

༄༅། །ཟ་མ་ཉླག་བཞོན་པ།

The Basket's Display

Kāraṇḍavyūha

འཕགས་པ་ཟ་མ་རྟོག་བཀོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa za ma tog bkod pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Basket’s Display”

Āryakāraṇḍavyūhanāmamahāyānasūtra

· Toh 116 ·

Degé Kangyur, vol. 51 (mdo sde, pa), folios 200.a–247.b

TRANSLATED INTO TIBETAN BY

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under the patronage and supervision of 84000: Translating the Words of the Buddha

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co.

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SUMMARY

- s.1 *The Basket's Display (Kāraṇḍavyūha)* is the source of the most prevalent mantra of Tibetan Buddhism: *oṃ maṇipadme hūṃ*. It marks a significant stage in the growing importance of Avalokiteśvara within Indian Buddhism in the early centuries of the first millennium. In a series of narratives within narratives, the sūtra describes Avalokiteśvara's activities in various realms and the realms contained within the pores of his skin. It culminates in a description of the extreme rarity of his mantra, which, on the Buddha's instructions, Bodhisattva Sarvanīvaraṇaviṣkambhin obtains from someone in Vārāṇasī who has broken his monastic vows. This sūtra provided a basis and source of quotations for the teachings and practices of the eleventh-century *Maṇi Kabum*, which itself served as a foundation for the rich tradition of Tibetan Avalokiteśvara practice.

ac.

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i.

INTRODUCTION

i.1

The *Kāraṇḍavyūha* is an early Mantrayāna sūtra that is the source of the mantra *om maṇipadme hūm*. The sūtra is thus of particular importance, as this mantra now holds a central role in the Tibetan Buddhist tradition, especially throughout the lay population. This sūtra also records Avalokiteśvara's transformation into the principal figure of the Buddhist pantheon, greater than all other buddhas, let alone bodhisattvas. In this sūtra, Avalokiteśvara is a resident of Sukhavāṭī and acts as a messenger and gift bearer for Amitābha, even though he is also described as superior to all buddhas and therefore paradoxically has both a subservient and dominant status.

· The sūtra in India and its translations ·

i.2

The appearance in writing of the *Kāraṇḍavyūha* probably dates to around the fifth century CE. In terms of place, the text indicates familiarity with the cesspits of Vārāṇasī, and assumes the reader's knowledge of Candradvīpa, the southern part of Bengal where the Ganges Delta is situated. In the Tibetan version, the merchants who wish to sail to Laṅka ask whether the winds are blowing toward the land of the Greeks. This appears to locate their port of departure on the northwest coast of India. In terms of time, the text is located within a culture where the Mahābhārata and the Purāṇas had a dominant place in Indian culture, particularly the Skandha Pūraṇa, probably during the Gupta period of the third to fifth century.

i.3

The earliest surviving manuscript is comprised of fragmentary pages from two manuscripts discovered within a Gilgit stūpa in the 1940s. It was written in a hybrid of Middle Indic and Sanskrit, now called Buddhist Hybrid Sanskrit, which was frequently used in sūtras. Adhelheid Mette, who has published these fragments, suggests that it was composed in the fourth or fifth century;¹ the script in which it is written had fallen out of use by the early seventh century, and the fragments show variations between the two

manuscripts that are the result of the texts having gone through generations of copying. Other existing Sanskrit manuscripts (see below) date from a century or more later than the ninth century Tibetan translation.

i.4 According to Lokesh Chandra,² in 270 CE Dharmarakṣa of Dunhuang translated the *Kāraṇḍavyūha* into Chinese. Then, between 435 and 443 CE, Guṇabhadra translated it into Chinese again. However, this is a case of misidentification. The sūtra they translated was the *Ratnakaraṇḍavyūha*. The *Kāraṇḍavyūha* itself was not translated into Chinese until 983 CE, considerably later than the Tibetan translation; the translator was T'ien Hsi-tsai.

The sūtra also exists in a later, longer, and more polished form, entirely in verse and incorporating passages from such texts as Śāntideva's *Bodhisattva-caryāvatāra*, which has great importance within Nepalese Buddhism. Dating to the fifteenth century, it is one of the last Sanskrit Buddhist sūtras. It has not been translated into Tibetan.

· Avalokiteśvara ·

i.5 Avalokiteśvara is noticeable by his absence in early sūtras where Mañjuśrī figures prominently. In the *Sukhāvatīvyūha* or *The Display of the Pure Land of Sukhāvatī*,³ which describes the realm of Amitāyus, the buddha who later became known by the name Amitābha, Avalokiteśvara has yet to appear. He makes his first prominent appearance in the longer *Sukhāvatīvyūha*⁴ in which he stands beside Amitāyus as one of his two principal bodhisattva attendants. The other bodhisattva is Mahāsthāmaprāpta, and in a number of subsequent sūtras they are included as a pair in the introductory description of the assembly of those who are listening to the teaching. In one of the *Kāraṇḍavyūha*'s internal contradictions, both Mahāsthāmaprāpta and Avalokiteśvara are listed as being in the audience awaiting Avalokiteśvara's appearance.

i.6 Each bodhisattva later had a chapter dedicated to him in the *White Lotus of Compassion Sūtra*,⁵ but while Avalokiteśvara reached preeminence over all buddhas in the *Kāraṇḍavyūha*, Mahāsthāmaprāpta declined in importance. In the Tibetan tradition, even in the *Sukhāvatīvyūha*, he has become conflated with Vajrapāṇi. At the time of the composition of the *Kāraṇḍavyūha*, Vajrapāṇi, who in earlier Buddhism was a powerful yakṣa, appears as one of the gathered bodhisattvas, which is indicative of sūtras that contain mantras. However, this is a recent development, as one of Avalokiteśvara's qualities given in the sūtra is that he terrifies Vajrapāṇi! Vajrapāṇi would soon join Mañjuśrī and Avalokiteśvara to form the principal trinity of bodhisattvas in the early tantra tradition.

i.7 The *Kāraṇḍavyūha* does not mention Avalokiteśvara's abode in this world on the Potalaka Mountain, which was a later feature that first appeared in South Indian Buddhism. The origin of the popular four-armed version of Avalokiteśvara appears within the sūtra as the goddess who is the embodiment of the six-syllable mantra, referred to throughout as a *vidyā* (which is a feminine noun) or often as *the queen of mahāvidyās*. Many forms of Avalokiteśvara appeared in India, such as the thousand-armed Avalokiteśvara included in fasting practice, and in the eleventh century there appeared the higher tantra form named Jinasāgara, a red, four-armed Avalokiteśvara in union with a consort. This practice was introduced into Tibet in the beginning of the twelfth century.

i.8 Eventually Avalokiteśvara practices spread throughout the Buddhist world. There are still ancient Avalokiteśvara statues even in Śrī Laṅka, though the figure is identified as Śiva in Tamil areas and as Maitreya in Buddhist temples. Avalokiteśvara was prominent in China for centuries before the *Kāraṇḍavyūha* was translated into Chinese. In particular Avalokiteśvara became a dominant figure in Chinese Buddhism as Kuan Yin (or Guanyin in Pinyin), transforming into a female bodhisattva, a process described by Chün-Fang Yü in *Kuan-yin: The Chinese Transformation of Avalokiteśvara*, as the result of focusing on his incarnation as the Princess Miao-chan.⁶

· The Kāraṇḍavyūha in Tibetan Buddhism ·

i.9 *The Pillar Testament* (Tib. *bka' chems ka khol ma*) from the eleventh or twelfth century states that the *Kāraṇḍavyūha* was one of the texts that descended from the sky in a casket onto the palace roof of the fifth-century ruler of the Yarlung Valley, Lhathothori Nyentsen (Tib. *lha tho tho ri gnyan btsan*), and that during the reign of his descendant Songtsen Gampo (Tib. *srong btsan sgam po*), who became the king of most of the Tibetan plateau and introduced Buddhism to Tibet, it was translated by Thönmi Sambhota, the inventor of the Tibetan alphabet.⁷ In the thirteenth century Nelpa Paṇḍita, rejecting this legend, stated that the casket was brought by a *paṇḍita* on his way to China.⁸ However, he only records the *maṇi* mantra as being within the casket, which happens to be called a *za ma tog* or "a solid and precious casket" (*rinchen za ma tog*) and not a reed basket. Nevertheless, this is probably why this sūtra became associated with the legend.

i.10 The earliest and only translation of the sūtra appears to be the one presently in the canon. All of the versions of the Kangyur except one have a colophon ascribing the translation of the *Kāraṇḍavyūha* to Yeshé Dé and the Indian upādhyāyas Dānaśīla and Jinamitra, who collaborated with each

other on the majority of their translations. The Narthang Kangyur (*snaṅg bka' 'gyur*) is alone in attributing the translation to Śākyaprabha and Ratnarakṣita.

i.11 Nanam Yeshé Dé (*sna nam ye shes sde*) was a Tibetan who became the principal translator in the translation program set up under the royal auspices of King Trisong Detsen (*khri srong lde btsan*, r. 742–798 CE). The translation work took place in a building dedicated to the translation program. It was situated within the circular compound of Samye (*bsam yas*) Monastery. Yeshé Dé's name is in the colophon of no fewer than 347 texts in the Kangyur and Tengyur, three of which are his own original works in Tibetan. Jinamitra was invited to Tibet during the reign of Trisong Detsen, and 234 texts name him as Yeshé Dé's co-translator. Dānaśīla, also known as Mālava, was invited to Tibet from Kashmir during the reign of Ralpachen (*ral pa can*, r. 815–838 CE) and was involved with the translation of around 165 texts. He was also the author of seven texts, five of which he helped translate. He was still active in Tibet during the reign of King Langdarma (*glang dar ma*, r. 838–841 CE).

i.12 Jinamitra and Dānaśīla were also two of the four or five Indian paṇḍitas who played principal roles in the completion of the *Mahāvīyuttpati*, the Sanskrit-Tibetan concordance that was intended to regulate the translation of Sanskrit texts into Tibetan. Work on this dictionary began during the reigns of Trisong Detsen and Senaleg (*sad na legs*, r. 800–815 CE), but it was completed in the reign of Ralpachen. The catalog for the Tangtong Denkar Palace (*pho brang thang stong ldan dkar*) collection, which was compiled in 824 CE, lists the *Kāraṇḍavyūha*.

i.13 There is at least one instance in the *Kāraṇḍavyūha* where the translation does not accord with the *Mahāvīyuttpati*. In describing the twenty peaks of the mountain that is the belief in the existence of an individual self in relation to the *skandhas* ("aggregates"), the peaks are described as *samudgata*, which the *Mahāvīyuttpati* translates as "high" (Tib. *mtho ba*). In the *Kāraṇḍavyūha*, however, it is translated as "arisen" (Tib. *byung ba*). Unless the translators changed their minds, this would appear to identify the translation as having taken place before the *Mahāvīyuttpati* was completed. Therefore we can say that the translation was certainly made during the decade between 815 and 824 CE, and presumably in the earlier part of that decade, around 820 CE or earlier. Neither Yeshé Dé nor Jinamitra are specified to have lived beyond the end of Ralpachen's reign in 824 CE. Yeshé Dé's remains are said to be interred within a stūpa on Hepori Hill next to Samye Monastery, where he worked on so many translations.

i.14 A later translation or revision of the Tibetan version was never made. However, the *Kāraṇḍavyūha* served as the basis for the eleventh-century *Maṇi Kabum* (*A Hundred Thousand Teachings on the Maṇi Mantra*; Tib. *ma Ni bka' 'bum*), which was attributed to Songtsen Gampo, although the extracts from the sūtra that it includes are clearly derived from the early ninth-century translation. The *Maṇi Kabum* was a highly influential work in propagating the practice of Avalokiteśvara, known in Tibetan as Chenrezi (*spyan ras gzigs*), the repetition of the maṇi mantra, and the identification of Songtsen Gampo as an emanation of Avalokiteśvara; it has had a much greater impact on Tibetan culture than the sūtra upon which it is based.

· Translation of the title ·

i.15 The title of the sūtra is somewhat ambiguous. A *karaṇḍa* is usually a basket made of reeds. The *karaṇḍa* is frequently portrayed in the background of portraits of Indian *siddhas* as a large pot-bellied basket with a lid, containing collections of scriptures. These *siddhas* are also portrayed making the hand gesture representing the basket, the *karaṇḍamudrā* (“basket gesture”). There is even a layperson’s hairstyle named *karaṇḍamakūṭa* (“basket crest”), where the hair is arranged on top of the head in the shape of a tall, rounded basket with a lid.

Another word for basket is *piṭaka*, which forms the basis of the most common metaphor for the Buddha’s teachings, “the three baskets” or *tripiṭaka*, which contain the Vinaya, Sūtra, and the Abhidharma or its predecessor the Māṭṛkā. However, there are many instances in Tibetan literature where *za ma tog*, the translation of *karaṇḍa*, means something more solid and smaller than a pot-bellied reed basket, as in the precious casket (*rin chen za ma tog*) in the legend of the *Kāraṇḍavyūha*’s appearance to King Lhathothori. The name of the earlier *Ratnakaraṇḍasūtra* could at first seem to mean “precious casket,” but the contents of that sūtra validate the Tibetan translation as *The Basket of the [Three] Jewels* (*dkon mchog gi za ma tog*).⁹ There are also instances in the Sanskrit where the word *karaṇḍa* is apparently used for something more solid than a reed basket. There is a dhāraṇī in the tantra section of the Kangyur that has in its title the phrase *dhātukaraṇḍa* (Tib. *ring bsrel gyi za ma tog*), which means “the casket of relics,” or “reliquary.”¹⁰

i.16 The *Kāraṇḍavyūha* is spelled with a long initial *a* in all existing Sanskrit manuscripts, while every Tibetan edition has a short initial vowel. The long vowel is more likely to be lost than added, as errors generally replace the uncommon with the common. The enhanced vowel is used in Sanskrit to denote affiliation, origin, and ancestry. In the case of *kāraṇḍa*, the word usually means “ducks”; they live among the river reeds that are used to

make baskets. Here *kāraṇḍa* may be signifying that this sūtra has its origin in the basket that contains the description of Avalokiteśvara's qualities. A basket or casket is normally spelled without the long vowel: *karaṇḍa*.

There are also titles in the Tengyur that contain the word *ratnakaraṇḍa* (without the long vowel) where it means "a casket that is made of a precious material," even though that meaning is not necessarily evident in Tibetan because of the syntax of the titles in question.¹¹

i.17 Therefore, after hesitating between "basket" and "casket" and wishing there was one word for both (or at least a word for a lidded, pot-bellied reed basket), we chose "basket" as the better translation, primarily because of the way *karaṇḍa* is used in the sūtra itself. This term occurs only within the description of the Avīci hell. The Vaidya edition has *visphurad ratnakaraṇḍavat*, which means "raging [flame] like a precious casket," but this appears to be a corruption, with the Cambridge manuscript having *visphurantaṃ karaṇḍavat*, and the Tibetan not having the equivalent of *ratna* ("precious"). If *karaṇḍa* is being used here to describe the shape of the flame, then it is referring to the distinctive shape of the reed basket, wider at its middle. This shape is still associated with *za ma tog* in contemporary Tibetan, and it is also compared with the shape of an egg.

i.18 *Vyūha* has a wide range of meanings, but is based on the idea of things being set out or displayed, and was therefore translated into Tibetan as *bkod pa*. The word can also mean "description" or "explanation" and even "chapter." The sūtra is therefore a display from a basket, or the presentation of its contents.

The later Nepalese version of the sūtra has a longer title, *Guṇakāraṇḍavyūha*, which could be translated as *A Display from the Basket of Qualities*, the "qualities" being those of Avalokiteśvara. Both versions of the sūtra are dedicated primarily to a description of Avalokiteśvara's qualities, which are stated to be greater than that of any buddha. The use of *vyūha* in the title is also evocative of the earlier *Gaṇḍavyūha*, which forms the last chapter of the *Avataṃsaka*, where *gaṇḍa* means "supreme" or "best." The influence of the contents of that chapter is also discernible in this sūtra.

· Oṃ maṇipadme hūṃ ·

i.19 The *Kāraṇḍavyūha*'s principal content is the introduction of the *oṃ maṇipadme hūṃ* mantra and the descriptions of its inconceivable benefits. These are also the most quoted sections of the sūtra. However, it contains no instructions on the qualities and benefits of each syllable, of the kind that subsequently became widespread in Tibetan Buddhism. It also gives no explanation of the

meaning of the mantra as a whole, a meaning that has been understood in various ways. Donald Lopez has given an account of various interpretations of the mantra in the West in his *Prisoners of Shangri-la*.¹²

i.20 Alexander Studholme, in his *The Origins of Om Maṇipadme Hūṃ*, describes how the sūtra was composed within the context of familiarity with, and under the influence of, Purāṇic literature, in particular the *Skandapurāṇa*. In this sūtra, Avalokiteśvara has taken on various attributes and characteristics of Śiva, to the extent that one passage could be misread as describing Avalokiteśvara to be the creator of the universe. Even so, he is still being described as the creator of its deities, including Śiva and Viṣṇu. In particular, Avalokiteśvara's mantra is evidence of the influence of Śiva's five-syllable mantra, *om namaḥ śivāya* ("Om—Homage to Śiva!"), which is found in the *Skandapurāṇa* together with a description of the benefits of its recitation.

i.21 In classical Sanskrit grammar, *padme* would be the locative case, which has led to the interpretation of *om maṇipadme hūṃ* as "jewel in the lotus." However, mantras are typically given in the vocative or dative case, usually with the name of a deity being invoked. *Padme* is in fact the vocative for *padma*, this being Buddhist Hybrid Sanskrit. In classical Sanskrit, the *e*-ending vocative form is only used for feminine nouns.¹³ P.C. Verhagen has translated one of the few native Tibetan texts to be found in the Tengyur, a grammar text that uses this very mantra to explain the *e*-ending vocative form for masculine nouns.¹⁴ This vocative form of masculine nouns is a characteristic of the Magadhi, or northeastern Middle Indic, dialect. However, this form appears to have been much more widespread, extending as far as Sanskrit loan words in the Tocharian language of Central Asia.¹⁵ *Maṇipadma* is therefore a compound and is a name for Avalokiteśvara meaning "Jewel Lotus."

