fall back into such states of existence. Their spiritual insight into phenomena was purified. All those beings will eventually awaken to unsurpassed and perfect buddhahood.
- 1.72 “Noble son, for many years, for many hundreds, thousands, and hundreds of thousands of years, I gave away my wealth, grains, cowries, and gold to help those who were bound by attachment, anger, and ignorance. Eventually, I gave away my arms, legs, eyes, and head, as well as my beloved sons, spouses, and daughters. I gave away my marrow and my bones, my homes, my villages, my towns, my cities, my countries, and my royal palaces. For hundreds of thousands of years I observed celibacy, stayed away from households, and never enjoyed kingdoms, wealth, countries, palaces, retinues, sons, daughters, or spouses. I was entirely celibate, and only performed acts of generosity. I focused only on

worshiping and serving the Buddha, the Dharma, and the Saṅgha. I continuously honored, respected, worshiped, and venerated those who taught the Dharma, offering them flowers, incense, perfumes, flower garlands, ointments, powders, clothes, parasols, [F.193.b] victory banners, and flags. I served many spiritual friends, and with weariness toward saṃsāra, offered my own body, eyes, flesh, marrow, bones, and skin—not to mention all the outer material things—without ever feeling any regret.”

1.73 When they heard about the past deeds of the Thus-Gone One, the bodhisattvas, the lords of the gods, the lords of the nāgas, the lords of the yakṣas, the lords of the asuras, the lords of humans, the carakas, the parivrājakas, and the nirgranthas all shed tears, moved by the power of the Dharma, and became receptive to the unborn nature of phenomena.

1.74 “My friends,” continued the Blessed One, “uphold this Dharma teaching! It performs the activity of the Thus-Gone One for the sake of beings.”

The bodhisattva noble Avalokiteśvara then said,<sup>35</sup> “Blessed One, rare are the beings who have faith in this Dharma teaching, worship it, memorize it, read it aloud, and master it. Anyone who upholds this teaching should be regarded as a buddha appearing in the world.”

1.75 “Excellent, excellent, noble son!” replied the Blessed One. “Thus it is, noble son! Rare are the noble sons or daughters who worship this Dharma teaching, write it down, commission it to be written, memorize it, read it, and worship those who teach it with flowers, incense, perfumes, [F.194.a] flower garlands, ointments, powders, clothes, parasols, victory banners, and flags. They themselves should be regarded as thus-gone ones.

1.76 “Noble son, there will be beings who do not worship this Dharma teaching,<sup>36</sup> who do not memorize it, read it aloud, or make offerings to it. They will circle in saṃsāra for many eons, for a hundred or a thousand eons. They will experience much suffering, hundreds of types of suffering. As an analogy, consider a pregnant woman. When her baby boy or girl is forming in her womb during the different stages of the pregnancy—from the first, second, third, fourth, and fifth month all the way until the birth of the child—the mother’s body is taken over by the baby. Her joints are pushed apart, she loses her appetite, and her voice becomes weak. She carries the baby while experiencing the pain of these oppressive physical sensations. Until the baby is born, she experiences the suffering of the hell beings, and thinks, ‘After I give birth to my child, if everything goes well, I will become celibate forever!’ Later, however, excited by desire for sensual pleasures, she will forget all that suffering, and only think of pleasure.

1.77 “Similarly, in the future there will be beings who have no faith in this Dharma teaching, who will not worship it, memorize it, or read it aloud. They will be reborn among the hell realms, the animal realms, or in the world of

the Lord of Death. [F.194.b] Intoxicated by desire, they will encourage their emotions, thinking, 'I have to look after my household, my family, my spouse, my sons, and my daughters.' When they are reborn in the hell realms, they will feel regret. Afterward, however, once liberated from those hellish states, they will be excited by desire and forget the suffering they endured in the hell realms, and will neither engage in generosity nor maintain their discipline.

1.78 "Consider also the analogy of someone intoxicated by liquor. When someone is strongly intoxicated, to the point of being completely drunk, they are unable to find their way home, or to their bed. They do not think about their parents, spouse, sons, or daughters. They do not remember the Buddha, the Dharma, and the Saṅgha. Intoxicated like this, they become fearless. Even if they pass by a charnel ground, they think, 'What god, nāga, or yakṣa can frighten me!' They perceive mats made of dirt, wood, grass, or thorns as comfortable beds. Later, however, when they recover and awaken from their drunkenness and regain their senses, they feel remorse about their conduct and think, 'Even at the cost of my life, I will never drink liquor again!'"