· Difficulties inherent in the sūtra ·

i.22 The sūtra itself is rarely read in Tibet, other than in the annual ritual chanting of the Kangyur, and as mentioned above it has been eclipsed by the eleventh-century *Maṇi Kabum*. There is no evidence of it having had any significant impact on religious life in Tibet in the preceding centuries. In spite of the eventual importance of the *om maṇipadme hūṃ* mantra, the sūtra is still primarily known only through select quotations. One reason for this is that very little of the teaching and meditation practice of the *Maṇi Kabum* is to be found in the sūtra.

i.23 Another reason is the difficulty involved in reading the sūtra due to its structure of narratives within narratives. After a buddha is initially introduced, he is subsequently only referred to as "Bhagavat," and it is easy

for readers to lose track of which level of the narrative they are reading. Although the speakers' names were not repeated in the original, we have added them in here for clarity. We have not marked these insertions with square brackets, again for the sake of readability.

i.24 Another problem with the sūtra is that although it is a compilation of narratives, the sūtra does not always use its source material in a skillful manner. The Sanskrit original itself does not compare well with the clarity and style of writing found in other sūtras. There are abrupt transitions, inconsistency in the use of pronouns, and the contents of one part of the narrative appear to be in contradiction with those of another. For example, the Buddha tells the tale of the merchants being rescued from the land of the rākṣasīs in the first person, but there are sporadic lapses into what must have been the original third person of the narrative. The asura king Bali's account of his downfall likewise transitions from a first- to a third-person account. In common with many other Mahāyāna sūtras but perhaps more frequently than most of them, the *Kāraṇḍavyūha* refers to itself within its own narrative as a sūtra that is being taught, requested, or longed for, but appears to describe itself as being comprised of verses, almost as if the *Kāraṇḍavyūha* is a different sūtra that is simply being referred to in this sūtra.

i.25 The sūtra assumes that the reader is familiar with the *Mahābhārata* and the *Rāmāyaṇa*, the two great epics of Indian literature, and the story of Viṣṇu's avatar as a dwarf deceiving Bali, the lord of the asuras. Tibetan readers, however, would be unfamiliar with personages referred to in passing in the text, such as Śukra, who is both the deity of the planet Venus and counselor for the king of the asuras. Viṣṇu is usually referred to as Nārāyaṇa in the sūtra, but in the passage where he rescues the Pāṇḍavas and other kṣatriyas of *Mahābhārata* fame, he is referred to as Daśarathaputra ("son of Daśaratha"), which is actually the name of Rāma, another of Viṣṇu's avatars. This may be because the story of the dwarf avatar also appears in the *Rāmāyaṇa* when it is told to Rāma, that is, Daśarathaputra.

i.26 The sūtra also includes a variation of a well-known *jātaka* tale in which the Buddha as a horse saves merchants from the island of the rākṣasīs,¹⁶ which has been retold with variations many times in Buddhist literature. Here it is retold with Avalokiteśvara as the horse and the Buddha as the head merchant who is being rescued. However, this too implies an unexplained internal contradiction: the sūtra had earlier narrated how Avalokiteśvara, in the form of a handsome man, had converted all the rākṣasīs from their cannibalistic ways to become devotees of Buddhism.

- i.27 The Tibetan translation occasionally transliterates the Sanskrit rather than attempting to find a Tibetan equivalent, particularly when it comes to fauna and flora—even the Sanskrit word for “wolf” is simply transliterated as *tarakṣa*. There are also instances of obscure translations of words that do not agree with the *Mahāvīyuttpati*.
- i.28 In some passages, we relied more on the Sanskrit than we had originally anticipated because there is evidence that the manuscript from which the Tibetan translation was made had suffered from scribal corruption, as revealed by the surviving Sanskrit and confirmed by the English translation of the Chinese. For example, when describing the *maṇḍala* as *adrṣṭa* (“not seen”), this was corrupted to *aṣṭa* (“eight”); a mountain made of *padmarāga* (“ruby”) was corrupted to *padmarakta*, which was translated as “red lotuses” (*pad ma dmar po*); and in the middle of the Buddha’s describing Avalokiteśvara’s qualities, *ayaṃ* (“this”) was corrupted to *ahaṃ* (“me”) so that the Buddha seems to be describing himself.
- i.29 There are also omissions of sentences in the Tibetan (whether as the result of omission in the original Sanskrit manuscript or later copies of the Tibetan) that affect the narrative or meaning. The omissions are particularly evident when there are lists of qualities or meditations that are more easily left out in the process of copying manuscripts. On the other hand, there are also instances of members of lists that are preserved in the Tibetan but omitted in the available Sanskrit texts.
- i.30 The most egregious flaw in both the Tibetan and Chinese translations, and one which has already attracted scholarly attention, occurred on rendering the obscure term *ratikara*, which literally means “that which creates joy,” and is also the name of one of the apsarases that are in the audience for this sūtra. The later Nepalese version used instead *dvīpa*, the common word for “lamp,” but both the Chinese and Tibetan translators, even with the assistance of Sanskrit scholars, were understandably stumped by this odd word, particularly as the *ratikara* laughs and speaks. Both Yeshé Dé and T’ien Hsi-tsai chose to make it refer to the *rākṣasī* wife speaking in her sleep, as she is the only other person in the room and is the merchant’s paramour. This entailed interpolating the word “sleeping” into the translation. However, the result makes little narrative sense, whereas the unlikely meaning of lamp, which we therefore preferred (see [2.7](#)), does make narrative sense.

i.31 Our aim was to make the most readable, accurate, and coherent version of the sūtra as it is preserved in the Tibetan translation. The Degé edition and the version in the critical edition of the Kangyur were therefore our principal sources.

Sanskrit manuscripts do not necessarily reflect the original form of a text, even though they are in the original language, because they may have their own accretion of omissions and additions that have occurred in the centuries following the time a Tibetan or Chinese translation was made. There has not yet been a critical edition from all available Sanskrit manuscripts, but we consulted three Sanskrit editions, the most important being a palm-leaf manuscript from the Cambridge University Library, which was written in the beginning of the second millennium before the development of the Devanāgarī script. It is notable for being closer to the Tibetan. Of easier access but less representative of the original text are the Sāmaśrami edition of 1872 and the 1962 Vaidya edition that is based closely on Sāmaśrami. The Sāmaśrami is available on the Online Sanskrit Texts Project of the Theosophical Network, and the Vaidya is openly available on the internet. To complete the translation of some difficult passages, we also referred to the Gilgit manuscript fragments, though they were not readily accessible. Silfung Chen's online English translation from the Chinese proved interesting in its correspondences with these editions.

i.32 Nevertheless, as noted above, there were a number of points where we relied on the Sanskrit to fill in missing elements, words, members of a list, and sometimes whole sentences, although it is possible that some of the latter may have been later additions to improve the flow and clarity of the sūtra's sometimes clumsy narrative. Where our translation favors the Sanskrit over the Tibetan, annotations indicate that this is the case.

An important objective was readability, so the syntax does not necessarily reflect that of the Tibetan or Sanskrit versions. For example, an active construction may be used instead of a passive construction found in the original. The inconsistencies of first and third person have been resolved, and, as noted above, names are repeated when otherwise the reader might lose track of who is speaking or to whom the text is referring. Hopefully this will make reading the sūtra in English far less challenging than attempting to do so in Tibetan or Sanskrit. Readers will find the variant readings in Tibetan and Sanskrit in the notes if they wish.

i.33 Buddha Śākyamuni is at Jetavana Monastery with many disciples. Lights shine upon the monastery and miraculously transform it. The bodhisattva Sarvanīvaraṇaviṣkambhin asks the Buddha where the lights came from. The Buddha explains that they came from Avalokiteśvara, who had just visited the Avīci hell and the city of the pretas, and then describes those visits.

Then Buddha Śākyamuni recounts being a merchant at the time of Buddha Vipasyin and how he heard him describe how various deities, including Śiva and Viṣṇu, were created from Avalokiteśvara's body.

Buddha Śākyamuni then recounts being Bodhisattva Dānaśūra at the time of Buddha Śikhin and how light rays shone from Buddha Śikhin. In response to questioning by Bodhisattva Ratnapāṇi, Śikhin says that the lights and other omens are a sign of the approach of Avalokiteśvara, who then arrives from Sukhāvātī with an offering of lotuses from Buddha Amitābha.

After Avalokiteśvara's departure, Śikhin describes to Ratnapāṇi how Avalokiteśvara's accumulation of merit is inconceivable by using a series of analogies. Then he describes how Avalokiteśvara teaches this very sūtra to the asuras in the form of an asura.

i.34 Buddha Śākyamuni then states that he was a rishi (*ṛṣi*) at the time of Buddha Viśvabhū. Before repeating what Viśvabhū taught, Śākyamuni relates how Avalokiteśvara taught upside-down beings in the realm of gold and four-legged beings in the land of silver. There then follows a long description of Avalokiteśvara's visit to the asuras in the land of iron. Avalokiteśvara teaches the asuras the inconceivable merit that comes from making offerings to a buddha. Bali, the king of the asuras, tells Avalokiteśvara that he had in the past made an offering to the wrong recipient. He had imprisoned all the kṣatriyas, but Viṣṇu secretly freed them and came to him in the form of a dwarf asking for two steps of land. Bali offered him three, but Viṣṇu took on his divine form and covered the whole world in two steps. He then banished Bali to the underworld where he now dwells for having failed to fulfill his promise.

Avalokiteśvara then describes to him the suffering in hells that awaits those who have not made offerings to the Buddha.

Avalokiteśvara then radiates light rays to where Viśvabhū and his pupils are residing in Jetavana Monastery. Bodhisattva Gaganagaṅja asks Viśvabhū where the lights came from. Viśvabhū states that the lights are a sign that Avalokiteśvara is coming. However, Avalokiteśvara first goes to a land of darkness to teach the yakṣas and rākṣasas about the merit that comes from this sūtra.

i.35 Avalokiteśvara then goes to the Śuddhāvāsa realms, where in the form of a brahmin he begs from a poor deva. The deva goes into his empty palace to give him whatever he has, but finds it full of jewels and food that he then

offers to the brahmin. Avalokiteśvara in the form of the brahmin tells the deva that he is a bodhisattva from Jetavana Monastery.

Avalokiteśvara then descends to Siṃhala Island, the land of the rākṣasīs, in the form of a handsome man. He agrees to be their husband if they follow his instructions, which they do, giving up killing.

Avalokiteśvara then travels to Vārāṇasī, where in the form of a bee he buzzes the prayer of homage to the Three Jewels to the insects in a large cesspit, liberating them.

Avalokiteśvara then goes to Magadhā, where starving beings have been eating each other for twenty years, and he causes a rain of food to fall. One of the people, a man who is hundreds of thousands of years old, realizes that only Avalokiteśvara could have caused this miracle, and tells the others of the benefits of making offerings to him.

Avalokiteśvara then goes to Buddha Viśvabhū. Bodhisattva Gaganagañja meets him, Viśvabhū teaches the six perfections, and the audience disperses. This is the end of part one.

i.36 Part two begins with Sarvanīvaraṇaviṣkambhin asking for teachings from Buddha Śākyamuni, who lists the samādhis that Avalokiteśvara possesses.

Then Buddha Śākyamuni recounts being a head merchant who became stranded on Siṃhala Island with other merchants. Each of them goes to live with a rākṣasī. One night, a talking lamp warns the head merchant that the women are all rākṣasīs. As proof, the lamp directs him to an iron fortress where other merchants are being kept prisoner and then eaten. Then the lamp tells him of Bālāha,¹⁷ a miraculous horse on which the merchants can escape. As they flee upon the horse, all the other merchants look back, fall off the horse, and are eaten by the rākṣasīs, while the head merchant reaches home safely. Buddha Śākyamuni states that Avalokiteśvara was the horse.

i.37 Buddha Śākyamuni then begins a description of two pores on Avalokiteśvara's body and their inhabitants.

Sarvanīvaraṇaviṣkambhin, to the Buddha's approval, describes the benefits that come from this sūtra.

Buddha Śākyamuni describes another pore and explains to Sarvanīvaraṇaviṣkambhin that the pores are immaterial and cannot be seen even by buddhas.

i.38 Buddha Śākyamuni describes two more pores, saying that those who remember Avalokiteśvara's name, meaning the six-syllable mahāvidyā, will be reborn in them, but that no one, not even the buddhas, know this mantra.

i.39 After Buddha Śākyamuni describes more benefits that come from the mantra, Sarvanīvaraṇaviṣkambhin declares his intention to obtain it.

Buddha Śākyamuni recounts his own fruitless search for it until, after meeting trillions of buddhas, he finally met Buddha Ratnottama who directed him to Buddha Padmottama. Padmottama describes the incalculable benefits that come from saying the mantra once and then describes his own long fruitless search for the mantra until he came to Buddha Amitābha, who instructed Avalokiteśvara to give the mantra to Padmottama. Avalokiteśvara does so through a maṇḍala made of precious stones and gives the instructions on how to make the maṇḍala.

i.40 Buddha Śākyamuni follows this narrative with a description of how incalculable the benefits are from even one syllable of the mantra.

He then tells Sarvanīvaraṇaviṣkambhin that he can only obtain it from an unnamed dharmabhāṇaka who has lost his monastic vows and lives in Vārāṇasī. Sarvanīvaraṇaviṣkambhin goes to him in a huge procession of people and offerings.

The dharmabhāṇaka describes the benefits of the mantra and, at the urging of Avalokiteśvara, who appears in the sky, gives the mantra to Sarvanīvaraṇaviṣkambhin, who returns to Buddha Śākyamuni. Seventy million buddhas recite the mantra of the goddess known as both Cundi and Cundā.

Buddha Śākyamuni then describes five more of Avalokiteśvara's pores.

i.41 Buddha Śākyamuni then describes the oceans that come from Avalokiteśvara's big toe, and says there are no more pores but those ten. Then omens of Avalokiteśvara's arrival appear. He leaves Sukhāvātī and comes to Buddha Śākyamuni and offers him lotuses from Buddha Amitābha.

Buddha Śākyamuni then directs Maheśvara and Umādevī to receive the prophecies of their future buddhahood from Avalokiteśvara.

Buddha Śākyamuni then gives a teaching on the incalculability of Avalokiteśvara's merit and listing the samādhis he has.

Then Buddha Śākyamuni recounts when he was with Buddha Krakucchanda and saw Samantabhadra and Avalokiteśvara both practicing various samādhis. Krakucchanda declares that not even the buddhas have Avalokiteśvara's samādhis.

i.42 Buddha Śākyamuni then describes the benefits that come from this sūtra, and Avalokiteśvara departs.

Then Ānanda requests teachings on monastic conduct. Buddha Śākyamuni prophesies how there will be monks who do not maintain their conduct in the future and who should be expelled. He describes the tortures in hell and other rebirths that await laypeople who misuse the property of the saṅgha.

Ānanda departs and the sūtra concludes.

· Outline of the sūtra ·

i.43 This outline is intended as a guide to the complicated narrative levels of the sūtra.

I. Sūtra narrative: Buddha Śākyamuni is in the Jetavana Monastery when lights appear, transforming the monastery's appearance. Bodhisattva Sarvanīvaraṇaviṣkambhin questions Buddha Śākyamuni about this, and the Buddha states that the cause of the lights is Avalokiteśvara visiting Avīci hell and then the city of the pretas.

1. Buddha Śākyamuni's narrative: Avalokiteśvara appears in the Avīci hell and liberates beings. As a result, Yama's creatures go to Yama and describe Avalokiteśvara's arrival. Yama goes to Avalokiteśvara and praises him.

II. Sūtra narrative: Buddha Śākyamuni responds to a question from Sarvanīvaraṇaviṣkambhin about whether Avalokiteśvara has left the hell.

1. Buddha Śākyamuni's narrative: Avalokiteśvara leaves the hells, visits the city of the pretas, and liberates them from their suffering. This very sūtra sounds in their realm.

III. Sūtra narrative: Buddha Śākyamuni says that he remembers being a merchant listening to Buddha Vipāśyin.¹⁸

1. Buddha Śākyamuni's narrative: Buddha Vipāśyin describes the activities of Avalokiteśvara in the past.

A. Buddha Vipāśyin's narrative: Avalokiteśvara emanates such deities as Maheśvara (Śiva), and Avalokiteśvara gives a prophecy to Śiva about the future rise of Śaivism, and how this will not bring liberation.

IV. Sūtra narrative: Buddha Śākyamuni tells Sarvanīvaraṇaviṣkambhin about his memories of being a bodhisattva named Dānaśūra when Buddha Śikhin taught about Avalokiteśvara.

1. Buddha Śākyamuni's narrative: Lights radiate from Buddha Śikhin, prompting Bodhisattva Ratnapāṇi to question Buddha Śikhin. Signs appear as omens of the coming of Avalokiteśvara from Sukhāvātī. Avalokiteśvara arrives and tells Buddha Śikhin he has been liberating hell beings and pretas, and then Avalokiteśvara departs. In response to a question from bodhisattva Ratnapāṇi, Buddha Śikhin describes Avalokiteśvara's qualities.

A. Buddha Śikhin's narrative: Buddha Śikhin gives analogies for the inconceivability of Avalokiteśvara's accumulation of merit. He describes his various manifestations as a guide for beings and his visit to the

asuras where he teaches them the benefit of this very sūtra (even though the sūtra is itself the description of these events).

V. Sūtra narrative: The story of Buddha Śikhin teaching Ratnapāṇi ends abruptly. Buddha Śākyamuni then describes his memory of being a rishi with Buddha Viśvabhū when he taught on Avalokiteśvara.

1. Buddha Śākyamuni's narrative: Buddha Viśvabhū begins a description of what Avalokiteśvara has been doing.

A. Buddha Viśvabhū's narrative: There is a brief description of how Avalokiteśvara visits *adhomukha* ("head-down") beings in the realm of gold and four-legged beings in the realm of silver. There then follows a lengthy episode in the land of iron where he meets Bali, the king of asuras, who tells him how he came to be in the underworld.

i. Bali's narrative: Bali explains how he imprisoned many kṣatriyas, including the Pāṇḍavas and Kauravas of *Mahābhārata* fame, and how Nārāyaṇa rescued them. Then he describes how he followed the tradition of a king making a vast offering from his wealth and granting the requests of anyone who came. Viṣṇu comes as a brahmin dwarf requesting the amount of land that he can cover in two footsteps. Bali offers him three footsteps' worth. Viṣṇu takes on a gigantic form, encompasses the world in two steps, and then banishes the asuras to the underworld.

B. Buddha Viśvabhū's narrative: Avalokiteśvara teaches Bali and the asuras, primarily describing the tortures by Yama's guardians in hell. Then he takes his leave, saying he has to go to Jetavana Monastery. (Although this is the time of Viśvabhū, not Śākyamuni, here Viśvabhū's own reported narrative transforms with no clear dividing line into Śākyamuni's narrative about Viśvabhū.)

2. Buddha Śākyamuni's narrative: Avalokiteśvara radiates light rays to Viśvabhū in Jetavana Monastery. The appearance of the light rays prompts the bodhisattva Gaganagaṅja to ask Viśvabhū a question as to their source.

A. Buddha Viśvabhū's narrative resumed:

Avalokiteśvara leaves the realm of the asuras. (Although he had previously said Avalokiteśvara was leaving for Jetavana, Viśvabhū now says that he is going to Tamondhakāra, a realm of darkness inhabited by yakṣas and rākṣasas, where he teaches them analogies concerning the merit of knowing this very sūtra.)

Avalokiteśvara leaves that realm for the Śuddhāvāsa realms, where he appears in the form of a brahmin who begs from an impoverished deity. The poor deity goes into his empty palace to look for something to give the brahmin and discovers his pots miraculously filled with jewels.

Avalokiteśvara then goes to the island of Siṃhala, which is inhabited by rākṣasīs, where he appears as a handsome man. They all become his wives, follow the Dharma, and attain liberation.

Avalokiteśvara goes to Vārāṇasī, where he takes on the form of a bee and flies over a huge cesspool in the city. His buzzing is actually the sound of the *Namo buddhāya* prayer, and it liberates all the insects living in the cesspool.

Avalokiteśvara then goes to Magadhā, where people in the wilderness are eating each other for lack of food. He causes a miraculous rain of food and drink to fall. An old man among them describes the source of this miracle.