1.79 "Similarly, beings whose minds are inebriated by desire and conceit, deluded by their householder lives and intoxicated by wealth, do not seek out the Buddha, the Dharma, and the Saṅgha. They do not remember to be generous. They do not strive to be reborn among the higher realms, as a king, or in the buddha realms. These beings will circle in saṃsāra, experiencing the suffering of being reborn among the hell realms, the animal realms, or in the World of the Lord of Death. [F.195.a] They think, 'I'm healthy; I'm not suffering.' However, when these beings are liberated from the hell realms, the animal realms, and the World of the Lord of Death and take rebirth in a human body that is so difficult to obtain, their body becomes weary from the physical torments and the darkness endured while in the womb. Weary of soaking in blood and bile, phlegm, excrement, and filth, they think, 'I have circled in saṃsāra for a hundred years, an eon, a hundred eons, a thousand eons, a hundred thousand eons. I have experienced all these unbearable, horrible, painful sensations. I wonder what previous actions caused all these awful situations? It must be due to my many evil deeds in the past!' Even being in the womb produces similar regrets as those produced by the experience in the hells. So they promise themselves, 'Once I am liberated from this hell-like womb, I will seek out the Buddha, the Dharma, and the Saṅgha with undivided faith. I will by all means avoid this hell-like experience of the womb!' In spite of this, once they are liberated from the womb, they nevertheless continue to act carelessly and experience the suffering of the hell realms all over again. Therefore, never act carelessly!"

1.80 At that point venerable Ānanda asked, “Blessed One, what is the name of this Dharma teaching? How should we remember it?”

“Ānanda,” replied the Blessed One, “remember this Dharma teaching as *The Protector of All Beings, The Questions of the Bodhisattvas, The King of the Miraculous Display of the King of the Array, [F.195.b] The Complete Awakening of the Thus-Gone Ones, and The King of the Array of All Dharma Qualities.*”<sup>37</sup>

1.81 When the Blessed One finished speaking, the bodhisattvas, the great śrāvakas, Śakra, Brahmā, the guardians of the world, and all their retinues, as well as the world with its gods, humans, asuras, and gandharvas, all rejoiced and praised the words of the Blessed One.<sup>38</sup>

1.82 *This concludes the Noble Great Vehicle Sūtra “The King of the Array of All Dharma Qualities.”*

c.

## Colophon

c.1 This was translated, edited and finalized by the Indian preceptors Prajñāvarman and Surendrabodhi, the translator-editor Bandé Yeshé Dé, and others.

## NOTES

n.

n.1 Butön, F.148.b

n.2 Butön, F.153.b

n.3 The index of the Narthang Kangyur (though difficult to read clearly), after stating that the text has four hundred ślokas, opines that “although in the early inventories, including Butön’s, it is said to have six *bam po*, later generations mention [this lower figure] on the basis of examination” (F.92.b: *bu sogs dkar chag sngon ma rnams su bam po drug ces gsung na’ang phyi rabs rnams dpyad gzhir mdzad do*).

n.4 The great translator Kawa Paltsek (*ska ba dpal brtsegs*, eighth to ninth century) cites the brief passage on how a bodhisattva should live in solitude (1.18) in a work included in the Tengyur (Toh 4357), his *Account of the Precious Scriptures and the Śākya Lineage* (Kawa Paltsek, F.249.a). The citation, or perhaps paraphrase, is closer to the proto-Kangyur version (see n.7) than to the Degé version translated here. Later in the same text (folios 327.a – 328.b), he then quotes the entire passage on the two dhāraṇīs (1.25 to 1.33), followed without a break by the earlier passage on the reasons for Avalokiteśvara’s name (1.21 to 1.22). The fourteenth century Nyingma master Longchen Rabjam uses, several times in his *Treasury of Wishfulfilling Jewels*, citations from a text he calls *The Noble Sūtra King of the Array of Qualities* (*’phags pa yon tan bkod pa’i mdo*), two of which include—verbatim from this present sūtra—all or some of the three sets of four deeds of Māra (1.34 to 1.36), but another speaks of the qualities of a spiritual friend in lines not found in this sūtra. The eighteenth century editor of the Degé Tengyur, Tsultrim Rinchen (*tshul khirms rin chen*), cites the passage on the benefits of contemplating Avalokiteśvara’s name.

n.5 A very small possibility remains that it was the hypothetical much longer text with the same title, mentioned above in i.6, that was designated by

Butön and his successors for this position, and that the present sūtra was at some point in the Tshalpa lineage duplicated from the tantra section to take its place.

- n.6 In the Toh 527 version of the text there is a slight discrepancy in the folio numbering between the 1737 *par phud* printings and the late (post *par phud*) printings of the Degé Kangyur. Although the discrepancy is irrelevant here, further details concerning this may be found in [note 6](https://read.84000.co/translation/toh527.html#end-note-UT22084-051-002-290) (<https://read.84000.co/translation/toh527.html#end-note-UT22084-051-002-290>) of the Toh 527 version of this text.
- n.7 The proto-Kangyur manuscripts (Tabo and Gondhla as presented in Criegern 2009) have two more bodhisattva names added to this list: *rtag tu rab brtson*, and *yid gnyis yang dag sel ba*. The latter also appears in the Sanskrit text as Vimatisamudghātin.
- n.8 The Sanskrit text reads “three hundred nuns” (*tribhiḥ ca bhikṣuṇīśataiḥ*) in place of “three hundred yakṣiṇīs.”
- n.9 Proto-Kangyur: *bcom ldan 'das bdag gis sa chen po 'di rnam par ltas na / bcom ldan 'das 'dus pa chen po 'dir / bcom ldan 'das kyis sems can thams cad bde bar mdzad par bdag gis mthong ngo* (“Blessed One, I have looked at the world. I see that the Blessed One brings happiness to all beings within / through this great assembly.”). Sanskrit: *vyavalokitaṃ mayā bhagavan ayaṃ mahāpṛthivī kṛtā bhagavatā sarvasattoṅāṇāṃ sukhaṃ mahāsannipātaṃ bhagavan paśyāmi* (“Blessed One, I have looked and I see that the Blessed One has made this world into a great, joyful gathering of all beings.”).
- n.10 Proto-Kangyur: *khyim par gnas pa yongs su spang ba dang / myi dge'i ba'i bshes gnyen spang ba dang / khyim pa yongs su spang ba dang / bdag gi bdog pa thams cad yongs su gtang bar bya ste / rigs kyi bu chos bzhi po dang ldan pa'i byang chub sems dpa' sems dpa' chen pos dgon par gnas par bya'o* (“Noble son, a bodhisattva great being who remains in solitude should follow these four principles: they should completely give up (1) relationships with householders, (2) non-spiritual friends, (3) households, and (4) all their material possessions.”). Sanskrit: *caturbhiḥ kulaputra dharmaiḥ samanvāgatenāraṇyavāsinā bodhisatvena bhavitavyaṃ / katamaiś caturbhiḥ? yad uta gṛhāvāsaparivarjanatayā kalyāṇamitrasevanatayā gṛhaparivarjanatayā sarvasvaparityāginā bhavitavyaṃ* (“Noble son, a bodhisattva should live in the wilderness following four principles. Which four? (1) They should avoid living in households, (2) should attend to spiritual friends, (3) should avoid householders, and (4) should give up all personal belongings.”).

- n.11 Sanskrit: *na vayam bhagavan samanupaśyāmaḥ sadevake loke samārake sabrahmade saśramaṇabrāhmaṇikāyāḥ prajāyāḥ sadevamānuṣāsuraṅyāḥ yad ayaṃ bhagavan dharmaparyāyaṃ śrutvāpāyagamanaṃ gacchen* (“Blessed One, we have not seen anyone in the god realm, the realm of māras, the Brahmā realm, anyone among ascetics or brahmins, or any god, human, or asura who was reborn in the lower realms after hearing this Dharma teaching.”).
- n.12 Proto-Kangyur: *myi skye ba'i chos la bzod pa* (“receptive to the unborn nature of phenomena”). The term *dharmakṣānti* can refer either to a set of ways one becomes “receptive” to key points of the Dharma, or it can be a specific abbreviation of *anutpattikadharmakṣānti* (“receptivity to the unborn nature of phenomena”). The Sanskrit and Degé recensions both contain *dharmakṣānti* (Tibetan: *chos la bzod pa*), but considering the Proto-Kangyur contains the full term, we have elected to understand it as such in this translation.
- n.13 A tentative translation of this dhāraṇī based on the Tibetan (as in the Degé) is as follows: “The dhāraṇī is as follows: Conquer, conquer, O bringer of victory! You who travel through space! O bringer of victory! *Hulu hulu!* You who resemble a lotus! Show me a favor! Move, O mover! Be firm, be firm! Be firm, be firm! You who protect the deities! You who save in battle! You who stop enemy armies! Fulfill all my aspirations, O Blessed One! Remove all my karma, by the blessing of the Buddha! *Svāhā!*” The Sanskrit version according to Criegern (2009) is as follows: *tadyathā: jaya jaya, jayavaha, khavaha, jayavaha, hulu hulu, padmābhe, avam ava me, dhiri dhiri, dhirādhipri, devatānuparipālani, yuddhottāraṇi, paracakranivāraṇi, pūraya bhagavan sarvāśā mama vuddunibhaṭṭārikasya sarvakarmaṃ kṣapaya buddhādhiṣṭhānena svāhā.*
- n.14 A tentative translation of this dhāraṇī based on the Tibetan (as in the Degé Kangyur) is as follows: “Homage to all the thus-gone ones! Homage to the thus-gone Amitābha! Homage to all the buddhas and bodhisattvas! Homage to them, the possessors of great powers! It is as follows: *Huhu hehe!* Mind, mind, O great-minded one, vajra-minded one, steadfast vajra-minded one! You who are protected by the tathāgatas, go, go, O you who have an iron mouth, knitted eyebrows, and a frowning face, O you who have compassion and a compassionate gaze! Pay heed to these words of truth, O exalted Vajrapāṇi, destroy all karmic obscurations, fulfill all my aspirations! By the truth of the buddhas and the truth of the bodhisattvas, grant me a boon! *Svāhā!*” The Sanskrit version according to Criegern (2009) is as follows: *namaḥ sarvatathāgatānāṃ namaḥ amitābhāya tathāgatāya, namaḥ sarvabodhisattvānāṃ, namaḥ sarvamahardhikebhyaḥ. tadyathā: huhu hehe, mati, mahāmati, vajramati, dyḍha-vajramati, tathāgatānuparipālite, sara sara, ayomukhi, bhṛkuṭi, bhṛkuṭāmukhi, kṛpe,*