- i. Old man's narrative: The old man gives a description of Avalokiteśvara's qualities.

3. Buddha Śākyamuni's narrative:

(Here Viśvabhū's own narrative transforms, with no clear dividing line, into Śākyamuni's narrative *about* Viśvabhū.) Avalokiteśvara goes into the sky and thinks that it has been a long time since he has been to see Buddha Viśvabhū, so he decides to go to Jetavana.

Avalokiteśvara arrives in Jetavana to see Buddha Viśvabhū. There is a brief mention of Viśvabhū teaching the six perfections and then everyone leaves, concluding part one of the sūtra.

VI. Sūtra narrative: Buddha Śākyamuni responds to Sarvanīvaraṇaviṣkambhin's request for teachings on Avalokiteśvara by first giving a list of Avalokiteśvara's samādhis.

1. Buddha Śākyamuni's narrative: An account of when Śākyamuni was the leader of five hundred merchants who became stranded on the island of the rākṣasīs, and how he alone escaped on Avalokiteśvara in the form of a horse.

VII. Sūtra narrative: Śākyamuni says he will describe Avalokiteśvara's ten pores and their inhabitants and landscapes.

1. Buddha Śākyamuni's narrative: Śākyamuni describes the first and second of Avalokiteśvara's pores:

(1) The pore Suvarṇa, where gandharvas dedicated to the Dharma live.

(2) The pore Kṛṣṇa, where rishis and gandharvas live who play music that teaches birds and animals, who then remember the name of this very sūtra.

VIII. Sūtra narrative: Sarvanīvaraṇaviṣkambhin describes the benefits of possessing and writing the sūtra to Buddha Śākyamuni's approval.

1. Buddha Śākyamuni's narrative: Buddha Śākyamuni describes the third of Avalokiteśvara's pores:

(3) The pore Ratnakuṇḍala, where female gandharvas live who remember the name of Avalokiteśvara.

IX. Sūtra narrative: Sarvanīvaraṇaviṣkambhin wishes to go to the pores but Buddha Śākyamuni describes how Samantabhadra failed to find the pores in twelve years of searching. Buddha Śākyamuni describes how Avalokiteśvara has a subtle form that even he cannot perceive, and that Avalokiteśvara has eleven heads, a hundred thousand arms, and a trillion eyes. Buddha Śākyamuni laughs and tells Sarvanīvaraṇaviṣkambhin that it is not yet time for Avalokiteśvara to come, and then returns to the description of the ten pores.

1. Buddha Śākyamuni's narrative: He describes the fourth and fifth of Avalokiteśvara's pores:

(4) The pore Amṛtabindu, where devas live on the bhūmis and gandharvas live on mountains of gold and silver.

(5) The pore Vajramukha, where kinnaras live who contemplate the six perfections and human suffering and remember Avalokiteśvara's name.

X. Sūtra narrative: Sarvanīvaraṇaviṣkambhin asks where he can find the six-syllable mahāvidyā. Buddha Śākyamuni tells him that the buddhas have spent sixteen eons looking for the mahāvidyā but failed to find it. He gives a description of the benefits gained by those who do possess, repeat, and wear it. Sarvanīvaraṇaviṣkambhin says he will use his own skin, bone, and blood to write it down if he can obtain it.

1. Buddha Śākyamuni's narrative: Śākyamuni describes how in a previous life he searched through many realms and met trillions of buddhas but failed to find the mahāvidyā. Then Buddha Ratnottama sends him to see Buddha Padmottama, and Śākyamuni tells of his search.

A. Buddha Padmottama's narrative: This is a description of the merit gained by repeating the mahāvidyā and a story of how, in the past, Padmottama searched for the mantra through many realms and met many buddhas but did not find it. Padmottama comes to Amitābha and tells him of his search. Amitābha tells Avalokiteśvara to give the mahāvidyā to Padmottama. Avalokiteśvara describes to Padmottama how to make the maṇḍala of the mahāvidyā so that he may in the future give the mahāvidyā to others.

In response to Amitābha's questions, Avalokiteśvara describes how to give the mahāvidyā if one cannot make such a maṇḍala.

Avalokiteśvara gives the mahāvidyā to Padmottama, who returns to his realm.

XI. Sūtra narrative: The sūtra does not state specifically that Padmottama gives the mahāvidyā to Buddha Śākyamuni, and Sarvanīvaraṇaviṣkambhin does not ask the Buddha for it but asks where he can go to find it. Buddha Śākyamuni describes the dharmabhāṇaka in Vārāṇasī who possesses the mahāvidyā.

Sarvanīvaraṇaviṣkambhin goes to Vārāṇasī with a great procession of people and offerings, praises the dharmabhāṇaka, and asks for the mahāvidyā. The dharmabhāṇaka describes the qualities of the mahāvidyā, wrong paths, and the devotion of even Prajñāpāramitā to the mahāvidyā.

Avalokiteśvara appears in the sky and tells the dharmabhāṇaka several times to give the mahāvidyā to Sarvanīvaraṇaviṣkambhin.

The dharmabhāṇaka does not create a maṇḍala, as was described by Avalokiteśvara, but simply recites the mahāvidyā to Sarvanīvaraṇaviṣkambhin. Sarvanīvaraṇaviṣkambhin returns to the Jetavana grove and tells Buddha Śākyamuni that he has received the mahāvidyā.

Trillions of buddhas recite the dhāraṇī of the goddess Cundi: *om cale cule cunde svāhā*. No explanation for this dhāraṇī is given, so the reader is assumed to be familiar with it.

1. Buddha Śākyamuni's narrative: Abruptly, without any transition, the description of the last five of Avalokiteśvara's pores continues from where it had previously been left off.

(6) The pore Sūryaprabha, where bodhisattvas dwell. They can see Avalokiteśvara and the seven buddhas when they remember the mahāvidyā.

(7) The pore Indrarāja, where irreversible bodhisattvas live.

(8) The pore Mahoṣadī, where bodhisattvas who have just developed bodhicitta live, and gandharvas live on mountains.

(9) The pore Cittarāja, where pratyekabuddhas live.

(10) The pore Dhvajarāja, where buddhas live who teach the six perfections to the humans of Jambudvīpa.

XII. Sūtra narrative: Buddha Śākyamuni, in response to Sarvanīvaraṇaviṣkambhin's question, says there are no more pores than those ten, but that beyond the last pore, the four oceans come from Avalokiteśvara's big toe.

He states that Avalokiteśvara is coming to give prophecies to Śiva (Maheśvara) and Umādevī about their eventual buddhahood. Avalokiteśvara arrives with a gift of lotus flowers from Amitābha. Maheśvara asks the Buddha for a prophecy, and he is sent to Avalokiteśvara who prophesies his buddhahood and then does the same for Umādevī. Buddha Śākyamuni, in response to Sarvanīvaraṇaviṣkambhin's question, describes the qualities of Avalokiteśvara.

1. Buddha Śākyamuni's narrative: He gives a description of the inconceivability of Avalokiteśvara's merit and a list of Avalokiteśvara's samādhis, which differs from that given earlier.

Śākyamuni describes his memory of being Bodhisattva Dānaśūra at the time of Buddha Krakucchanda. He sees Samantabhadra with Avalokiteśvara. They each enter different states of samādhis, and Buddha Krakucchanda emphasizes Avalokiteśvara's superiority.

XIII. Sūtra narrative: Sarvanīvaraṇaviṣkambhin asks for this very sūtra to be taught (although it is near its conclusion), and the Buddha describes the benefits of the sūtra. Sarvanīvaraṇaviṣkambhin sits silently.

Avalokiteśvara and all the other various kinds of beings assembled leave.

In an abrupt change of content, Ānanda asks Śākyamuni Buddha about monastic training. Śākyamuni condemns bhikṣus with incorrect conduct, saying they should be banished from the community. He prophesies how in three hundred years people will use the property and possessions of the saṅgha or monastery, and describes the sufferings they will endure, such as in the hells.

Ānanda leaves, and again the various classes of beings are said to leave (though they had already done so earlier), and the entire world rejoices in the Buddha's words.

The Translation

**The Noble Mahāyāna Sūtra
The Basket's Display**

1.

PART ONE

[F.200.a]

1.1

Thus did I hear at one time. The Bhagavat was staying, with a great saṅgha of 1,250 bhikṣus and a multitude of bodhisattvas, in Śrāvastī, in Jetavana, Anāthapiṇḍada's Park.

Eight hundred million¹⁹ bodhisattva mahāsattvas had gathered there, such as Bodhisattva Mahāsattva Vajramati, Bodhisattva Mahāsattva Jñānadarśana, Bodhisattva Mahāsattva Vajrasena, Bodhisattva Mahāsattva Guhyagupta,²⁰ Bodhisattva Mahāsattva Ākaśagarbha, Bodhisattva Mahāsattva Sūryagarbha, Bodhisattva Mahāsattva Anikṣiptadhura, Bodhisattva Mahāsattva Ratnapāṇi, Bodhisattva Mahāsattva Samantabhadra, Bodhisattva Mahāsattva Mahāsthāmaprāpta, Bodhisattva Mahāsattva Sarvanīvaraṇaviṣkambhin, Bodhisattva Mahāsattva Sarvaśūra, [F.200.b] Bodhisattva Mahāsattva Bhaiṣajyasena, Bodhisattva Mahāsattva Avalokiteśvara, Bodhisattva Mahāsattva Vajrapāṇi, Bodhisattva Mahāsattva Sāgaramati, Bodhisattva Mahāsattva Dharmadhara, Bodhisattva Mahāsattva Pṛthivīvaralocana, Bodhisattva Mahāsattva Āśvāsahasta, and Bodhisattva Mahāsattva Maitreya.

1.2

The thirty-two classes of devas had also gathered there, the principal ones being Maheśvara and Nārāyaṇa. Śakra, who is the lord of the devas, Brahmā, who is the lord of the Sahā universe, Candra, Āditya, Vāyu, Varuṇa, and other deities were also assembled there.²¹

1.3

Many hundreds of thousands of nāga kings had also gathered there in that retinue. Nāga King Uṭpala, Nāga King Elapatra, Nāga King Timiṅgira, Nāga King Gavāṃpati, Nāga King Śataśīrṣa, Nāga King Hullura,²² Nāga King Vahūdaka,²³ Nāga King Takṣaka, Nāga King Gośīrṣa, Nāga King Mṛgaśīrṣa, Nāga Kings Nanda and Upananda, Nāga King Vātsīputra, Nāga King Sāgara, Nāga King Anavatapta, and many hundreds of thousands of other nāga kings were gathered there.

- 1.4 Many hundreds of thousands of gandharva kings had also assembled there. Gandharva King Dundubhisvara, Gandharva King Manojñasvara, [F.201.a] Gandharva King Sahasrabhuja, Gandharva King Sahāpati,²⁴ Gandharva King Śarīraprahlādana, Gandharva King Nirnāditabhūrya, Gandharva King Alaṃkārabhūṣita, Gandharva King Kumāradarśana, Gandharva King Subāhuyukta, Gandharva King Dharmapriya, and many hundreds of thousands of gandharva kings were gathered there in that retinue.
- 1.5 Also gathered in that retinue were many hundreds of thousands of kinnara kings. Kinnara King Sumukha, Kinnara King Ratnakirīti, Kinnara King Svārimukha, Kinnara King Prahasita,²⁵ Kinnara King Cakravyūha, Kinnara King Puṣpāvakīrṇa, Kinnara King Maṇi, Kinnara King Pralambodara, Kinnara King Dṛdhavīrya, Kinnara King Suyodhana, Kinnara King Śatamukha, Kinnara King Druma,²⁶ and many hundreds of thousands of other kinnara kings were gathered there.
- 1.6 Many hundreds of thousands of apsarases had gathered there. The apsarases named Tilottamā, the apsarases named Suvyūhā, the apsarases named Suvarṇamekhalā, the apsarases named Vibhūṣutā, the apsarases named Kaṃadhārā, the apsarases named Amṛtabindu, the apsarases named Pariśobhitakāyā, the apsarases named Maṇiprasthanā, the apsarases named Cuḍakā, the apsarases named Mṛdukā, the apsarases named Pañcabhūryābhimukhā, the apsarases named Ratikarā, the apsarases named Kañcanamālā, the apsarases named Nīlotpalā, the apsarases named Dharmābhimukhā, the apsarases named Sakrīḍā, [F.201.b] the apsarases named Kṛtsnākarā, the apsarases named Suvyūhamati, the apsarases named Keyūradharā, the apsarases named Dānaṃdadā, the apsarases named Śaśī, and many hundreds of thousands²⁷ of other apsarases were gathered there.
- 1.7 Many hundreds of thousands²⁸ of female nāgas were gathered there. The female nāga named Vibhūṣaṇadharā, the female nāga named Acilillanā,²⁹ the female nāga named Trijaṭā, the female nāga named Svātimukhā,³⁰ the female nāga named Jayaśrī, the female nāga named Vijayaśrī, the female nāga named Mucilindā,³¹ the female nāga named Vidyullocanā, the female nāga named Vidyutprabhā,³² the female nāga named Svātigiri, the female nāga named Śataparivārā, the female nāga named Mahauṣadhi, the female nāga named Jalabindu,³³ the female nāga named Ekaśīrṣā, the female nāga named Śatavāhāna,³⁴ the female nāga named Śatabāhu, the female nāga named Grasaṭī, the female nāga named Anākṛtsnagatā,³⁵ the female nāga named Subhūṣaṇā,³⁶ the female nāga named Pāṇḍarameghā,³⁷ the female nāga named Rathābhiruḍhā,³⁸ the female nāga named Tyāgānugatā,³⁹ the female nāga named Anāgatā,⁴⁰ the female nāga named Abhinnaṇḍaparivārā, the female nāga named Pulindā,⁴¹ the female nāga named Sāgarakuṣi, the female nāga

named Chatramukhā, the female nāga named Dharmapīṭhā, the female nāga named Mukhakarā,⁴² the female nāga named Vīryā, the female nāga named Sāgaragambhīrā, the female nāga named Meruśrī, and many hundreds of thousands of other female nāgas were gathered there.

1.8 Many hundreds of thousands of female gandharvas had also gathered there. The female gandharva named Priyamukhā, the female gandharva named Priyaṃdadā, [F.202.a] the female gandharva named Anādarśakā, the female gandharva named Vajraśrī, the female gandharva named Vajramālā, the female gandharva named Sumālinī, the female gandharva named Vanaspati, the female gandharva named Śatapuṣpā, the female gandharva named Mukulitā, the female gandharva named Ratnamālā, the female gandharva named Muditapuṣpā,⁴³ the female gandharva named Sukuṣi, the female gandharva named Rājaśrī, the female gandharva named Dundubhi, the female gandharva named Śubhamālā, the female gandharva named Vibhūṣitāḷaṃkārā, the female gandharva named Abhinamitā, the female gandharva named Dharmakāṅkṣiṇī, the female gandharva named Dharmāṃdadā,⁴⁴ the female gandharva named Audumbarā,⁴⁵ the female gandharva named Śatākārā, the female gandharva named Padmaśriyā,⁴⁶ the female gandharva named Padmāvati,⁴⁷ the female gandharva named Padmāḷaṃkārā,⁴⁸ the female gandharva named Pariśobhitakāyā, the female gandharva named Vilāsendragāminī,⁴⁹ the female gandharva named Pṛthivīṃdadā, the female gandharva named Phalaṃdadā,⁵⁰ the female gandharva named Siṃhagāminī, the female gandharva named Kumudapuṣpā, the female gandharva named Manoramā, the female gandharva named Dānaṃdadā, the female gandharva named Devavacanā,⁵¹ the female gandharva named Kṣāntipriyā, the female gandharva named Nirvāṇapriyā, the female gandharva named Ratnāṅkurā, the female gandharva named Indraśrī, the female gandharva named Indramaghaśrī, the female gandharva named Prajāpatinivāsinī, the female gandharva named Mrgarājini, the female gandharva named Sphurantaśrī, the female gandharva named Jvalantaśikharā, the female gandharva named Rāgaparimuktā, [F.202.b] the female gandharva named Dveṣaparimuktā, the female gandharva named Mohaparimuktā, the female gandharva named Sujanaparivārā, the female gandharva named Ratnapīṭhā, the female gandharva named Āgamanagamanā, the female gandharva named Agniprabhā, the female gandharva named Candrabimbaprabhā, the female gandharva named Sūryalocanā, the female gandharva named Suvarṇāvabhāsā,⁵² and many hundreds of thousands⁵³ of other female gandharvas.

1.9 Many hundreds of thousands⁵⁴ of female kinnaras had gathered there. The female kinnara named Manasā, the female kinnara named Mānasī, the female kinnara named Vāyuvegā, the female kinnara named Varuṇavegā, the female kinnara named Ākāśaplavā,⁵⁵ the female kinnara named Vegajavā, the female kinnara named Lakṣmīṃdadā, the female kinnara named Sudamṣṭrā, the female kinnara named Acalaśriyā,⁵⁶ the female kinnara named Dhātupriyā, the female kinnara named Jvalantapriyā,⁵⁷ the female kinnara named Suśriyā,⁵⁸ the female kinnara named Ratnakāraṇḍakā, the female kinnara named Avalokitalakṣmī, the female kinnara named Kuṭilā, the female kinnara named Vajramuṣṭi, the female kinnara named Kapilā, the female kinnara named Subhūṣaṇabhūṣitā, the female kinnara named Vistīṃlalalāṭā, the female kinnara named Sujanaparisevitā, the female kinnara named Sahāpatī,⁵⁹ [F.203.a] the female kinnara named Ākāśarakṣitā, the female kinnara named Vyūharājendrā, the female kinnara named Maṇicūḍā, the female kinnara named Maṇidhāriṇī, the female kinnara named Maṇirocanī, the female kinnara named Vidvajjanaparisevitā, the female kinnara named Śatākārā,⁶⁰ the female kinnara named Āyurdadā, the female kinnara named Tathāgatakośaparipālītā, the female kinnara named Dharmadhātuparirakṣiṇī, the female kinnara named Satataparigrahadharmakāṅkṣiṇī, the female kinnara named Sadānukāladarśinī, the female kinnara named Nūpurottamā, the female kinnara named Lakṣaṇottamā,⁶¹ the female kinnara named Āśvāsānī, the female kinnara named Vimokṣakarā, the female kinnara named Sadānuvṛtti, the female kinnara named Saṃvegadhāriṇī, the female kinnara named Khaṅgajalanā, the female kinnara named Pṛthivyupasaṃkramaṇā, the female kinnara named Surendramālā, the female kinnara named Surendrā, the female kinnara named Asurendrā, the female kinnara named Munīndrā, the female kinnara named Gotrakṣānti, the female kinnara named Tyāgānugatā,⁶² the female kinnara named Bahvāśrayā, the female kinnara named Śatāyudhā, the female kinnara named Vibhūṣitālaṃkāṛā, the female kinnara named Manoharā, and many hundreds of thousands⁶³ of other female kinnaras were gathered there.

Many hundreds of thousands⁶⁴ of upāsakas and upāsikās had gathered there.