*kṛpāluke satyam anusmara bhagavan vajrapāṇi sarvakarma kṣapaya, sarvāśāṃ pari-  
pūraya dehi me varam buddhasatyena bodhisatvasatyena svāhā.*

- n.15 Translated based on the Proto-Kangyur: *nor bsgyur shes pa*. This seems to be a reference to the practice of alchemy. Degé and the other Tibetan editions consulted read: *khams rnam par smin par 'gyur ba* (“ripen the elements”).
- n.16 Translation tentative (Tib. *'dam bu mda' rgyu'i mdog can*). This seems to refer to a plant growing in water. The Sanskrit text reads: *śaratkāṇḍa*.
- n.17 Thus Vajradhara is to Śākyamunī's left in this arrangement.
- n.18 The Sanskrit text adds that the maṇḍala should be “four cubits in size” (*caturhasta*).
- n.19 Proto-Kangyur: *nam sku gzugs 'gul bar gyurd pa'am / sa g.yo' bar mthong na bdag spro ba bskyed par bya ste / de nas des gcig tu spro ba bskyed par bya'o* (“They should rejoice when they see that the image or the ground starts to shake. This should generate in them a state of great joy.”).
- n.20 Translated based on the Sanskrit (*akṣarakaṭuṅkatā*) and the Proto-Kangyur (*yi ge la khro ba*). The text preserved in the Degé is clearly an alternate reading: *khengs pa'i tshig smra ba* (“speaking arrogantly”).
- n.21 Proto-Kangyur: *shes pa ngan pa yang med* (“There is no negative mind.”). Sanskrit: *nāsti kujyatoam* (“This is not unintelligible.”).
- n.22 Proto-Kangyur: *shes pa dman pa yang med* (“There is no inferior mind.”). The Sanskrit includes the thought, “I am not deaf” (*nāsti badhiratvaṃ*). The Sanskrit for “my mind is not dull” (*nāsti dhandhāyitatvaṃ*) follows *nāsti badhiratvaṃ*.
- n.23 Sanskrit: *teṣāṃ kalyāṇamitrāṇāṃ hāsyalapanatā* (“mocking and gossiping about spiritual friends”). Proto-Kangyur: *mi dge ba'i bshes gnyen gyi lag tu song bas bzhad gad dang / kha gsag can du gyurd pa* (“Laughter and flattery under the influence of non-virtuous friends”).
- n.24 Sanskrit: *te idaṃ sūtraṃ na śraddhāsyanti, na likhīṣyanti, na likhāpayīṣyanti, na dhārayīṣyanti, na vācayīṣyanti, na pūjayīṣyanti* (“Such people have no faith in this sūtra, they do not write it down, commission it to be written, retain it, teach it, or revere it.”).
- n.25 The Sanskrit text omits “the great king of the gandharvas.”
- n.26 Sanskrit: *sarvasattva-aparityāga* (“(3) never forsaking a single being”).

- n.27 Sanskrit: *mahārthika* (“great value”).
- n.28 The Sanskrit includes “and under the king” (*rājasauṃmanasya*). This might suggest they will also have the “favor of the king.”
- n.29 The proto-Kangyur manuscript and the Sanskrit manuscript mention *seven hundred* thus-gone ones. The seven thus-gone ones are: Vipāśyin, Śikhin, Viśvabhū, Krakucchanda, Kanakamuni, Kāśyapa, and Śākyamuni.
- n.30 Sanskrit: *kiñcinmatrāṃ jambudvīpagato bhaviṣyati, sthānāsthāneṣu pracariṣyati* (“It will remain in this world only for a while, spreading to various places.”). The Stok Palace MS accords more closely with the Sanskrit: *gnas kha cig kha cig tu spyod par ’gyur ro*.
- n.31 Proto-Kangyur: *gal te yul du chos smra ba myed na* (“If there are no Dharma teachers in those lands”).
- n.32 Sanskrit: *sacet tasya tan dharmabhāṇakan dṛṣṭvā cittadaurmasyaṃ bhavet tasya sarvaṃviṣaye putra bhāryāmātāpitṛdaurmanasyam bhaviṣyati paścā narakeṣūpapatsyate* (“If one were to see someone spreading this teaching and become distressed, then in the entire country there will be distress over the children, spouses, mothers, and fathers, and afterward one will be reborn in the hells.”).
- n.33 Sanskrit: *mahārthika* (“great value”).
- n.34 Proto-Kangyur: *myi skye ba’i chos la bzod pa* (“receptivity to the unborn nature of phenomena”). See also [n.12](#).
- n.35 In the Sanskrit text this passage is a continuation of the Buddha’s speech, not a new address by Avalokiteśvara. It begins: *durlabhās te kulaputra sattvā bhaviṣyanti ye uman dharmaparyāyaṃ śraddhāsyanti...* (“Noble son, rare are the beings who have faith in this Dharma teaching...”).
- n.36 The Sanskrit and Proto-Kangyur manuscripts add: “those who spread this teaching.”
- n.37 The Proto-Kangyur manuscripts only mention the first and the last of these titles.
- n.38 Sanskrit: *idam avocad bhagavān āttamanā āryāvalokiteśvaro bodhisattvo mahāsattvo vajrapāṇiś ca bodhisattvo mahāsattvaḥ sā ca sarvāvatī parśat sadevamānuṣāsuraṅdharvaś ca loko bhagavato bhāṣitam abhyanandat* (“When the Blessed One finished speaking, the delighted bodhisattva great beings

Avalokiteśvara and Vajrapāṇi, along with the entire world with its gods, humans, asuras, and gandharvas, praised the words of the Blessed One.”).

b.

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## GLOSSARY

## · Types of attestation for Sanskrit names and terms ·

AS	<i>Attested in source text</i> This term is attested in the Sanskrit manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other Sanskrit manuscripts of the Kangyur or Tengyur.
AD	<i>Attested in dictionary</i> This term is attested in Tibetan-Sanskrit dictionaries.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where Tibetan-Sanskrit relationship is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source Unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

## g.1 absorption

*ting nge 'dzin*

ཐིང་ངེ་འཛིན།

*samādhi*

Stable one-pointed mental concentration.

g.2 Akṣobhya

*mi 'khrugs pa*

མི་འཁྲུགས་པ།

*akṣobhya*

The head of one of the five tathāgata families.

g.3 Ānanda

*kun dga' bo*

ཀུན་དགའ་བོ།

*ānanda*

*Definition from the 84000 Glossary of Terms:*

A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the Mahāvastu, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha's presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha's teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha's parinirvāṇa. The phrase "Thus did I hear at one time," found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.4 Anantapratibhāna

*spobs pa mtha' yas*

སྤོབས་པ་མཐའ་ཡས།

*anantapratibhāna*

A bodhisattva present during the delivery of the *King of the Array of all Dharma Qualities*.

g.5 Aniñjya

*mi g.yo ba*

མི་གཡོ་བ།

*aniñjya*

A bodhisattva present during the delivery of the *King of the Array of all Dharma Qualities*.

g.6 Avalokiteśvara

*spyan ras gzigs dbang phyug*

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

*avalokiteśvara*

Bodhisattva embodying the compassion of all the buddhas.