Many hundreds of thousands⁶⁵ of tīrthika mendicant renunciants⁶⁶ had also gathered there. [F.203.b]

1.10 At the time of this great gathering, light rays shone in the great Avīci hell. Having shone there, they came to the Jetavana Monastery, where they became adornments for the monastery: pillars adorned with divine, precious jewels; multistoried buildings that were covered with gold; buildings with doors made of gold and silver; buildings with steps made of gold and silver;

and upper stories made of gold and silver, the silver upper stories having gold pillars adorned with divine jewels and the gold upper stories having silver pillars adorned with divine jewels.

In the gardens around Jetavana, there appeared various kinds of wish-fulfilling trees. They had trunks of gold and leaves of silver and were bedecked with a variety of adornments, with beautiful monastic robes,⁶⁷ with Kaśika cloth, with hundreds of thousands of pearl necklaces, and with hundreds of thousands of crowns, earrings, braided ribbons, armlets, and anklets.

1.11 Outside the monastery there appeared hundreds of trees, which, like the wish-fulfilling trees, were made from precious metals and were bedecked with precious bracelets.

Within the Jetavana Monastery, there appeared stairs made from diamonds and entrance chambers hung with pearls and silks.⁶⁸

Many bathing pools also appeared. Some were completely filled with water that had the eight qualities.⁶⁹ Some were completely filled with a variety of flowers: they were completely filled with blue lotuses, red lotuses, night lotuses, white lotuses,⁷⁰ tiger claw flowers and great tiger claw flowers,⁷¹ and udumbara flowers.

Moreover, there were a variety of tree blossoms: magnolia, [F.204.a] ashoka, oleander, trumpet flower, mountain ebony, jasmine, and other beautiful tree blossoms.

The Jetavana Monastery appeared completely beautified.

1.12 From within that assembly Bodhisattva Sarvanīvaraṇaviṣkambhin arose from his seat, bared one shoulder, and kneeling on his right knee and facing the Bhagavat, placed his palms together and inquired of the Bhagavat, “Bhagavat, I have perceived a great, wonderful marvel. Bhagavat, where did these great light rays come from? Who has this power?”

The Bhagavat replied, “Noble son, Bodhisattva Mahāsattva⁷² Avalokiteśvara entered the great Avīci hell. When he had completely liberated the beings there, he went to the city of the pretas. It was he who emanated these light rays.”⁷³

1.13 Then Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “Bhagavat, as the great Avīci hell is without respite, how did Bodhisattva Mahāsattva Avalokiteśvara enter it? In the great Avīci hell a wall encloses a ground made of burning iron, which has become one raging flame in the shape of a reed basket. Within this Avīci hell there is a pot from which comes the sound of wailing. Many hundreds of thousands of tens of millions of hundreds of millions of beings have been thrown into that pot. Just as green or black mung beans are massed together in a water-filled vessel, rising and sinking

as they are cooked, [F.204.b] that is how the beings in the great Avīci hell undergo physical suffering. Bhagavat, how did Bodhisattva Mahāsattva Avalokiteśvara enter the great Avīci hell?”

1.14 The Bhagavat answered him, “Noble son, Bodhisattva Mahāsattva Avalokiteśvara entered the great Avīci hell just as a cakravartin king enters a grove made of divine jewels. Noble son, it had no effect upon his body. As he approached the Avīci hell, it cooled. The beings that were Yama’s guards were in a state of agitation and extremely terrified. They wondered,⁷⁴ ‘Why has an inauspicious sign appeared in this Avīci hell?’ When the bodhisattva Avalokiteśvara entered the Avīci hell, lotus flowers the size of cartwheels appeared, the pot burst open, and the inferno of fire transformed into a pool. On seeing these inauspicious signs appear in Avīci hell, Yama’s guardians became dismayed.

1.15 “Then Yama’s guardians gathered their swords, clubs,⁷⁵ short spears, long spears, maces, discuses, tridents, and so on, and, taking all their Avīci utensils,⁷⁶ went to the Dharmarāja Yamarāja. When they arrived, they told him, ‘Divine One, know first that our place of work is completely destroyed.’

“Dharmarāja Yamarāja asked them, ‘Why is your place of work completely destroyed?’

“Yama’s guardians answered, ‘Divine One,⁷⁷ know first that an inauspicious omen appeared in this Avīci hell, all of which became peaceful⁷⁸ and cool. There entered a handsome being, with his hair in a topknot, his body beautified by divine adornments, with an extremely loving mind, and resembling a golden statue.⁷⁹ [F.205.a] That is the kind of being that arrived. The moment he arrived, lotus flowers the size of cartwheels appeared, the pot burst open, and the inferno of fire was transformed into a pool.’

“Yamarāja wondered, ‘What deity has manifested this power? Is this a special result that has occurred through the blessing of the deity Maheśvara, Nārāyaṇa, or some other deity? Have they descended to this level? Or has a powerful rākṣasa been born who rivals great Rāvaṇa?’⁸⁰

“He looked with his divine sight into the heavens, wondering whose blessing this could be. Then he looked back into the Avīci hell and saw Bodhisattva Mahāsattva Avalokiteśvara there.

1.16 “Yamarāja went to Bodhisattva Mahāsattva Avalokiteśvara, bowed down his head to his feet, and made this special praise:

“I pay homage to Avalokiteśvara, Maheśvara, lover of lotuses, giver of the supreme boon, who has power; who illuminates the world,⁸¹ who brings relief; who has a hundred thousand arms; who has a hundred thousand times ten million eyes; who has eleven heads; who reaches Vaḍavāmukha; who delights in the Dharma; who completely frees all beings; who brings

relief to turtles, crocodiles, and fish; who creates the greatest mass of wisdom; who brings joy; who is a splendor of jewels; who is sublime; who extinguishes Avīci; who is adorned by the splendor of wisdom; who delights in wisdom; who is the one to whom all devas make offerings, pay homage, and show reverence; who brings freedom from fear; who teaches the six perfections; who illuminates like the sun;⁸² [F.205.b] who creates the lamp of Dharma; whose perfectly supreme form is whatever form is pleasing; who has the form of a gandharva; who has a form like a mountain of gold; who is deep like the vast ocean; who has attained the ultimate yoga; who shows his own face; who has many hundreds of thousands of samādhis; who brings true pleasure; who has a beautified body; who manifests as the supreme rishi;⁸³ who brings freedom from the terrors of bondage in stocks and manacles; who is free from all existences; who has many retinues; who creates abundance;⁸⁴ who is a precious wish-fulfilling jewel; who teaches the path to nirvāṇa; who brings the city of the pretas to an end; who is a parasol for beings; who liberates beings from illness; who has a sacred thread made of the nāga kings Nanda and Upananda;⁸⁵ who reveals the beneficial lasso; who has hundreds of mantras; who terrifies Vajrapāṇi; who terrifies the three worlds; who frightens yakṣas, rākṣasas, bhūtas, pretas, and piśācas,⁸⁶ vetālas, ḍākinīs, kūṣmāṇḍas, and apasmāras; who has eyes like blue lotuses; who has profound wisdom;⁸⁷ who is the lord of knowledge; who brings freedom from all afflictions; who accumulates various paths to enlightenment; who has entered sacred liberation; who has paths to enlightenment accumulated within his body; who completely liberates pretas; and who has hundreds of thousands of samādhis as numerous as atoms.'

"In that way, Yamarāja praised Avalokiteśvara with a particularly sacred praise. Then Yamarāja circumambulated him three times and departed." [F.206.a]

1.17 Bodhisattva Sarvanīvaraṇaviṣkambhin asked the Bhagavat, "Bhagavat, did Bodhisattva Mahāsattva Avalokiteśvara leave?"

1.18 The Bhagavat replied, "Noble son, he left the Avīci hell and went to the city of the pretas. Many hundreds of thousands of pretas came running toward him. They were like burned tree trunks; they were like standing skeletons; they were covered with hair; they had stomachs the size of mountains and mouths the size of a needle's eye.

"As Bodhisattva Mahāsattva Avalokiteśvara arrived at the city of the pretas, it cooled and the vajra hail ceased. The staff-wielding guard at the gates, who had thick calves and red eyes, became kind and said, 'I should not be performing this duty.'

“Bodhisattva Mahāsattva Avalokiteśvara’s mind was filled with compassion on seeing these beings, and he emitted ten rivers from his ten fingers; he emitted ten rivers from his ten toes; and he emitted great rivers from all his pores. When the pretas tasted the water, their throats widened, their bodies became whole, and they were completely satisfied by the supreme flavor of divine food.

1.19 “Then they contemplated human existence.⁸⁸ They thought about saṃsāric existence in this way: ‘Oh! The humans in Jambudvīpa are happy. They can perfectly enjoy cool shade. Happy are those humans in Jambudvīpa who are always supporting their parents and honoring them. [F.206.b] Happy are those good humans who always rely on a kalyāṇamitra. Those who continuously learn the Mahāyāna are good contemplative beings. Those who follow the eightfold path are good beings. Those who beat the *dharmagaṇḍī* are good beings. Those who repair dilapidated and ruined monasteries are good beings. Those who repair dilapidated, ruined, ancient stūpas are good beings. Those who are dedicated to the sacred representations and the dharmabhāṅakas are good beings. Those who have seen the activities of a tathāgata are good beings; those who have seen the activities of a pratyekabuddha are good beings; those who have seen the activities of a bodhisattva are good beings.’

“At that time there appeared the sound of the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*; wisdom, like a thunderbolt, destroyed the view of the aggregates as a self,⁸⁹ which is like a mountain with twenty peaks; and the pretas were all reborn in the realm of Sukhāvātī as bodhisattvas named Ākāṅkṣitamukha.

“Avalokiteśvara, having completely liberated those beings, departed from the city of the pretas.”⁹⁰

1.20 Then Bodhisattva Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “Bhagavat, did Bodhisattva Mahāsattva Avalokiteśvara leave?”

1.21 The Bhagavat replied, “Noble son, each day he completely ripens a million trillion beings. Noble son, not even the tathāgatas have Bodhisattva Mahāsattva Avalokiteśvara’s prowess.”

Sarvanīvaraṇaviṣkambhin asked him, “Bhagavat, how is that so?” [F.207.a]

The Bhagavat answered, “Noble son, there appeared in this world the Tathāgata, the arhat, the samyaksambuddha, perfect in wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tamed beings, the teacher of gods and humans, the buddha, the Bhagavat Vipāśyin.

“At that time, Sarvanīvaraṇaviṣkambhin, I was a merchant named Sugandhamukha, and I heard Tathāgata Vipāśyin describe the qualities of Avalokiteśvara.”

1.22 Bodhisattva Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “What were the qualities of Bodhisattva Mahāsattva Avalokiteśvara that you heard the tathāgata describe?”

The Bhagavat said, “Āditya and Candra came from his eyes, Maheśvara came from his forehead, Brahmā came from his shoulders, Nārāyaṇa came from his heart, Devi Sarasvatī came from his canines, Vāyu came from his mouth, Dharaṇī came from his feet, and Varuṇa came from his stomach.

1.23 “When those deities had come from Avalokiteśvara’s body, that bhagavat told the deity Maheśvara, ‘Maheśvara, in the kaliyuga, when beings have bad natures, you will be declared to be the primal deity who is the creator, the maker. All those beings will be excluded from the path to enlightenment. They will say to ordinary beings:

1.24 “ ‘It is said: the sky is his liṅga,
The earth is his seat.
He is the foundation of all beings.
The liṅga is so called because they dissolve into it.’⁹¹

“Noble son, those are the words I heard Tathāgata Vipāśyin say. [F.207.b]

1.25 “In a later time, there appeared in this world the Tathāgata, the arhat, the samyaksambuddha, the one with wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tamed beings, the teacher of gods and humans, the buddha, the Bhagavat Śikhin.

“At that time, Sarvanīvaraṇaviṣkambhin, I was Bodhisattva Dānaśūra, and I heard from him the description of the qualities of Bodhisattva Mahāsattva Avalokiteśvara.”

1.26 Bodhisattva Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “What were the qualities of Bodhisattva Mahāsattva Avalokiteśvara that you heard the tathāgata describe?”

The Bhagavat said, “When all the devas, nāgas, yakṣas, rākṣasas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, and humans had gathered together, the bhagavat Śikhin looked at the great gathering and began to speak of the Dharma within that assembly. At that time, light rays of various colors emanated from the mouth of Bhagavat Śikhin. They were blue, yellow, red, white, orange, and the color of crystal and of silver. They shone on all worlds in the ten directions, then returned and entered the mouth of the bhagavat.

1.27 “From within that assembly Bodhisattva Ratnapāṇi arose from his seat, bared one shoulder, and kneeling on his right knee and facing Bhagavat Śikhin, placed his palms together and addressed these words to him: [F.208.a] ‘Bhagavat, why did this sign appear?’

“Bhagavat Śikhin replied, ‘Noble son, Bodhisattva Mahāsattva Avalokiteśvara is coming from the realm of Sukhāvātī. I manifest this kind of sign when he is coming. When Bodhisattva Mahāsattva Avalokiteśvara comes, a profusion of wish-granting trees appears, a profusion of mango trees appears, star jasmine flowers and magnolia trees appear, ponds covered with flowers appear, and precious trees appear. There is a rain of various flowers,⁹² a rain of precious stones—jewels, pearls, diamonds, beryl, conch, crystal, and coral—and there is a rain of divine cloth. In the vicinity of the monastery the seven jewels of a cakravartin appear—the precious wheel, the precious horse, the precious elephant, the precious jewel,⁹³ the precious wife, the precious householder, and the precious counselor—and the ground appears to be made of gold. When Bodhisattva Mahāsattva Avalokiteśvara comes from the realm of Sukhāvātī, the entire world shakes six times.’

1.28 “Then Bodhisattva Ratnapāṇi asked Bhagavat Śikhin, ‘Bhagavat, what are these omens of?’

“Bhagavat Śikhin answered, ‘Noble son, Bodhisattva Mahāsattva Avalokiteśvara is arriving, and that is why these omens appear.’

1.29 “As the earth shook and it rained beautiful lotuses, [F.208.b] Bodhisattva Mahāsattva Avalokiteśvara came to Bhagavat Śikhin. He was holding lotus flowers, each with a thousand petals and a golden stem. He bowed down his head to the bhagavat’s feet and offered the lotuses to him. He said, ‘Tathāgata Amitābha sends these flowers to you. The Tathagāta asks if you are in health, if you are at ease, and if all is well.’⁹⁴

“Bhagavat Śikhin took the lotuses and placed them on his left. He then spoke of the qualities of Bodhisattva Mahāsattva Avalokiteśvara. ‘How did you, Avalokiteśvara, accomplish your task among the pretas, the beings in the Avīci hell, the beings in Kālasūtra and Raurava, the beings in Hāhava, Tāpana, the great hell Pretāyana, the great hell Agnighaṭa, the great hell Śālmali,⁹⁵ the great hell Śītodaka, and others?’⁹⁶

1.30 “Avalokiteśvara replied, ‘The beings in those great hells are my task. I will completely ripen those beings, and then I will bring them to the highest complete enlightenment.’

“Bodhisattva Mahāsattva Avalokiteśvara, having given this answer, bowed his head to the bhagavat’s feet, departed alone,⁹⁷ and disappeared into the sky as a blazing mass of fire.

“Then Bodhisattva Ratnapāṇi asked Bhagavat Śikhin, ‘Bhagavat, if I may ask for an answer to a question, how much merit has Bodhisattva Mahāsattva Avalokiteśvara accumulated?’ [F.209.a]

1.31 “Bhagavat Śikhin replied, ‘If someone were for a deva’s eon to serve tathāgatas, arhats, and samyaksambuddhas as numerous as the grains of sand in the Ganges with robes, food, bowls, bedding, seats,⁹⁸ necessary medicine, and utensils, the merit that would be produced through those tathāgatas would be the same as that of the tip of one hair on the body of Bodhisattva Mahāsattva Avalokiteśvara.

“ ‘Noble son, it is like this. As a comparison, if it were to rain day and night on the four great continents for a twelve-month year, I could count each drop, but, noble son, I cannot calculate Bodhisattva Mahāsattva Avalokiteśvara’s accumulation of merit.

1.32 “ ‘Noble son, it is like this. As a comparison, the ocean is 84,000 yojanas deep and has an immeasurable expanse, but I can count each drop all the way down to Vaḍavāmukha. However, noble son, I cannot calculate Bodhisattva Mahāsattva Avalokiteśvara’s accumulation of merit.

“ ‘Noble son, it is like this. As a comparison, I can count every hair on all the four-legged creatures in the four great continents, such as lions, tigers, bears, hyenas, deer, camels, jackals,⁹⁹ and so on, and oxen, donkeys, cattle, elephants, horses, buffalo, and cats, but, noble son, I cannot calculate Bodhisattva Mahāsattva Avalokiteśvara’s accumulation of merit.

“ ‘Noble son, it is like this. As a comparison, if stūpas¹⁰⁰ for tathāgatas, arhats, and samyaksambuddhas as numerous as atoms were made in divine gold and precious stones, [F.209.b] and in one day the relics were placed in them all, I can calculate the accumulation of that merit, but I cannot calculate Bodhisattva Mahāsattva Avalokiteśvara’s accumulation of merit.

“ ‘Noble son, it is like this. As a comparison, I can count the number of leaves in a forest of agarwood trees, but I cannot calculate Bodhisattva Mahāsattva Avalokiteśvara’s accumulation of merit.

“ ‘Noble son, it is like this. As a comparison, if all the women, men, boys, and girls in the four great continents were to gain the result of becoming stream entrants, once-returners, non-returners, arhats, and pratyekabuddhas, their merit would only be, as said before, equal to the merit of the tip of one hair on the body of Bodhisattva Mahāsattva Avalokiteśvara.’

1.33 “Then Bodhisattva Ratnapāṇi asked Bhagavat Śikhin, ‘Bhagavat, I have never seen nor heard of tathāgatas having the kind of accumulation of merit that Bodhisattva Mahāsattva Avalokiteśvara has, let alone bodhisattvas.’

“Bhagavat Śikhin said, ‘Noble son, even if all who are tathāgatas, arhats, and samyaksambuddhas like me were gathered in one place and provided for an eon with robes, food, bowls, bedding, seats, necessary medicine, and utensils, those tathāgatas, arhats, and samyaksambuddhas [F.210.a] would

still not be able to calculate Bodhisattva Mahāsattva Avalokiteśvara’s accumulation of merit. So, noble son, it is needless to say that I cannot do so all by myself in this world.

1.34 “Those who remember Bodhisattva Mahāsattva Avalokiteśvara’s name will have happiness in this world. They will be completely freed from the sufferings of aging, death, and illness. They will be freed from the unavoidable sufferings of saṃsāra. Like white and pale yellow birds, like kings of geese moving with the speed of the wind, they will go to the realm of Sukhāvātī. They will hear the Dharma by listening to Tathāgata Amitābha teach. The sufferings of saṃsāra will not afflict their bodies. They will not become old or die. They will have no desire, anger, or stupidity. Their bodies will feel no hunger or thirst. They will not know the suffering of being inside a womb. Completely inspired by the taste of the Dharma, they will be reborn within a lotus and will remain in that realm until Bodhisattva Mahāsattva Avalokiteśvara’s powerful commitment is fulfilled and all beings have been brought to liberation.’

1.35 “Then Bodhisattva Ratnapāṇi asked Bhagavat Śikhin, ‘Bhagavat, when will that powerful commitment be fulfilled?’