For the reason why he received this name, see [1.21](#).

g.7 Bamboo Grove

*'od ma'i tshal*

འོད་མའི་ཚལ།

*veṇuvana*

The famous bamboo grove near Rājagṛha where the Buddha regularly stayed and gave teachings. It was situated on land donated by King Bimbisāra of Magadha and, as such, was the first of several landholdings donated to the Buddhist community during the time of the Buddha.

g.8 bhūta

*'byung po*

འགྲུང་པོ།

*bhūta*

*Definition from the 84000 Glossary of Terms:*

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.9 Brahmā

*tshangs pa*

ཚེངས་པ།

*brahmā*

*Definition from the 84000 Glossary of Terms:*



A high-ranking deity presiding over a divine world where other beings consider him the creator; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are “Lord of Sahā World” (*Sahāṃpati*) and Great Brahmā (*Mahābrahmā*).

g.10 caraka

*spyod pa pa*

སྟོན་པ་པ།

*caraka*

A religious mendicant; in Buddhist texts this is often paired with *parivrājaka* in stock lists of followers of non-Buddhist ascetic traditions.

g.11 cowry

*'gron bu*

འགོན་བུ།

*hiraṇya*

The Tibetan term *'gron bu* is generally restricted to “cowry shell,” but the term *hiraṇya* more typically refers to “gold coins” and can be applied to any form of currency, which includes cowry shells.

g.12 dhāraṇī

*gzungs*

གཟུངས།

*dhāraṇī*

A verbal formula or phrase that can serve a variety of purposes depending on the genre of text. Most popularly, a dhāraṇī is a magical incantation for effecting mundane goals.

g.13 Dharmajñānāsaṅgavirajaketurāja

*chos kyi ye shes mtha' yas pa chags pa med cing rdul dang bral ba'i rgyal po'i tog*

ཚོས་ཀྱི་ཡེ་ཤེས་མཐའ་ཡས་པ་ཚགས་པ་མེད་ཅིང་རུལ་དང་བྲལ་བའི་རྒྱལ་པོའི་ཏོག།

*dharmajñānāsaṅgavirajaketurāja*

A buddha who gave teachings to the buddha Śakyāmuni in one of his previous lives.

g.14 Dhṛtarāṣṭra

*yul 'khor srung*

ཡུལ་འཁོར་སྤྱང།

*dhṛtarāṣṭra*

One of the four great guardian kings, he presides over the eastern quarter and rules over the gandharvas.

g.15 five acts with immediate retribution

*mtshams med pa lnga*

མཚམས་མེད་པ་ལྔ།

*pañcānantarya*

The five extremely negative actions which, once those who have committed them die, result in the perpetrators going immediately to the hells without experiencing the intermediate state. They are killing an arhat, killing one's mother, killing one's father, creating schism in the saṅgha, and maliciously drawing blood from a tathāgata's body.

g.16 Four Great Kings

*rgyal po chen po bzhi*

རྒྱལ་པོ་ཆེན་པོ་བཞི།

*caturmahārāja*

The powerful non-human guardian kings of the four quarters—Virūḍhaka, Virūpākṣa, Dhṛtarāṣṭra, and Vaiśravaṇa—who rule, respectively, over kumbhāṇḍas in the south, nagas in the west, gandharvas in the east, and yakṣas in the north.

g.17 frankincense

*ce pog*

ཙེ་པོག།

*kunduraka*

*Boswellia serrata Roxb*, commonly known as Indian frankincense. (The Tibetan *ce pog* seems to be corrupted.)

g.18 gandharva

*dri za*

འདྲི་ཟ།

*gandharva*

*Definition from the 84000 Glossary of Terms:*

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are under the jurisdiction of the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by any sentient being in the realm of desire (*kāmadhātu*) during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.19 Heaven of the Thirty-Three

*sum cu rtsa gsum pa*

སུམ་རུ་རྩ་གསུམ་པ།

*trāyastriṃśa*

In Buddhist cosmology, an important heaven of the desire realm ruled by Śakra.

g.20 Jayaghoṣa

*rgyal ba'i dbyangs*

རྒྱལ་བའི་དབྱངས།

*jayaghoṣa*

A thus-gone one from whom the buddha Śakyāmuni received a dhāraṇī called *victorious* in one of his previous lives.

g.21 kākhorḍa

*byad stems*

བྱད་སྟེ་མས།

*kākhorḍa*

A generally malevolent class of semi-divine being.

g.22 Kalandakanivāpa

*bya ka lan da ka gnas*

བྱ་ཀ་ལན་དཀ་གནས།

*kalandakanivāpa*

Literally, “The Squirrel Feeding Ground.” A location within the Veṇuvana where the Buddha stayed. The place was given its name by King Bimbisāra after being saved from being attacked by a snake there by the squawking of many *kalandaka*—flying squirrels, Sanskrit and Pali sources suggest, but crows or other birds according to the Tibetan rendering.

g.23 karṣāpaṇa

*zho'i brgyad*

ལོ་འི་བརྒྱེད།

*karṣāpaṇa*

A coin of a particular weight or measure.

g.24 kinnara

*mi'am ci*

མི་འམ་ཅི།

*kinnara · kiṇnara*

*Definition from the 84000 Glossary of Terms:*

A class of nonhuman beings that resemble humans to the degree that their very name—which means “is that human?”—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.25 kṛtyā

*gshed byed*

གཤེད་བྱེད།

*kṛtyā*

A generally malevolent class of semi-divine being.

g.26 kumbhāṇḍa

*grul bum*

གུལ་བུམ།

*kumbhāṇḍa*

A class of spirit-deity identified by their gourd-like shape.

g.27 Mahāmati

*blo gros chen po*

མོ་བློ་ས་ཚེན་པོ།

*mahāmati*

A bodhisattva present during the delivery of the *King of the Array of all Dharma Qualities*.

g.28 mahoraga

*lto 'phye chen po*

ལྷོ་འཕྱེ་ཚེན་པོ།

*mahoraga*

*Definition from the 84000 Glossary of Terms:*

Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.29 Maitreya

*byams pa*

བྱམས་པ།

*maitreya*

*Definition from the 84000 Glossary of Terms:*

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in Tuṣita heaven, as Śākyamuni’s regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha’s interlocutor or as a teacher of the Dharma. *Maitreya* literally means “Loving One.” He is also known as Ajita, meaning “Invincible.”

For more information on Maitreya, see, for example, the introduction to *Maitreya’s Setting Out* (Toh 198).

g.30 māra

*bdud*

བདུད།

*māra*

The demon who assailed Śākyamuni prior to his awakening; any demonic force; the personification of conceptual and emotional obstacles.

g.31 myrrh

*gu gul*

གུགུལ།

*guggula*

*Commiphora mukul Engl*, a type of myrrh commonly known as *Indian bdellium*.

g.32 nāga

*klu*

ལྷ།

*nāga*

*Definition from the 84000 Glossary of Terms:*

A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.33 nirgrantha

*gcer bu pa*

གཅེར་བུ་པ།

*nirgrantha*

The Tibetan means “naked one,” and the Sanskrit “without possessions” or “without ties.” In Buddhist usage, a non-Buddhist religious mendicant who eschews clothing and possessions, often referring to Jains.

g.34 Nityodyukta

*rtaq tu brtson pa*

རྟམ་ཏུ་བརྩོན་པ།

*nityodyukta*

A bodhisattva present during the delivery of the *King of the Array of all Dharma Qualities*.

g.35 parivrājaka

*kun tu rgyu ba*

ཀུན་ཏུ་རྒྱུ་བ།

*parivrājaka*

A religious mendicant; in Buddhist texts this is often paired with *caraka* in stock lists of followers of non-Buddhist ascetic traditions.

g.36 powerful monarch

*stobs kyi 'khor los sgyur ba*

སྟོབས་ཀྱི་འཁོར་ལོས་སྐྱུར་བ།

*balacakravartin*

A balacakravartin king is a lesser kind of cakravartin (universal monarch) who has attained his dominion through his great might and his powerful army.

See also “universal monarch.”

g.37 preta

*yi dwags*

ཡི་དྲགས།

*preta*

A type of spirit known for being tormented by unceasing hunger and thirst.

g.38 Rājagṛha

*rgyal po'i khab*

རྒྱལ་པོའི་ཁབ།

*rājagṛha*

*Definition from the 84000 Glossary of Terms:*

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.39 rākṣasa

*srin po*

སྲིན་པོ།

*rākṣasa*

A class of semi-divine beings that are often, but certainly not always, considered demonic in the Buddhist tradition.

g.40 receptive to the unborn nature of phenomena

*chos la bzod pa*

ཚོས་ལ་བཟོད་པ།

*dharmakṣānti*

The term *dharmakṣānti* can refer either to a set of ways one becomes “receptive” to key points of the Dharma, or it can be an abbreviation of *anutpattikadharmakṣānti*, “receptivity to the unborn nature of phenomena.”

g.41 Śakra

*brgya byin*

བརྒྱ་བྱིན།

*śakra*

*Definition from the 84000 Glossary of Terms:*

The lord of the gods. Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that *śakra* is an abbreviation of *śatakratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.42 Śākyamuni

*shAkya thub pa*

ཤཱཀྱ་ཐུབ་པ།

*śākyamuni*

The buddha of this age; the historical buddha.

g.43 Samatāvihārin

*mnyam pa nyid la gnas pa*

མཉམ་པ་ཉིད་ལ་གནས་པ།



*samatāvihārin*

A bodhisattva present during the delivery of the *King of the Array of all Dharma Qualities*.