“Bhagavat Śikhin replied, ‘He completely ripens the many beings who circle in saṃsāra, teaches them the path to enlightenment, and teaches the Dharma in whatever form a being can be taught through. He teaches the Dharma in the form of a tathāgata to beings who are to be taught by a tathāgata. [F.210.b] He teaches the Dharma in the form of a pratyekabuddha to beings who are to be taught by a pratyekabuddha. He teaches the Dharma in the form of an arhat to beings who are to be taught by an arhat. He teaches the Dharma in the form of a bodhisattva to beings who are to be taught by a bodhisattva. He teaches the Dharma in the form of Maheśvara to beings who are to be taught by Maheśvara. He teaches the Dharma in the form of Nārāyaṇa to beings who are to be taught by Nārāyaṇa. He teaches the Dharma in the form of Brahmā to beings who are to be taught by Brahmā. He teaches the Dharma in the form of Śakra to beings who are to be taught by Śakra. He teaches the Dharma in the form of Āditya to beings who are to be taught by Āditya. He teaches the Dharma in the form of Candra to beings who are to be taught by Candra. He teaches the Dharma in the form of Agni to beings who are to be taught by Agni. He teaches the Dharma in the form of Varuṇa to beings who are to be taught by Varuṇa. He teaches the Dharma in the form of Vāyu to beings who are to be taught by Vāyu. He teaches the Dharma in the form of a nāga to beings who are to be taught by a nāga. He teaches the Dharma in the form of Vighnapati to beings who are to be taught by Vighnapati. He teaches the Dharma in the form of a yakṣa to beings who are to be taught by a yakṣa. He teaches the Dharma in the form of Vaiśravaṇa

to beings who are to be taught by Vaiśravaṇa.¹⁰¹ He teaches the Dharma in the form of a king to beings who are to be taught by a king. He teaches the Dharma in the form of a paṇḍita to beings who are to be taught by a paṇḍita. He teaches the Dharma in the form of a king's soldier to beings who are to be taught by a king's soldier. [F.211.a] He teaches the Dharma in the form of parents to beings who are to be taught by their parents. He teaches the Dharma in whatever particular form a being should be taught through. That, noble son, is how Bodhisattva Mahāsattva Avalokiteśvara completely ripens beings and teaches them the Dharma of nirvāṇa.'

1.36 "Then Bodhisattva Ratnapāṇi said to Bhagavat Śikhin, 'Bhagavat, this is extraordinarily marvelous. I have never seen nor heard of such a thing before. Not even the tathāgatas have what Bodhisattva Mahāsattva Avalokiteśvara has.'

"Bhagavat Śikhin said, 'Noble son, in this Jambudvīpa there is a cave named Vajrakukṣi in which a hundred thousand million times ten million asuras live. Bodhisattva Mahāsattva Avalokiteśvara teaches the asuras there in the form of an asura. He teaches them the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket's Display*. He says to the listening asuras,¹⁰² "You must listen."

"Then all other asuras, with loving minds and peaceful minds, with palms placed together, come to listen to this Dharma teaching from Bodhisattva Mahāsattva Avalokiteśvara:

1.37 " "Those who turn their minds to this king of the sūtras will have happiness in this world. Hearing it will purify them of the five actions with immediate results on death. At the time of death, twelve tathāgatas will come and reassure them, saying, 'Noble son, do not be afraid. You have heard the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket's Display*. You have prepared various paths for going to Sukhāvātī. [F.211.b] You have prepared various parasols, various crowns, various earrings, and various necklaces.' When that kind of omen appears, at death they will go without impediment to Sukhāvātī."

"Ratnapāṇi, in that way, Bodhisattva Mahāsattva Avalokiteśvara teaches the Dharma of nirvāṇa to the asuras and shows them the entranceway to nirvāṇa.'

"Then Bodhisattva Ratnapāṇi bowed his head to Bhagavat Śikhin's feet and departed."

1.38 At this point, Sarvanīvaraṇaviṣkambhin said to the Bhagavat, "It is very difficult, Bhagavat, to hear the manifold description of Avalokiteśvara's qualities."

The Bhagavat told him, “Noble son, there will be a description of Avalokiteśvara’s qualities after he has left Vajrakukṣi and come to the land of iron. Listen to it at that time. Before that there is this teaching:¹⁰³

1.39 “In a later time, there was the Tathāgata, the arhat, the samyakṣāmbuddha, perfect in wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tamed beings, the teacher of devas and humans, the buddha, the Bhagavat Viśvabhū.

“At that time, Sarvanīvaraṇaviṣkambhin, I was a rishi who taught patience and lived in a cliff among the mountains where people did not go. At that time, I heard Tathāgata Viśvabhū describe the qualities of Bodhisattva Mahāsattva Avalokiteśvara.

1.40 “Avalokiteśvara had gone to the land of gold and taught the eightfold noble path, the Dharma that teaches nirvāṇa, to the upside-down beings¹⁰⁴ who lived there.

“He then left the land of gold and went to the land of silver. Bodhisattva Mahāsattva Avalokiteśvara said to the four-legged beings who lived there, ‘You must listen with perfect, pure thought to this Dharma teaching on contemplating nirvāṇa, on turning the mind to nirvāṇa.’ Then Avalokiteśvara taught them the Dharma.

1.41 “Those beings sat before Bodhisattva Mahāsattva Avalokiteśvara and requested him, [F.212.a] ‘Show the path to blind beings! Be a protector and refuge to beings who have no protector! Be a father and mother to those who do not have a father and mother! Be a lamp for the darkness of the three lower existences! Be aware of us and show us, with great compassion, the path to liberation.¹⁰⁵ The beings who have obtained and always remember your name are happy; they are free from this kind of suffering that we experience.’

“At this, the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*, issued forth into the ears of those beings. When they heard it, they reached an irreversible level and were established in the highest happiness.[B2]

1.42 “Bodhisattva Mahāsattva Avalokiteśvara then left for another land, which was made of iron, where he approached the asura king Bali.¹⁰⁶

“When the asura king Bali saw Bodhisattva Mahāsattva Avalokiteśvara approaching from the distance, he went toward Bodhisattva Mahāsattva Avalokiteśvara, accompanied by his queens, his retinue, and many asuras such as Kubja and Vāmanaka¹⁰⁷ with their retinues. Bali bowed down at his feet and said these words:

1.43 “ ‘On this day, my life has borne fruit.
On this day, my wishes have been fulfilled.
On this day, my wishes have been fulfilled,

For actually seeing you has brought me happiness for all my lifetimes.’

1.44 “Bali offered a bejeweled throne to Bodhisattva Mahāsattva Avalokiteśvara and implored him, ‘Bhagavat, look with compassion upon those who like to perform bad actions, who lust after the wives of others, [F.212.b] who are dedicated to killing, who kill others, and who are old and dying. Be a refuge to those who are weary of saṃsāra. You, lord, be our father and mother and show the path to we who are bound in bondage.’

1.45 “Avalokiteśvara said, ‘Noble son, it is like this: I will explain how much merit is acquired by those who give alms to a tathāgata, an arhat, a samyaksaṃbuddha.

“ ‘Noble son, it is like this. As a comparison, were there to be as many bodhisattvas like myself as there are grains of sand in twelve Ganges Rivers, and were they to be in one place with every facility for a deva’s eon, they would still be unable to calculate that aggregation of merit. So it is needless to say that I cannot do so all by myself in the realm of the asuras.

“ ‘Noble son, it is like this. As a comparison, I can count how many atoms there are, but, noble son, I cannot calculate the accumulation of merit through that alms giving.

“ ‘Noble son, it is like this. As a comparison, I can count each drop in the vast extent of the ocean, but, noble son, I cannot calculate the accumulation of merit through that alms giving.

1.46 “ ‘Noble son, it is like this. As a comparison, if all the men, women, boys, and girls in the four continents were to apply themselves to work, and those people in the four continents were to do no other work than growing mustard, and from time to time the king of the nāgas would send down rain, and the mustard would grow perfectly for one harvest; and then if the men, women, boys, and girls were to load that mustard into carts, bags, and baskets, onto camels, donkeys, and cattle, and collect the great harvest together; and then if the donkeys and cattle threshed it to make a vast heap of mustard seeds, [F.213.a] noble son, I could count each one of those grains, but, noble son, I cannot calculate the accumulation of merit through that alms giving.

1.47 “ ‘Noble son, it is like this. As a comparison, the lower half of the supreme mountain Sumeru extends downward for 84,000 yojanas and the upper half extends upward for 84,000 yojanas. Noble son, if Sumeru were to become a mass of birch bark; if the vast ocean was to become an inkwell; and if all the men, women, boys, and girls who live in the four continents were to become scribes; and if they were to write on the limitless, endless extent of Mount Sumeru as birch bark, I would be able to count each letter, but, noble son, I cannot calculate the accumulation of merit through that alms giving.

“Noble son, it is like this. As a comparison, if all those scribes were to become bodhisattvas on the tenth bhūmi, then the accumulation of merit of all those bodhisattvas on the tenth bhūmi would then equal the accumulation of merit through that alms giving.

“Noble son, it is like this. As a comparison, I can count each grain of sand in the ocean, but, noble son, I cannot calculate the accumulation of merit through that alms giving.’

1.48 “Then the asura king Bali, with tears, a darkened face,¹⁰⁸ choking, with stuttering words and sighs, told Bodhisattva Mahāsattva Avalokiteśvara his story:

“What kind of gift did I, Bali, make, with my queens and retinue, that brought me bondage in this lifetime? I made an offering to a bad recipient, and I am now experiencing the result of that action. Even a handful of dust thrown toward an omniscient one transforms into amṛta, but I made my offerings not knowing that, [F.213.b] and made an offering to a petitioner who came to me in the form of a dwarf.

1.49 “I had prepared offerings of elephant- and horse-drawn carts carrying diadems, earrings, and necklaces, hung with precious yak-tail whisks, and covered with strings of pearls, a net of pearls as a rear adornment, and jingling golden bells hanging from silver cords.

“I had also prepared offerings of a thousand tawny cows with silver hooves, golden horns, and covered with nets of pearls.

“I had also prepared an offering of a thousand young women with excellent complexions, who were full-bodied, very beautiful, similar to and rivaling divine maidens; adorned with divine jewelry; wearing diadems, earrings, and necklaces; adorned with armlets, bracelets, anklets, and girdles; and wearing rings, sash necklaces, and gold rings on the big toes of their left feet.¹⁰⁹ They jingled as they moved, and wore clothing of silks in a variety of colors.

“I had also prepared a hundred thousand precious seats, numerous heaps of gold, heaps of silver, and heaps of jewels.

“I had prepared numerous heaps of clothing and jewelry.

“I had prepared many hundreds of thousands of herds of cows along with herders.

“I had prepared numerous kinds of food and drink. I had prepared divine food with supreme flavors.

“I had continuously prepared bejeweled bells of gold and silver, many bejeweled lion thrones of silver and gold, many thousands of divine yak-tail whisks, parasols, shoes adorned with gold, and bejeweled gold diadems.

1.50 “‘At that time, I had invited a thousand kings, a hundred thousand brahmins, and many hundreds of thousands of kṣatriyas, and I became arrogant on seeing¹¹⁰ that I was their sole ruler. [F.214.a]

“‘I now confess my first bad action. I tore out the hearts of the kṣatriya wives, slaughtered the boys and girls, bound all the great kṣatriyas in stocks¹¹¹ and shackles, and took them to a copper cave. I imprisoned many hundreds of thousands of kṣatriyas in that copper cave. I fastened the legs and arms of those kṣatriyas, such as the Khasas and Pāṇḍavas, with iron chains and iron pegs to keep them in that cave.

“‘I made doors for the cave: the first door was made of wood, the second door was made of acacia, the third door was made of bronze, the fourth door was made of copper, the fifth door was made of iron, the sixth door was made of silver, and the seventh door was made of gold. Then I heaped seven mountains, one on top of the other, in front of the golden door.¹¹²

1.51 “‘Then I went in search of Daśarathaputra,¹¹³ one day in the form of a beggar, one day in the form of a bee, one day in the form of a pig, and one day in the form of a man, transforming into a different form each day, but I did not see him.

“‘Then, after contemplating, I began to make my offerings. Daśarathaputra, seizing the opportunity, quickly removed the seven mountains, throwing them to another place. He then shouted loudly to the kṣatriyas. Yudhiṣṭhira, Nakula, Sahadeva, Bhīmasena, Arjuna, the Kauravas, and the other kings heard him and were relieved and comforted.¹¹⁴

1.52 “‘Daśarathaputra asked, “‘Are you alive or dead?’”

“‘They replied, “‘We are alive, Bhagavat.’”

“‘Then the great hero destroyed all the doors and looked inside the copper cave. All the bound kings saw Nārāyaṇa. They discussed among each other, saying, “‘Either the time has come for the asura king Bali to die, [F.214.b] or the time has come for us to be slain.’” They said to each other, “‘It is good if we die in battle, but it’s not good to die in chains. If we die in chains, the way of the kṣatriyas will come to an end, but if we die on the battlefield, we will be reborn in the higher realms.’”

“‘Then all the great kings returned to their own cities and made preparations with many horse-drawn chariots.

1.53 “‘While they prepared their very precious chariots and weapons, Daśarathaputra transformed himself into a dwarf who wore a deerskin as a sash, held a bamboo staff, and carried a stool. He came to where I was and arrived at my door.

“‘The guard stationed there said, “‘Brahmin dwarf, you can’t enter.’”

“‘He said, “‘I have come a long way.’”

“‘Then the guard asked, “‘Brahmin, where do you come from?’”

- 1.54 “He answered, “I have come to the rishi king from Candradvīpa.”
“Then the guard came to me¹¹⁵ and said, “Your Majesty, a brahmin dwarf has arrived here.”
“I, the lord of the asuras, asked, “What is it that he requires?”
“The guard said, “Your Majesty, I don’t know.”
“Then I said, “Go and bring the brahmin to me.”
“The guard summoned him, saying, “Come in, great brahmin.”
“Then he came inside and was placed on a precious seat.
- 1.55 “Śukra, who was renowned as my upādhyāya, was also present at this time and said to me, “This is a person who brings doom.¹¹⁶ He will certainly cause you an obstacle.”
“I asked him, “Bhagavat, how do you know that?”
“Śukra answered, “I know by seeing his signs and omens.”
“I asked, “What can we do?” [F.215.a]
“Nārāyaṇa thought, “If he thinks about this, he will definitely decide against making a gift, so I will put divinely inspired speech into his mouth.”
- 1.56 “So I said, “Come here, brahmin. What is your wish?”
“The brahmin answered, “I ask for two steps of ground.”
“I said, “Great brahmin, if you are asking for two steps, I will give you three.”
“The dwarf accepted this gift, saying, “This is auspicious.” He accepted it along with a gift of water, sesame, and gold, and then vanished.
“Śukra said to me, “Rishi King, I said that this was a man of doom who had come, but you did not pay heed to what I said. So may you experience the result of your actions!”
- 1.57 “Then Nārāyaṇa appeared in his own form. He was vast, with the sun and moon on his shoulders, and holding a sword, a bow, a wheel, a long spear, and a short spear¹¹⁷ in his hands. I, lord of the asuras, became faint, grew dizzy, fell headlong, and said, “What have I done? I have taken poison with my own hand!”
“Nārāyaṇa took two steps and said, “Give me my third step!”
“I said, “There can be no third. You have taken all the ground that can be taken. What can I do?”
“Nārāyaṇa said, “Wherever I place you, there shall you stay.”
“Then I, lord of the asuras, said to him, “Whatever you command, that I will do.”
“Nārāyaṇa asked, “Is this true? Is this true?”
“I answered, “It’s the truth, it’s the truth.”
- 1.58 “Thus Nārāyaṇa caught me in the noose of truth. The offering site was destroyed and the offering bowls discarded. The Pāṇḍavas and Kauravas took away the maidens. The Kauravas, Pāṇḍavas, and the others¹¹⁸ took

away the golden lion thrones, the divine parasols, the bejeweled shoes, the clothing, the jewelry, the bejeweled golden armlets, [F.215.b] and the tawny cows, destroying the offering site.

“I, lord of the asuras, having been expelled from the offering site,¹¹⁹ contemplated my situation and said, “I was about to make an excellent offering, but I made an unfortunate offering that has resulted in this bondage. Homage to you, lord. Do what is to be done. It will be as you do.”¹²⁰

“Then Nārāyaṇa took me, my queens, and my retinue and placed us in the underworld.

1.59 “I¹²¹ have this to say to the bhagavat: In the past I made that gift to a bad recipient, and now I am experiencing the result of that action.

“Be my refuge, holder of beautiful lotuses.

“I make this praise to the one who wears a matted topknot; to the one who has an omniscient buddha¹²² upon his head; to the one who brings relief to many beings; to the one who has compassion for the inferior and desolate; to the one who has beautiful eyes like parasols; to the one who has illuminated the world;¹²³ to the one who is a supreme king of healing; to the one who is a perfectly pure being; to the one who has the supreme attainment of yoga; to the one who has perfect liberation; to the one who is a lover of liberation; to the one who is like a wish-fulfilling jewel; to the one who protects the treasure of the Dharma; to the one who is a teacher of the six perfections; and to the one whose thoughts are good.

1.60 “The beings who remember your name, Bodhisattva Mahāsattva Avalokiteśvara, will have happiness. When those who have been born in Kālasūtra, Raurava, Avīci,¹²⁴ and in the city of the pretas remember your name, they will be freed from the great suffering of the lower existences. The beings who remember your name will have good thoughts. They will go to the realm of Sukhāvātī, and listen to the Dharma from Tathāgata Amitābha.’

1.61 “Then Bodhisattva Mahāsattva Avalokiteśvara made the following prophecy to Bali, the lord of the asuras: [F.216.a] ‘You, lord of the asuras, will become the Tathāgata, the arhat, the samyakṣambuddha, perfect in wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tamed beings, the teacher of devas and humans, the buddha, the Bhagavat Śrī. You will guide all the asuras. In your buddha realm there will not be the word *desire*, there will not be the word *anger*, there will not be the word *ignorance*, and you will come into possession of the six-syllable mahāvidyā.’

1.62 “As a gift with which to request the Dharma, Bali presented Avalokiteśvara with strings of pearls worth a hundred thousand silver coins¹²⁵ and diadems adorned with various jewels.

“Then Bodhisattva Mahāsattva Avalokiteśvara began to teach the Dharma.

- 1.63 “Listen, great king. Human beings are continually thinking about transitory things, about acquisitions,¹²⁶ about great pleasures, about male and female slaves, servants, and hired workers, about costly clothes, beds, and seats, about valuable treasures, riches, stores of grain, and storerooms, about sons and daughters, and about wives and parents. They are ignorant. Those things that they are attached to appear as dreams do.
- 1.64 “At the time of death, there will be no one to protect them. When they are separated from their lives they will look back at Jambudvīpa. They will see the great river filled with pus and blood. They will see the great trees that blaze with fire, blaze strongly, and blaze fiercely. When they see them they will be terrified. Yama’s guards¹²⁷ will bind them with nooses and drag them away. When their feet are cut through on the great road of razors, as they lift that foot another foot will replace it. [F.216.b] Numerous ravens, vultures, eagles, and dogs will devour them. They will experience the sensation of great suffering in the hells. When they step off the great road of razors, five hundred thorns, each with sixteen spikes, will pierce each foot. They will cry out, “What have I, who delighted in bad actions, done?”¹²⁸
- 1.65 “Yama’s servants will reply, “Friend, you did not offer alms to the Tathāgata. You did not hear the *gaṇḍī* being beaten. You did not circumambulate a stūpa anywhere.”
- “To that they will reply, “We were without faith, delighted in bad actions, rejected the Buddha, Dharma, and Saṅgha, and are experiencing the result of those actions.”
- “Yama’s guardians will then take them to King Yama, bring them before him, and present them to him.
- “King Yama will say to the guardians, “Show them today your place of work!”
- 1.66 “So Yama’s guardians will bring them to the great Kālasūtra hell and put them into it. Inside there, though a hundred spears strike them, they will not die. Though a hundred spears strike them a second time, they will not die. Though a hundred spears strike them a third time, they still will not die. Because they will not die, they are thrown into a furnace, but there they still will not die.
- “A red hot metal ball will be inserted into their mouths, incinerating their lips, destroying their teeth, splitting their palate, and loudly burning up their throat, gullet, heart, anus, and whole body.
- “It is like this, great king. There will be no one to protect them in that other world. Therefore, great king, you must diligently create merit in this life.’

1.67 “In that way Avalokiteśvara gave Bali the appropriate Dharma teaching. [F.217.a] Bodhisattva Mahāsattva Avalokiteśvara then told that great king, ‘I must leave, for today many are gathering in the Jetavana Monastery.’¹²⁹

“Bodhisattva Mahāsattva Avalokiteśvara now radiated many blue, yellow, red, white, crystal, and silver light rays that reached Tathāgata Viśvabhū, before whom devas, nāgas, yakṣas, mahoragas, and humans had gathered.

“From within that assembly of bodhisattvas the bodhisattva named Gaganagañja arose from his seat, bared one shoulder, and kneeling on his right knee and facing Bhagavat Viśvabhū, placed his palms together and addressed these words to him: ‘Bhagavat, where did these light rays come from?’

“Bhagavat Viśvabhū said, ‘Noble son, the light rays came from Bodhisattva Mahāsattva Avalokiteśvara, who is in the palace of Bali, the lord of the asuras.’

“Bodhisattva Gaganagañja then asked Bhagavat Viśvabhū, ‘Is there a way for me to see Bodhisattva Mahāsattva Avalokiteśvara?’

“Bhagavat Viśvabhū answered, ‘Noble son, he is coming here.’

1.68 “When Bodhisattva Mahāsattva Avalokiteśvara left the palace of Bali, lord of the asuras, divine flowers fell on Jetavana Monastery, and extremely beautiful wish-granting trees appeared there. They were hung with hundreds of thousands of adornments, with many hundreds of thousands of strings of pearls, with silk, with monastic robes,¹³⁰ and with clusters of garlands. Their trunks were red, and their leaves were made of gold and silver. There were also many trees made of coral, many blossom-covered trees, [F.217.b] and pools that were completely filled with flowers.

1.69 “Then Bodhisattva Gaganagañja asked Bhagavat Viśvabhū, ‘Bhagavat, is Bodhisattva Mahāsattva Avalokiteśvara not coming?’

“Bhagavat Viśvabhū answered, ‘Noble son, he has left the palace of Bali, lord of the asuras, and is going to an extremely dreadful land¹³¹ named Tamondhakāra where there are no humans. There, noble son, the sun and moon do not shine. A wish-fulfilling jewel named Varada provides light in that place.

“Many hundreds of thousands of yakṣas and rākṣasas live in that continent. They become happy as Bodhisattva Mahāsattva Avalokiteśvara arrives there, and with joy in their hearts they run to him. When they come to Bodhisattva Mahāsattva Avalokiteśvara, they pay homage at his feet and ask, ‘You are not tired? You are not exhausted? It has been a long time since you were here in Tamondhakāra.’

1.70 “He answers, ‘I have been doing much. I have not been ripening my own mind for the sake of one being, but have been, with the motivation of great compassion, ripening many beings.’¹³²

“The yakṣas and rākṣasas lead him to a lion throne of divine gold and jewels, upon which he sits. Seated,¹³³ he teaches the Dharma to the yakṣas and rākṣasas:

1.71 “ ‘Listen! Those who hear and then possess, study, promulgate,¹³⁴ and have their minds completely focused on even one four-line verse¹³⁵ of the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*, will be inspired to accumulate merit.

1.72 “ ‘Noble sons, it is like this: For example, I know the number of atoms that exist, but, noble sons, I cannot calculate the accumulation of merit that comes from the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*.

“ ‘Noble sons, it is like this: For example, I can count the drops in the vast ocean, but, noble sons, I cannot calculate the accumulation of merit that comes from even one four-line verse¹³⁶ of the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*. [F.218.a]

1.73 “ ‘Noble sons, if tathāgatas, arhats, and samyaksaṃbuddhas as numerous as the grains of sand in twelve Ganges Rivers were gathered together in one place and for twelve eons were provided with robes, food, bowls, bedding, seats,¹³⁷ necessary medicine, and utensils, they would still not be able to calculate the merit that comes from even one four-line verse¹³⁸ of the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*. So it is needless to say that I cannot do so all by myself in Tamondhakāra.

“ ‘Noble sons, it is like this: For example, even if all the households in the four continents built monasteries of gold and jewels and built a thousand stūpas inside each of those monasteries, and in one day inserted relics in them all, the accumulation of merit from one four-line verse¹³⁹ of the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*, would be far greater than the merit from inserting the relics.

“ ‘Noble sons, it is like this: For example, just as the five great rivers flow into the great ocean, noble sons, in that same way merit accumulates from one four-line verse¹⁴⁰ of the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*.’

1.74 “Then the yakṣas and rākṣasas asked Bodhisattva Mahāsattva Avalokiteśvara, ‘What kind of accumulation of merit is obtained by those beings who write out this precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*?’

“ ‘Noble sons, their accumulation of merit is immeasurable. Those who engage in writing out the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*, are engaged in writing the eighty-four thousand

compilations of the Dharma. They will become kings; they will become cakravartins who rule the four continents; they will give birth to thousands of brave heroic sons with perfect bodies and who defeat their adversaries.

1.75 “Those who always possess and remember the name of the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*, [F.218.b] will be completely liberated from the suffering of saṃsāra and be completely liberated from birth, aging, sickness, death, misery, lamentation, suffering, unhappiness, and conflict. Wherever they are reborn, in every life they will remember their previous lives. Their bodies will have an aroma like gośīrṣa sandalwood. From their mouths will come the scent of the blue lotus. Their bodies will be completely perfect, and they will have immense, powerful strength.’

1.76 “In that way Avalokiteśvara taught them an appropriate Dharma. Some of the yakṣas and rākṣasas attained the result of becoming a once-returner. The others attained the result of becoming a non-returner.¹⁴¹

The yakṣas and rākṣasas then said, ‘Stay here.¹⁴² Do not go anywhere else. We will build a stūpa of divine gold in Tamondhakāra. We will create a circumambulatory walkway of gold.’

“But Bodhisattva Mahāsattva Avalokiteśvara said to them, ‘I have to bring many beings onto the path to enlightenment.’

“The yakṣas and rākṣasas, resting cheeks on hands, brooded and said to each other, ‘Our Avalokiteśvara is going to leave us, and we will not be able to talk about the Dharma with him.’

“As Bodhisattva Mahāsattva Avalokiteśvara was leaving, the yakṣas and rākṣasas followed him.

“Bodhisattva Mahāsattva Avalokiteśvara said to them, ‘It is too far for you to come, so you should go back.’

“The yakṣas and rākṣasas bowed down at the feet of Bodhisattva Mahāsattva Avalokiteśvara and returned.

“Then Avalokiteśvara vanished into the sky as a mass of flames.”

1.77 “Avalokiteśvara then manifested in the form of a brahmin and went among the devas in the Śuddhāvāsa realms. [F.219.a] Among those devas there was a deva named Sukuṇḍala who was poor and suffering.

“Avalokiteśvara came to that deva in the form of the brahmin and said to him, ‘I’m hungry and thirsty.’

“The deva said to the brahmin, ‘Great brahmin, I have nothing at all.’

“The brahmin said, ‘You should give me what little you have.’

1.78 “So Sukuṇḍala entered his divine palace and looked inside his pots. He saw that some pots had become completely filled with priceless precious jewels, other pots had become completely filled with food that had the

supreme flavors, and the left side of the divine palace had become completely filled with divine clothing.

“Sukunḍala thought, ‘Without a doubt the one at my door is an excellent recipient for offerings, and he has brought me this attainment of splendor.’

“Sukunḍala invited the brahmin into his divine palace. The brahmin entered, and Sukunḍala offered him the divine jewels, served him the food with divine perfect flavors, and gave him the divine clothing.¹⁴³ The brahmin ate and recited a benediction.

“The deva Sukunḍala then asked him, ‘Great brahmin, where do you come from?’

“He replied, ‘I come from the monastery named Jetavana.’

1.79 “Sukunḍala asked him, ‘What is that place like?’

“The brahmin answered, ‘It is a place that is delightful, filled with divine jewels, and completely beautified by divine wish-granting trees. There are beautiful flowers, many kinds of bathing pools, many who have the qualities of right conduct and are worthy recipients for offerings, and there are the miracles of Tathāgata Viśvabhū. Son of a deva, that is how pleasant that place is.’

“The deva then said, ‘Brahmin, you definitely speak the truth. Who are you? Are you a deva or a human? If you are a human you don’t seem to be one.’ [F.219.b]

“The brahmin replied, ‘I am not a deva and I am not a human. I am one who has compassion for the poor and the wretched. I am one who shows them the path to enlightenment. I am a bodhisattva.’

1.80 “Deva Sukunḍala then offered his diadem and earrings to the brahmin and recited:

“ ‘Oh, the one who is comprised of qualities
Is devoid of all evil.
On this day the seed has been planted,
And on this day the fruit has been produced.’

“After the deva had recited this verse, the brahmin departed.

1.81 “The great brahmin descended from the deva realms to the island of Siṃhala. Arriving there, he transformed himself into a handsome form and approached the rākṣasīs. When they saw his handsome body they desired him. Desiring him, they came to him and said, ‘Sir, take us young women. We have no husband. For we who have no husband, be a husband. For we who have no protector, be a protector. For we who have no support, be a support. These are your homes with food; homes with drink; and homes with clothes and a variety of multicolored beds,¹⁴⁴ beautiful gardens, and beautiful pools.’

“He said, ‘Only if you do as I command.’

“They answered, ‘We will!’

1.82 “He then taught them the noble eightfold path. He made them recite the fourfold scriptures. Some of them attained the result of becoming a once-returner, and some attained the result of becoming a non-returner.¹⁴⁵ The rākṣasīs were no longer afflicted by the suffering of desire, there was no anger in their minds, they did not wish to cause anyone’s death, they continually delighted in the Dharma, and they took vows. They promised, ‘We shall kill no more. We will nourish ourselves in the same way that humans do in Jambudvīpa: with food and drink. From now on we will not act like rākṣasīs, and we will keep the *upāsikā* vows.’¹⁴⁶ In this way the rākṣasīs took vows.

1.83 “Bodhisattva Mahāsattva Avalokiteśvara then left the island of Siṃhala [F.220.a] and went to a place where many hundreds of thousands of different kinds of insects lived within a cesspit in the great city of Vārāṇasī. When Bodhisattva Mahāsattva Avalokiteśvara arrived there, he transformed himself into the form of a bee that made a buzzing sound that was heard by the insects as the words, ‘*Namo buddhāya, namo dharmāya, namaḥ saṃghāya.*’¹⁴⁷ The insects remembered the words *namo buddhāya, namo dharmāya, namaḥ saṃghāya,*¹⁴⁸ and the thunderbolt of wisdom destroyed the mountain, which has twenty peaks, that is the view of the aggregates as a self,¹⁴⁹ and they were then all reborn in the realm of Sukhāvātī as bodhisattvas named Sugandhamukha.

“After Bodhisattva Mahāsattva Avalokiteśvara had ripened those beings, he left the great city of Vārāṇasī.

1.84 “Next he went to Magadha. When he arrived in the land of Magadha, he saw beings that had lived for twenty years in the wilderness eating each other’s flesh. Bodhisattva Mahāsattva Avalokiteśvara wondered, ‘By what method can I bring contentment to these beings?’

“Bodhisattva Mahāsattva Avalokiteśvara then caused divine rains to fall. First there was a rain of water, and the water brought them satisfaction. Then there came a rain of divine food with supreme flavors, and they were completely filled. When they were completely satisfied by eating the food, a rain of grain fell. Then there fell sesame, rice, jujubes, and wild rice. Whatever those beings wished for, their wishes were fulfilled each time.

1.85 “Those beings in the land of Magadha were amazed, and they all sat down¹⁵⁰ together. Seated,¹⁵¹ they asked each other, ‘What deity manifested all of this?’

“Among them there was one being who was many hundreds of thousands of years old. He was aged, old, feeble, hunchbacked, and bent like a cow’s ear. He said to them, ‘Only Bodhisattva Mahāsattva Avalokiteśvara has this

kind of power [F.220.b], no other deity.’

“Those gathered there asked him, ‘What are the qualities of Bodhisattva Mahāsattva Avalokiteśvara?’

1.86 “The man began to describe Avalokiteśvara’s qualities to them:

“ ‘He is a lamp for those in darkness. He is a parasol for those burned and pained by the sun. He is a river for those afflicted with thirst. He gives freedom from fear to those who are terrified and afraid. He is medicine for those afflicted with sickness. He is a father and mother for beings who suffer. He is a teacher of nirvāṇa to those reborn in Avīci. Those are his special qualities.

“ ‘Those who remember his name will have happiness in this world and will completely leave behind every suffering in saṃsāra.

1.87 “ ‘Those who continually gather and offer flowers and incense to Bodhisattva Mahāsattva Avalokiteśvara will become cakravartin kings who possess the seven jewels. The seven jewels are: the precious wheel, the precious horse, the precious elephant, the precious jewel, the precious wife, the precious householder, and the precious counselor.

“ ‘Those who offer flowers to Bodhisattva Mahāsattva Avalokiteśvara will have aromatic bodies, and wherever they are reborn, their bodies will be perfect.’

“The old man taught Avalokiteśvara’s special qualities in that way. Then those gathered there returned to their homes, and the aged man, having taught them an appropriate Dharma, returned to his home, and Bodhisattva Mahāsattva Avalokiteśvara [F.221.a] vanished into the sky.

1.88 “While Bodhisattva Mahāsattva Avalokiteśvara was in the sky he thought, ‘It has been a long time since I’ve seen Tathāgata Viśvabhū,’ and so he next went to Jetavana Monastery. Bhagavat Viśvabhū saw him coming.

“As Bodhisattva Mahāsattva Avalokiteśvara approached the Jetavana monastery, he saw devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans, and a gathering of many hundreds of bodhisattvas.

“Bodhisattva Gaganagañja asked Bhagavat Viśvabhū, ‘Bhagavat, which bodhisattva is arriving?’

“Bhagavat Viśvabhū said, ‘This is Bodhisattva Mahāsattva Avalokiteśvara who is arriving.’

1.89 “Bodhisattva Mahāsattva Avalokiteśvara bowed his head to Bhagavat Viśvabhū’s feet, circumambulated him three times, and sat on his left.

“Bhagavat Viśvabhū asked him, ‘Are you tired? Are you weary? Noble son, what work have you been doing?’

“Bodhisattva Mahāsattva Avalokiteśvara told Viśvabhū what had occurred. Bodhisattva Gaganagañja was extremely amazed and said, ‘I have never seen such a field of activity as that of this bodhisattva. There is no such field of activity among the tathāgatas, let alone among the bodhisattvas.’

1.90 “Bodhisattva Gaganagañja now came to Bodhisattva Mahāsattva Avalokiteśvara and sat before him. Seated,¹⁵² he asked Bodhisattva Mahāsattva Avalokiteśvara, ‘Are you tired? Are you weary?’

“He replied, ‘I am not tired and I am not weary.’

“They talked with each other and then became silent. [F.221.b]

1.91 “Bhagavat Viśvabhū then began to teach upon the six perfections:

“ ‘Noble sons, listen. Having become a bodhisattva, you must complete the perfection of generosity. Similarly, you must complete the perfection of conduct, the perfection of patience, the perfection of diligence, the perfection of meditation, and the perfection of wisdom.’

“Having taught that Dharma he became silent.

“The assembled beings each returned to their own dwelling places, and the bodhisattvas returned to their own buddha realms.”

This completes part one of the precious king of the Mahāyāna sūtras, “The Sūtra of the Basket’s Display.”

2.

PART TWO

2.1 Bodhisattva Sarvanīvaraṇaviṣkambhin then said to the Bhagavat, “Bhagavat, I request that you teach what samādhis Bodhisattva Mahāsattva Avalokiteśvara has previously remained in.”

2.2 The Bhagavat said, “Noble son, they are as follows: the samādhi named Creation, the samādhi named Illumination, the samādhi named Sublime Vajra, the samādhi named Sunlight, the samādhi named Dispersal, the samādhi named Armlet, the samādhi named Supreme Vajra Victory Banner, the samādhi named Ornament, the samādhi named King of Arrays, the samādhi named Seeing the Ten Directions, the samādhi named The Supreme Illumination of the Wish-fulfilling Jewel,¹⁵³ the samādhi named Dharma Holder,¹⁵⁴ the samādhi named Descending into the Ocean,¹⁵⁵ the samādhi named Totally Stable,¹⁵⁶ the samādhi named Giving Joy,¹⁵⁷ the samādhi named Vajra Victory Banner,¹⁵⁸ the samādhi named Viewing All Worlds,¹⁵⁹ the samādhi named Completely Present,¹⁶⁰ [F.222.a] the samādhi named Truly Bowing Down, the samādhi named Coiled at the Crown, the samādhi named Supreme Illumination by the Moon,¹⁶¹ the samādhi named Many Attendants, the samādhi named Divine Bright Earrings,¹⁶² the samādhi named Lamp of the Eon,¹⁶³ the samādhi named Manifesting Miracles, the samādhi named Supreme Lotus, the samādhi named King’s Power,¹⁶⁴ the samādhi named Extinguishing Avīci, the samādhi named Blazing, the samādhi named Divine Circle,¹⁶⁵ the samādhi named Drop of Amṛta, the samādhi named Circle of Light, the samādhi named Immersion in the Ocean, the samādhi named Door of the Celestial Palace, the samādhi named Cuckoo’s Song, the samādhi named Scent of the Blue Lotus, the samādhi named Mounted, the samādhi named Vajra Armor, the samādhi named Elephant’s Delight, the samādhi named Lion’s Play, the samādhi named Unsurpassable, the samādhi named Subduing, the samādhi named Moon on High, the samādhi named Shining, the samādhi named Hundred Light Rays, the samādhi named Sprinkling, the samādhi named Brightening, the

samādhi named Beautiful Appearance, the samādhi named Summoning the Asuras, the samādhi named Meditation, the samādhi named Summoning Nirvāṇa, the samādhi named Great Lamp,¹⁶⁶ the samādhi named Liberation of Sensation,¹⁶⁷ the samādhi named King of Lamps,¹⁶⁸ the samādhi named Creating the Supreme State,¹⁶⁹ the samādhi named Creating Indestructibility,¹⁷⁰ the samādhi named Facing the Deities,¹⁷¹ the samādhi named Creating Union, the samādhi named Teaching Ultimate Truth, the samādhi named Lightning, the samādhi named Array of Names,¹⁷² the samādhi named Gaping Lion, the samādhi named Face of Arcturus,¹⁷³ [F.222.b] the samādhi named Approaching, the samādhi named Flash of Intelligence,¹⁷⁴ the samādhi named Increasing Power of Mindfulness, the samādhi named Aspiration, the samādhi named Carriage of Victory, and the samādhi named Teaching the Path.