g.44 spiritual insight

*chos kyi mig pa*

ཚོས་གྱི་མིག་པ།

*dharmacakṣus*

Literally “Dharma eye,” this term refers to different, advanced modes of insight into the nature of reality.

g.45 Sukhāvati

*bde ba can*

བདེ་བ་ཅན།

*sukhāvati*

The pure realm of the buddha Amitābha.

g.46 Sumati

*blo gros bzang po*

བློ་གྲོས་བཟང་པོ།

*sumati*

A bodhisattva present during the delivery of the *King of the Array of all Dharma Qualities*.

g.47 Suvikrāntamati

*rab gnon blo gros*

རབ་གནོན་བློ་གྲོས།

*suvikrāntamati*

A bodhisattva present during the delivery of the *King of the Array of all Dharma Qualities*.

g.48 Thempangma

*them spangs ma*

ཐེམ་སྤངས་མ།

-

One of the two main lineages through which different Kangyurs can be traced, although most are of more or less mixed lineage. This lineage started with a manuscript called the Thempangma that was produced at Gyantsé (rgyal rtse) in 1431 from sources in the locality.

g.49 trichiliocosm

*stong gsum gyi stong chen po'i 'jig rten gyi kham*s

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

*trisāhasramahāsāhasra lokadhātu*

A universe comprised of a thousand groups of a thousand groups of a thousand worlds, each being a flat disk with its own sun and moon and central mountain.

g.50 Tshalpa

*tshal pa*

ཚལ་པ།

-

One of the two main lineages through which different Kangyurs can be traced, although most are of more or less mixed lineage. This lineage started with an edited version of the Kangyur produced at the monastery of Tshal Gungthang in 1347-1351.

g.51 universal monarch

*'khor los sgyur ba*

འཁོར་ལོས་སྐུར་བ།

*cakravartin*

*Definition from the 84000 Glossary of Terms:*

The term “universal monarch” denotes a just and pious king who rules over the universe according to the laws of Dharma. Such a monarch is called a *cakravartin* because he wields a disk (*cakra*) that rolls (*vartana*) over continents, worlds, and world systems, bringing them under his power. A universal monarch is often considered the worldly, political correlate of a buddha. (*Provisional 84000 definition. New definition forthcoming.*)

*In this text:*

See also “powerful monarch.”

g.52 Vajradhara

*rdo rje 'chang*

རྡོ་རྗེ་འཆང་།

*vajradhara*

In tantra traditions, the name of a primordial buddha, but here perhaps an alternative name for Vajrapāṇi.

g.53 Vajrapāṇi

*lag na rdo rje*

ལག་ན་རྡོ་རྗེ།

*vajrapāṇi*

One of the earliest bodhisattvas of Mahāyāna Buddhism, representing the skillful ability of the awakened state.

g.54 victorious

*rgyal ba can*

རྒྱལ་བའི་རྩོམ་གྲོལ།

—

The name of a dhāraṇi taught in the *King of the Array of all Dharma Qualities*.

g.55 vidyādhara

*rig 'dzin*

རིག་འཛིན།

*vidyādhara*

A class of semi-divine being that is famous for wielding (*dhara*) spells (*vidyā*). Loosely understood as “sorcerers,” these magical beings are frequently petitioned through dhāraṇī and *kriyātantra* ritual to grant magical powers to the supplicant. The later Buddhist tradition, playing on the dual valences of *vidyā* as “spell” and “knowledge,” began to apply this term to realized figures in the Buddhist pantheon.

g.56 Vidyuprabhāsa

*glog snang ba*

གྲོག་སྒྲུང་བ།

*vidyuprabhāsa*

A thus-gone one who taught the *King of the Array of all Dharma Qualities* to Vajrapāṇi.

g.57 Vimatisamudghātin

*yid gnyis yang dag sel ba*

ཡིད་གཉིས་ཡང་དག་སེལ་བ།

*vīmatīsamudghātin*

A bodhisattva whose name appears only in the Sanskrit of this text (see [n.7](#)).

g.58 Vyūharāja

*bkod pa'i rgyal po*

བཀོད་པའི་རྒྱལ་པོ།

*vyūharāja*

A bodhisattva who plays a minor role in the *King of the Array of all Dharma Qualities*.

g.59 world of the Lord of Death

*gshin rje'i 'jig rten*

གཤིན་རྗེའི་འཇིག་རྟེན།

*yamaloka*

This is a reference to the world of the pretas.

g.60 yakṣa

*gnod sbyin*

གནོད་སྦྱིན།

*yakṣa*

A class of semi-divine beings that haunt or protect natural places and cities. They can be malevolent or benevolent, and are known for bestowing wealth and worldly boons.