2.3 “Noble son, Bodhisattva Mahāsattva Avalokiteśvara has those samādhis. In each of his pores there are a hundred thousand samādhis. Noble son, Bodhisattva Mahāsattva Avalokiteśvara thus has an incalculable accumulation of merit. Even the tathāgatas do not have that kind of accumulation of merit, let alone a bodhisattva. [B3]

2.4 “Noble son, in the past, when I was a bodhisattva named Siṃhalarāja,¹⁷⁵ I was going to the island of Siṃhala with five hundred merchants. We were going to Siṃhala Island bringing much merchandise in chariots, in bags, baskets, and pots, carried by camels, oxen, donkeys, and so on, so as to go to villages, towns, suburbs, cities, and markets.

“I found an excellent ship that had been to Siṃhala Island many times. I asked the pilot, ‘Toward what lands are the winds blowing? Are the winds blowing toward Ratnadvīpa,¹⁷⁶ or are the winds blowing toward Yavanadvīpa,¹⁷⁷ or are the winds blowing toward the island of the rākṣasīs?’¹⁷⁸

“The pilot answered, ‘Know this, lord: the breeze is blowing toward Siṃhala Island.’¹⁷⁹

“So we set sail in the great ship in the direction of Siṃhala Island, but the rākṣasīs who lived on Siṃhala Island sent untimely winds that broke the great ship into pieces. We¹⁸⁰ fell into the water and swam to the shore.

2.5 “Five hundred rākṣasīs took on the form of maidens, and with a great cry came down to the shore. They gave us cotton robes. We put them on, wrung our clothes dry, [F.223.a] and went to sit under a large magnolia tree. Seated, we talked among ourselves, asking each other what we should do, but we agreed that there was nothing we could do, and we became silent.

“The rākṣasīs came to us and said, ‘You who are not masters of a house, become masters. You who have no refuge, obtain a refuge. You who have no home, obtain a home. These will be your homes supplied with food. These

will be your homes supplied with drink. These will be your gardens for you to enjoy. These will be your bathing pools for you to enjoy.’

2.6 “After the rākṣasīs had spoken to us thus, each one took a merchant home to be the master of her house. The senior rākṣasī¹⁸¹ took me home to be the master of her house. She satisfied me with food that had perfect, divine flavors. Having satisfied me with food, she frolicked with me, and in this way I was perfectly satisfied with human pleasures. Two or three weeks¹⁸² passed in that manner.

2.7 “One night as I was lying in bed, I was astonished to see that the lamp was laughing. I had never seen or heard before of a burning, laughing lamp.¹⁸³ I asked it, ‘Why are you laughing?’

“It answered, ‘This is one of the rākṣasīs who live on Siṃhala Island. She is going to kill you.’

“I asked it, ‘How do you know she is a rākṣasī?’

“It answered, ‘If you don’t believe me, take the road south¹⁸⁴ and follow it. You will come to a high fortress¹⁸⁵ without windows or doorways. Many hundreds of merchants have been thrown in there. Some are alive. Some are dead. If you don’t believe me, follow that road. Follow that road and observe. Then you will believe me.’

2.8 “So I¹⁸⁶ made the rākṣasī enter the sleep named Ignorance’s Net, and I went out at night, armed with a sword¹⁸⁷ that glowed like moonlight. [F.223.b] I took the road that led south, and followed it until eventually I came to an iron fortress. I walked around it, but could not find a door. However, there was a magnolia tree beside the iron fortress, and so I¹⁸⁸ climbed up it. I made the sound of spitting, and the merchants inside heard me,¹⁸⁹

“They said, ‘Great head merchant, know this! We have been thrown into this iron fortress. Each day a hundred men are taken and eaten. When they have been eaten, their bones are scattered around the iron fortress.’

2.9 “That is how they described what had happened to them. I climbed down the magnolia tree and went quickly back up the southern road.

“When I returned to the house, the lamp asked me, ‘Head merchant, did you see?’

“I answered, ‘I saw,’ and then asked it, ‘What can I do?’

“The lamp said, ‘Lord, I have a way by which you can comfortably and happily leave Siṃhala Island and see Jambudvīpa once more.’

“It said, ‘There is a divine king of horses named Bālāha who has compassion for the desolate and destitute. Bālāha, the king of horses, eats the herb named *sarvaśetāna*,¹⁹⁰ rolls back and forth on the golden sand,

shakes his body, and then asks, “Who is going to cross over to the far shore?” You should then say, “Lord, I am going to cross over to the far shore.” ’

“Once the lamp had told me this, I went to lie down next to the rākṣasī. She awoke and asked me, ‘Noble son, why is your body cold?’

“I answered, ‘I went outside the town to defecate and urinate. [F.224.a] That’s why my body has become cold.’ And so she went back to sleep.

2.10 “At sunrise I got up and said to all the merchants, ‘Come with me. We are going outside the town.’

“Then we all left the town. When we were outside the town and had sat down,¹⁹¹ I asked them, ‘How affectionate are your wives toward you?’

“Some said, ‘She is very loving toward me.’

“Some said, ‘She takes care of me with food that has perfect, divine flavors.’

“Some said, ‘She provides me with all kinds of clothes.’

“Some said, ‘She gives me diadems, earrings, and necklaces.’

“Some said, ‘I don’t have to do any physical work.’

“Some said, ‘She cares for me with sandalwood, musk, and camphor.’

“After the merchants told me these things, I said to them, ‘It is not right for us to be attached to rākṣasīs in this way.’

2.11 “They were disturbed by my words, and asked, ‘Great head merchant, is it true that they are the rākṣasīs who live on Siṃhala Island?’

“I answered, ‘It is true, indeed it is true. By the Buddha, Dharma, and Saṅgha, they are not humans. They are rākṣasīs.’

“The merchants asked me, ‘What can we do? Do you have a plan for us?’

“I told them, ‘On Siṃhala Island there is Bālāha, the king of horses, who has compassion for the desolate and destitute. He eats the herb called *sarvaśetāna*, rolls back and forth on the golden sand, shakes his body, and then asks three times, “Who is going to cross over to the far shore? Who is going to cross over to the far shore? Who is going to cross over to the far shore?”¹⁹² We should go to him.’

“The merchants asked me, ‘On what day should we go?’

“I answered, ‘We should definitely leave in three days’ time. Each person should prepare provisions for the journey.’ [F.224.b]

“They promised they would and returned to town, each to their own home.

2.12 “The rākṣasī asked me,¹⁹³ ‘Are you tired? Are you weary? Have you seen the delightful gardens and the delightful bathing pools?’¹⁹⁴

“I answered, ‘I haven’t seen any.’

“The rākṣasī then said, ‘Noble son, in this Siṃhala Island there are pleasing gardens of all kinds that are completely filled with flowers, and there are many hundreds of bathing pools.’

“I said, ‘I will go to those gardens and the various flower-filled pools in three days’ time. I will gather beautiful flowers there and then return. Therefore you should prepare good traveling provisions for me.’

“She said, ‘Noble son, I will do so.’

2.13 “I contemplated my predicament, thinking, ‘These rākṣasīs will kill us if they find out.’ I remained silent, contemplating this predicament. The rākṣasī served me good food, and as I ate it, I sighed.

“The rākṣasī asked me, ‘Noble son, why did you sigh?’

“I said to her, ‘The people of Jambudvīpa and my homeland are so pleasant.’

“The rākṣasī said, ‘Noble son, what would you do in your homeland? In this Siṃhala Island you have a home with food, a home with drink, a home with clothes, a variety of delightful gardens, and a variety of delightful bathing pools.¹⁹⁵ Enjoy these divine pleasures. Why be sorrowful in Jambudvīpa?’ I said nothing in reply.

2.14 “That day passed, and on the second day, my provisions of good food were quickly prepared. Everyone had made his preparations, and at dawn on the third day we all left the city, coming out through its gate. When we were outside, we agreed that not one of us would turn to look back at Siṃhala Island. After we had made that agreement, we hurried as quickly as we could, and eventually reached the location of Bālāha, the king of horses. [F.225.a]

“Bālāha, the king of horses, was enjoying the sarvaśetāna herb. When he had finished enjoying it, he rolled back and forth on the golden sand and shook his body. When he shook his body, the island of Siṃhala shook.

2.15 “He asked three times, ‘Who is going to cross over to the far shore? Who is going to cross over to the far shore? Who is going to cross over to the far shore?’¹⁹⁶

“The merchants said, ‘We are going to cross over to the far shore.’

“Bālāha, the king of horses, said to us, ‘None of you must look back at Siṃhala Island. None of you must turn your eyes toward Siṃhala Island.’

“We agreed to do as he said. Then first I alone mounted him, and then the five hundred merchants mounted him. When we were all mounted, the rākṣasīs who lived on Siṃhala Island came running after us, making a great clamor, weeping and wailing pitifully. Hearing the noise, the merchants turned round and looked back at them, and when they did so they fell headlong into the water. When they had fallen into the water, the rākṣasīs pulled them out and ate them.

2.16 “I arrived in Jambudvīpa alone. When we reached the shore, I circumambulated Bālāha, the king of horses, three times, bowed to him, and departed. I journeyed toward my home and eventually arrived there. My father and mother embraced me and wept, and their tears dissolved their cataracts so they regained their sight.

“Then I sat with my parents and told them everything that had happened. My parents said, ‘Son, we have got you back alive. We do not need wealth. We only need a walking stick for when we are old, someone to guide us on the path when we are blind, someone to make food offerings to us when we have died, and someone to be our protector when we are dead. Son, you have brought us delight like a cooling breeze.’ That is what my parents said to me.

2.17 “Sarvanīvaraṇaviṣkambhin, those are the sufferings I experienced when I was a head merchant. [F.225.b] Sarvanīvaraṇaviṣkambhin, it was like this: Bodhisattva Mahāsattva Avalokiteśvara was Bālāha, the king of horses, and he rescued me from the fear of death.

“Sarvanīvaraṇaviṣkambhin, it is like this: I cannot calculate Bodhisattva Mahāsattva Avalokiteśvara’s accumulation of merit, but I can say just a little about his pores.

“Sarvanīvaraṇaviṣkambhin, it is like this: A trillion gandharvas dwell in a pore named Suvarṇa. They do not experience the sufferings of saṃsāra and are satisfied by perfect happiness. They perceive divine objects but are free from attachment. They have no aversion, they do not become angry, and they never have malice. They all dwell on the noble eightfold path and always aspire to the Dharma. Sarvanīvaraṇaviṣkambhin, it is like this: in this pore named Suvarṇa there is a wish-fulfilling jewel named Avabhāsa. Whenever the gandharvas wish for something, their wishes are fulfilled.

2.18 “Beyond the pore named Suvarṇa, there is a pore named Kṛṣṇa, within which a trillion rishis dwell. Some have one clairvoyance; some have two clairvoyances; some have three clairvoyances; some have four clairvoyances; some have five clairvoyances; and some have the six clairvoyances.

“Within that pore the ground is silver and the mountains are gold with silver peaks adorned by rubies.¹⁹⁷ There are seventy-seven such mountains, and on each of those mountains live eighty thousand rishis. Those rishis have leaf huts¹⁹⁸ where there are wish-fulfilling trees with red trunks and gold and silver leaves that shine like jewels. [F.226.a] There are four pools near each wish-fulfilling tree. Some are filled with water that has the eight qualities, and some are completely filled with divine flowers. The area around them is completely adorned by wish-fulfilling trees that are divine coral trees hung with divine adornments; hung with diadems and earrings;

hung with one hundred and eight-string necklaces and sixty-four-string necklaces; and hung with bracelets; and their leaves are made of jewels and gold.

2.19 “In each of those wish-fulfilling trees there live a hundred gandharvas. When they play music, deer, birds, and so on contemplate deeply. They see the suffering and happiness of beings in saṃsāra¹⁹⁹ and the way in which suffering is experienced in Jambudvīpa. They see birth, aging, and death. They see separation from the desired and beloved, and encounters with the disliked. They see human beings undergoing many kinds of suffering. The deer and birds contemplate deeply²⁰⁰ in that way. When they remember the name the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket's Display*, food with supreme divine flavors appears, divine aromatic substances appear, and divine clothing appears. Whenever they wish for something, their wishes are fulfilled.”

2.20 Bodhisattva Sarvanīvaraṇaviṣkambhin said to the Bhagavat, “Bhagavat, I am utterly astonished.”

The Bhagavat said, “Noble son, why are you astonished?”

Bodhisattva Sarvanīvaraṇaviṣkambhin said to the Bhagavat, “Bhagavat, if those kinds of things appear just because someone thinks of the name of the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket's Display*, [F.226.b] then those who listen to, cause to be written out,²⁰¹ possess, recite, study, and have their minds completely focused on the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket's Display*, will have happiness.

2.21 “Those who write a single letter from the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket's Display*, will have happiness and will not see these sufferings of saṃsāra. They will not be reborn as an untouchable²⁰² or of mixed caste;²⁰³ they will not be reborn as someone with defective senses; they will not be reborn as lame, hunchbacked, with a deformed nose, a goiter, or a cleft lip, nor with leprosy.²⁰⁴ Their bodies will not be afflicted by illness. They will have health, great strength, and clear faculties.”

The Bhagavat gave his approval, saying, “That is excellent, Sarvanīvaraṇaviṣkambhin. Your eloquence and your teaching of this kind of Dharma to a gathering of devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, nonhumans, upāsakas, and upāsikās is excellent! Excellent!”

2.22 Then Bodhisattva Sarvanīvaraṇaviṣkambhin said to the Bhagavat, “Bhagavat, when you teach what I request, the devas gain unwavering faith.”

The Bhagavat gave his approval, saying, “Excellent, noble son. That you repeatedly make these requests is excellent, excellent.”

“Sarvanīvaraṇaviṣkambhin, it is like this: Beyond the Kṛṣṇa pore there is a pore named Ratnakunḍala. Many trillions of female gandharvas live within it. Those female gandharvas have excellent figures; are beautiful and attractive; have magnificent, fair complexions; their bodies are adorned with divine jewelry; and they rival the apsaras. [F.227.a] Even though they have this beauty, they are not afflicted by the suffering of desire, they are not afflicted by the suffering of anger, and they are not afflicted by the suffering of stupidity. Their bodies do not experience the sufferings that humans do.

“Those gandharva maidens remember the name of Bodhisattva Mahāsattva Avalokiteśvara. Whenever in the three periods they remember it, all valuable things appear for them.”

2.23 Sarvanīvaraṇaviṣkambhin said to the Bhagavat, “Bhagavat, I will go to those pores because I want to see them.”

The Bhagavat said, “Noble son, those pores cannot be perceived, just as the element of space cannot be perceived. Noble son, those pores cannot be perceived, and they cannot be touched.

“Bodhisattva Mahāsattva Samantabhadra spent twelve years wandering in search of those pores, but he never saw them. He did not even see the hundred buddhas who live in each of those pores, let alone any bodhisattvas.”²⁰⁵

Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “Bhagavat, if Bodhisattva Mahāsattva Samantabhadra did not see them in twelve years of wandering, if he did not see those pores and did not even see the hundred buddhas who are in each of those pores,²⁰⁶ why should I go?”

2.24 The Bhagavat answered, “Noble son, I also searched and looked for one of his pores but did not see one.

“Sarvanīvaraṇaviṣkambhin, noble son, this bodhisattva is taught to be illusory, unattainable, and subtle.²⁰⁷ This bodhisattva is described as being unstained;²⁰⁸ as being with form,²⁰⁹ a vast form, a hundred thousand arms, a trillion eyes, and eleven heads; as being a great yogin, a sublime yogin; as residing on the level of nirvāṇa; as having an excellent mind;²¹⁰ as having great wisdom; as liberated from existence; as being from the good family;²¹¹ as being imperceptible; and as being wise; and therefore he casts no shadow in the midst of all phenomena.²¹²

2.25 “Thus, noble son, no one can see or hear²¹³ Bodhisattva Mahāsattva Avalokiteśvara. [F.227.b] No tathāgata can see the body of his true nature,²¹⁴ let alone Samantabhadra or other bodhisattvas.

“Noble son, this bodhisattva mahāsattva is inconceivable. He manifests inconceivable²¹⁵ miracles. He has completely ripened many trillions of beings. He has led those beings onto the path to enlightenment. Having

entered that path, they have gone to the realm of Sukhāvātī where they hear the Dharma from Tathāgata Amitābha.”

2.26 Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “Bhagavat, how can I see Bodhisattva Mahāsattva Avalokiteśvara?”

The Bhagavat replied, “Noble son, you will see him if he comes here, to the Sahā universe, to look at me, bow down to me, and honor me.”

Sarvanīvaraṇaviṣkambhin said to the Bhagavat, “I request it, Bhagavat, that Bodhisattva Mahāsattva Avalokiteśvara may come.”

The Bhagavat answered, “Noble son, Bodhisattva Mahāsattva Avalokiteśvara first comes when a being is ripened.”

Then Bodhisattva Mahāsattva Sarvanīvaraṇaviṣkambhin rested his cheek on his hand²¹⁶ and said, “What point is there in my having a long life that is devoted to bad actions, deprived of the sight of Avalokiteśvara, blind, and following a path of darkness?”²¹⁷

2.27 Then Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “Bhagavat, when is Bodhisattva Mahāsattva Avalokiteśvara coming?”

The Bhagavat laughed and said, “Noble son, it is not yet time for Bodhisattva Mahāsattva Avalokiteśvara to come. [F.228.a]

2.28 “Noble son, it is like this: Beyond that pore, there is a pore named Amṛtabindu.²¹⁸ In that pore a million trillion devas live. Some are on the first bhūmi; some are on the second bhūmi; some are on the third bhūmi; some are on the fourth bhūmi; some are on the fifth bhūmi; some are on the sixth bhūmi; some are on the seventh bhūmi; some are on the eighth bhūmi; some are on the ninth bhūmi; and some are on the tenth bodhisattva bhūmi.

“Sarvanīvaraṇaviṣkambhin, it is like this: Within that pore named Amṛtabindu there are sixty mountains of gold and silver. Each one is sixty thousand yojanas high, and each one has ninety thousand peaks adorned by gold. Bodhisattvas who have developed one-pointed minds²¹⁹ dwell on their slopes. On those kings of mountains, there dwell many millions of trillions of gandharvas, who are continuously playing music.

“Sarvanīvaraṇaviṣkambhin, it is like this: Within that pore named Amṛtabindu there are many millions of trillions of extremely beautiful celestial palaces completely adorned with divine jewels, having many kinds of visual delights, and adorned by a hundred thousand strings of pearls.

2.29 “Bodhisattvas relax in those celestial palaces and discuss the Dharma. Then they leave the celestial palaces and go each to their own walkways, each of which has seventy bathing pools. Some are filled with water that has the eight qualities, some are completely filled with flowers, and some are completely filled with blue lotuses, red lotuses, night lotuses, white lotuses, fragrant water lilies, tiger claw flowers, and great tiger claw flowers.²²⁰

Along these walkways there are beautiful wish-fulfilling trees that have red trunks and leaves made of silver and gold; are adorned with divine adornments; [F.228.b] are hung with diadems, earrings, garlands, one hundred and eight-string and sixty-four-string necklaces; and are perfectly hung with armlets and a variety of other adornments.

“The bodhisattvas walk each evening along these walkways while thinking about various aspects of the Mahāyāna. They think of nirvāṇa, they contemplate all the sufferings of saṃsāra, and after contemplating suffering they meditate on love. Sarvanīvaraṇaviṣkambhin, such are the bodhisattvas within that pore.

2.30 “Beyond that pore, there is a pore named Vajramukha.²²¹ Within it live many hundreds of thousands of kinnaras beautified by necklaces, earrings, garlands, various jewelry, and ointments.

“They have continuous faith in the Buddha, Dharma, and Saṅgha. They are focused one-pointedly on the Dharma, remain in loving kindness, meditate on patience, contemplate nirvāṇa, and are saddened for humans. Noble son, such are the kinnaras that live there.

“There are many hundreds of mountains within that pore. Some are made of diamonds, some of silver, some of gold, some of crystal, some of rubies,²²² some of sapphires, and some of the seven jewels. Noble son, such are the signs seen within that pore.

2.31 “Noble son, within that pore there are many wish-fulfilling trees, coral trees, sandalwood trees, and aromatic trees. There are many hundreds of thousands of bathing pools. There are extremely beautiful and delightful divine celestial palaces of crystal and silver. Such are the celestial palaces that appear there.

“The kinnaras relax in those celestial palaces and discuss the Dharma. Seated,²²³ they talk about the Dharma. They talk about the perfection of generosity, [F.229.a] they talk about the perfection of conduct, they talk about the perfection of patience, they talk about the perfection of diligence, they talk about the perfection of meditation, and they talk about the perfection of wisdom.

2.32 “When they have talked about the six perfections, they leave the celestial palaces and they each go to walk in their own walkways. Some of the walkways are made of gold. Some of the walkways are made of silver. All around the walkways there are wish-fulfilling trees that have red trunks and leaves made of silver and gold, and that are hung with divine ornaments; hung with diadems, earrings, and garlands; hung with armlets; hung with anklets; hung with one hundred and eight-string and sixty-four-string necklaces; and hung with strings of jewels. These wish-fulfilling trees around the walkways are like many-storied mansions.

2.33 “The kinnaras take walks along these walkways. While they are walking, they contemplate with sadness the sufferings of saṃsāra: ‘Oh, the suffering! Oh, the suffering! Death is suffering! Oh, the suffering! Poverty is also suffering! Oh, the suffering! Separation from the desired and beloved and encountering the undesired and the disliked is extremely unendurable suffering! There are those who are born in Kālasūtra, born in Raurava, born in the great hell of Hāhava, born in Agnighaṭa, born in Vajraśaila,²²⁴ and born in the city of the pretas.²²⁵ Those beings have the greatest suffering.’

“The kinnaras contemplate in that way, and following that contemplation they contemplate the essence of nirvāṇa.

2.34 “Noble son, the kinnaras who rejoice in the Dharma in that way continually remember the name of Bodhisattva Mahāsattva Avalokiteśvara. Remembering his name, they receive all kinds of things.

“Thus, noble son, it is difficult to find Bodhisattva Mahāsattva Avalokiteśvara, [F.229.b] who is the father and mother of all beings, who brings freedom from fear to all beings, who reveals the path to all beings, who is a kalyāṇamitra for all beings. Noble son, this is what Bodhisattva Mahāsattva Avalokiteśvara is like.

“Noble son, it is difficult to obtain his name. Those who remember the name that is the six-syllable vidyāmantra will be reborn in those pores. They will no longer continue to be in saṃsāra. They will go from one pore to another, living within those pores until they reach the level of nirvāṇa.”

2.35 Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “Bhagavat, where can the six-syllable mahāvidyā be obtained?”

The Bhagavat replied, “Noble son, even the tathāgatas do not know the six-syllable mahāvidyā, let alone the bodhisattvas.”

Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “Bhagavat, do the tathāgatas, arhats, and samyaksaṃbuddhas not know it?”

The Bhagavat replied, “Noble son, the six-syllable mahāvidyā is the supreme essence of Bodhisattva Mahāsattva Avalokiteśvara. Those who know that supreme essence know liberation.”

Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “Bhagavat, are there any beings who know the six-syllable vidyāmantra?”

The Bhagavat answered him, “Noble son, no one knows the six-syllable mahāvidyā. It is an inconceivable yoga and therefore difficult to obtain. Even the tathāgatas do not know it, let alone the bodhisattvas. [F.230.a]

“Noble son, all the tathāgatas have spent sixteen eons wandering in search of this six-syllable mahāvidyā, so therefore how could bodhisattvas know it? It is the supreme essence of Bodhisattva Mahāsattva Avalokiteśvara.

2.36 “If someone traveled throughout this realm of beings, there would be found a few²²⁶ who know the six-syllable mahāvidyā. Those beings who continually possess the six-syllable mahāvidyā and are dedicated to repeating it are meritorious. When they repeat it, bhagavats and buddhas to the number of sand grains in ninety-nine Ganges Rivers gather around them, bodhisattvas to the number of atoms gather around them, and they reach the entranceway to the six perfections.

“The devas of the Trāyastriṃśa paradise also gather there. The four mahārājas guard the four directions. Many millions of trillions of nāgas such as Nāga King Sāgara, Nāga King Anavatapta, Nāga King Takṣaka, and Nāga King Vāsuki²²⁷ guard the ground.²²⁸ Also, the yakṣas from above the earth guard the open space above them.

2.37 “Ten million tathāgatas reside in each pore of that noble son. Residing there they give their approval, saying, ‘Excellent, excellent, noble son! You have acquired such a wish-fulfilling jewel as this. Seven generations of your descendants will attain liberation.²²⁹ Noble son, even all the beings who live in your stomach will become irreversible bodhisattvas.

“ ‘Noble son, those who wear this six-syllable mahāvidyā on their body or on their throat²³⁰ will be known to have a body that is a vajra body, will be known to be a stūpa containing relics, and will be known to be the wisdom of ten million tathāgatas.’ [F.230.b]

2.38 “A noble son or noble daughter who repeats the six-syllable mahāvidyā will have indestructible mental brilliance. He or she will become a pure mass of wisdom. That person will have great love and great compassion. That person will complete the six perfections each day. That person will receive the consecration of a vidyādhara cakravartin.

“Those who inhale that person’s breath, whether in love or in anger, will become irreversible bodhisattvas. They will quickly attain the highest complete enlightenment and be samyaksambuddhas.

“All those who just touch that person with their clothing²³¹ will become bodhisattvas in their last existence.

“Women, men, boys, and girls who just see that person, and even the deer, birds, oxen, donkeys, and so on, who see that person, will all become bodhisattvas in their last existence. They will not experience the suffering of birth, aging, sickness, death, and separation from the beloved. They will become inconceivable yogins.”

In that way the Bhagavat encouraged the repetition of the six-syllable mahāvidyā.

2.39 Sarvanīvaraṇaviṣkambhin said to the Bhagavat, “Bhagavat, I wish to hear the six-syllable mahāvidyā, which is the inconceivable yoga and the immeasurable and highest dhyāna; which shows the way to the nirvāṇa of

supreme enlightenment; which is the entranceway into liberation; which pacifies desire and hatred;²³² which fills the treasury of the Dharma;²³³ which uproots saṃsāra and the five existences; which brings the hells and afflictions to an end; which takes those who have become animals to a higher existence; [F.231.a] which completes the taste of the Dharma; and which is the imperishable²³⁴ teaching of omniscience.

2.40 “Bhagavat, how can I obtain it? I would offer the four continents filled with the seven precious materials to anyone who bestows upon me the six-syllable mahāvidyā.

“Bhagavat, if I cannot find a birch bark page to write it on, nor ink, nor a reed pen, I will make ink from my blood, I will slice off my skin to make a page, and I will break one of my bones to make a pen. Bhagavat, I have no concern for my body. The one who bestows it upon me will be my parents, my guru of gurus.”

2.41 The Bhagavat told Sarvanīvaraṇaviṣkambhin, “Noble son, I remember going to as many worlds as there are atoms in the world for the sake of obtaining this six-syllable mahāvidyā. I honored many millions of trillions of tathāgatas, but I did not obtain it, and I did not hear it from those tathāgatas.

“At that time I went, weeping, to the Tathāgata, the arhat, the samyaksambuddha, the one with wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tames beings, the teacher of gods and humans, the buddha, the Bhagavat Ratnottama.

“The Tathāgata, the arhat, the Samyaksambuddha Ratnottama said, ‘Noble son, don’t weep so pitifully. Noble son, go to the Tathāgata, the arhat, the Samyaksambuddha Padmottama.²³⁵ He knows this six-syllable mahāvidyā.’

2.42 “Noble son, I went to Tathāgata Padmottama. I approached the realm of Tathāgata Padmottama, arrived there [F.231.b], and bowed my head to the feet of Tathāgata Padmottama. I placed my palms together before him and said, ‘Bhagavat Padmottama, I must obtain this six-syllable mahāvidyā, which purifies all bad karma merely by the remembrance of its name. I seek to obtain that which is difficult for a bodhisattva to obtain. For that purpose I have been to many worlds, in distress. I have arrived here, exhausted and without any result.’

2.43 “Then Tathāgata Padmottama praised the qualities of this six-syllable mahāvidyā:

“ ‘Noble son, it is like this. As a comparison, I can know the number of atoms, but, noble son, I cannot calculate the accumulation of merit from repeating the six-syllable mahāvidyā once.

“ ‘Noble son, it is like this. As a comparison, I can count the grains of sand in the ocean, but, noble son, I cannot calculate the accumulation of merit from repeating the six-syllable mahāvidyā once.

“ ‘Noble son, it is like this. As a comparison, a person builds a building that is a hundred yojanas high and five hundred yojanas wide, and completely fills it with sesame seeds. There isn’t even a needle-sized hole in this building. At its door there is an immortal man who never ages. If every hundred eons that man takes out one sesame seed, I can calculate²³⁶ the time when such a building would be emptied down to the floor, but, noble son, I cannot calculate the accumulation of merit that comes from repeating the six-syllable mahāvidyā once.

2.44 “ ‘Noble son, it is like this. As a comparison, if the people in the four continents were all to work at various kinds of agriculture, such as barley, wheat, rice, green or black mung beans, and so on; and jujubes, horse gram, and so on; and the nāga kings sent rain at the appropriate times; and those grains grew, ripened, and were harvested; if Jambudvīpa were made into one threshing floor, and the grain was brought in carts, in animal loads, in bundles and baskets, and put on that threshing floor, trodden by oxen and donkeys, and made into one big heap; [F.232.a] then, noble son, I could count every single grain, but, noble son, I cannot calculate the accumulation of merit that comes from repeating the six-syllable mahāvidyā once.

2.45 “ ‘Noble son, it is like this. As a comparison, in Jambudvīpa there are great rivers that flow day and night. They are the Sītā,²³⁷ the Ganges,²³⁸ the Yamuna, the Indus,²³⁹ the Pakṣu,²⁴⁰ the Sutlej,²⁴¹ the Chenab,²⁴² the Ravi,²⁴³ the Sumāgandha,²⁴⁴ the Himavatī,²⁴⁵ and the Godavari.²⁴⁶ Each of these rivers has five hundred tributaries. Day and night they flow into the ocean. Noble son, this is how the accumulation of merit increases as the result of a single repetition of the six-syllable mahāvidyā: I can count each drop in those great rivers, but, noble son, I cannot calculate the accumulation of merit that comes from repeating the six-syllable mahāvidyā once.

“ ‘Noble son, it is like this. As a comparison, I can count each hair on all four-legged beings such as herds of oxen, donkeys, buffaloes, horses, and elephants; dogs, jackals,²⁴⁷ goats, and similarly lions, tigers, wolves, deer, monkeys, hares, pigs, and so on; and rats and cats, and so on; but, noble son, I cannot calculate the accumulation of merit from repeating the six-syllable mahāvidyā once.

2.46 “ ‘Noble son, it is like this. As a comparison, the king of mountains, named Vajrāṅkuśa, is 99,000 yojanas high and extends downward into the sea for 84,000 yojanas. Vajrāṅkuśa, the king of mountains, is 84,000 yojanas wide on each side. On the side of that king of mountains there is an ageless, immortal man, who once every eon wipes the mountain one time with a Kaśika cloth. Even this alone will eventually cause the mountain to be worn down and vanish. I can count the number of years, months, days, hours,²⁴⁸ and minutes

of time that would take,²⁴⁹ but, noble son, I cannot calculate the accumulation of merit that comes from repeating the six-syllable mahāvidyā once.

2.47 “ ‘Noble son, it is like this. [F.232.b] As a comparison, the ocean is 84,000 yojanas deep, and it has an immeasurable expanse, extending as far as Vaḍavāmukha. I can count all its drops of water, which are the size of the tip of a hair, but, noble son, I cannot calculate the accumulation of merit that comes from repeating the six-syllable mahāvidyā once.

“ ‘Noble son, it is like this. As a comparison, I can count the number of leaves in a forest of agarwood trees, but, noble son, I cannot calculate the accumulation of merit that comes from repeating the six-syllable mahāvidyā once.

2.48 “ ‘Noble son, it is like this. As a comparison, even if all the men, women, boys, and girls who live in the four continents were to be on the seventh bodhisattva bhūmi,²⁵⁰ the accumulation of merit that comes from repeating the six-syllable mahāvidyā once would be far greater than the accumulation of merit of those bodhisattvas.

“ ‘Noble son, it is like this. As a comparison, if for a year of twelve months, or with a leap-month to make a year of thirteen months,²⁵¹ it were to rain day and night, noble son, I could count each drop of rain, but, noble son, I cannot calculate the accumulation of merit that comes from repeating the six-syllable mahāvidyā once.

2.49 “ ‘Noble son, it is like this: There is no need to say much, but if, for example, a million tathāgatas like me were to be in one place for an eon, provided with all requirements, with robes, food, bowls,²⁵² bedding, seats,²⁵³ necessary medicine, and utensils, still those tathāgatas would not be able to calculate the accumulation of merit from the six-syllable mahāvidyā, so it is needless to say that I cannot do so all by myself in this world.

“ ‘Noble son, I have entered the yoga of meditation through an inconceivable dhyāna. This is a subtle Dharma, an imperceptible Dharma, an unknown Dharma; it is the attainment of the ultimate essence. It has been established through the qualities of Bodhisattva Mahāsattva Avalokiteśvara’s skillfulness in methods. In that way, noble son, [F.233.a] I too obtained skillfulness in methods through the six-syllable mahāvidyā.

“ ‘Noble son, I also wandered through many hundreds of thousands of millions of tens of millions of worlds, and then in front of Tathāgata Amitābha, with palms placed together, I wept because of my emotion for the Dharma.

2.50 “ ‘At that time, Tathāgata Amitābha, who knew the present and the future, said, “Noble son who is united with the yoga of meditation, do you desire the six-syllable queen of mahāvidyās?”

“I replied, “I do desire it, Bhagavat;²⁵⁴ I do desire it, Sugata. I have gone to many worlds in search of the six-syllable mahāvidyā, Bhagavat, just like a thirsty person seeks water. I have attended to many millions of trillions of tathāgatas, but I have not obtained the six-syllable queen of mahāvidyās. Bhagavat, be my protector, refuge, and support. Be the eyes for those whose faculties are poor. Be the path for those who have lost the path. Be a parasol for those burned by the sun. Be like a great sal tree for a great crossroad. Be infinite teachings for those thirsty for the Dharma. Be armor for the complete stability of the mind.”

2.51 “Then the Tathāgata, the arhat, the Samyaksambuddha Amitābha said to Bodhisattva Mahāsattva Avalokiteśvara with a voice as beautiful as a cuckoo’s song, “Noble son, look! The Tathāgata, the arhat, the Samyaksambuddha Padmottama has been to many millions of trillions of worlds for the six-syllable mahāvidyā. The Tathāgata has traveled like this, noble son, so therefore give him the six-syllable queen of mahāvidyās.”

2.52 “Then Bhagavat Bodhisattva Avalokiteśvara said, [F.233.b] “It should not be given to one who has not seen the maṇḍala.²⁵⁵ How would one apprehend the Bhagavat’s lotus-hook hand gesture?²⁵⁶ How would one know the Maṇidhara hand gesture?²⁵⁷ How would one know the lord-of-all-kings hand gesture?²⁵⁸ How would one know the correct maṇḍala?²⁵⁹

2.53 “ “ “These are the features of the maṇḍala: It should be square with a circumference of five cubits.

“ “ “Draw Amitābha in the center of the maṇḍala. To create the body of Tathāgata Amitābha, sprinkle powder made from precious sapphire powder, emerald powder, ruby powder, crystal powder, and powdered silver and gold.

“ “ “On his right create Bodhisattva Mahāmaṇidhara. On his left draw Śaḍakṣarī Mahāvidyā, who has four arms and is white like the autumn moon. She is adorned with various adornments and holds a lotus in her left hand. Draw a jewel upon that lotus. Draw a jewel rosary in her right hand. Portray the palms of two hands being placed together in the gesture named the lord-of-all-kings.

2.54 “ “ “Draw a vidyādhara beneath the legs of Śaḍakṣarī Mahāvidyā. Draw him holding a smoking stick of incense in his right hand and a basket filled with various adornments in his left hand.

“ “ “Draw the four mahārājas at the four doors²⁶⁰ of the maṇḍala. Draw them holding their individual offerings.²⁶¹

“ “ “Place vases filled with various precious jewels at the four corners of the maṇḍala.

2.55 ““A noble son or noble daughter who wishes to enter that maṇḍala should write the names of the entire lineage of his or her family and first of all cast those names into the maṇḍala. They will then all be freed from every human suffering [F.234.a] and will become bodhisattvas in their last life. They will also quickly attain the highest complete enlightenment, which is complete buddhahood.

““The ācārya should not give it to those who are inappropriate. It should be bestowed upon those who aspire for it with faith, or bestowed upon those who aspire for it with faith in the Mahāyāna. It should not be given to tīrthikas.”

2.56 “Then the Tathāgata, the arhat, the Samyaksambuddha Amitābha said to Bodhisattva Mahāsattva Avalokiteśvara, “Noble son, what if the noble son or noble daughter is poor and cannot use precious sapphire jewel powder, emerald powder, or gold or silver powder?”

““Bhagavat, he should use powder dyed with various colors and use various flowers and various incenses.”

““Noble son, what if, because he has gone to another land and lacks the facilities, he cannot even obtain those?”

““Then the ācārya should imagine the maṇḍala in his mind, and the ācārya should teach the nature of the mantras²⁶² and gestures.”’

2.57 “Then the Tathāgata, the arhat, the Samyaksambuddha Padmottama²⁶³ said to Bodhisattva Mahāsattva Avalokiteśvara, ‘Noble son, give the six-syllable queen of mahāvidyās to me. I will liberate many millions of trillions of beings from saṃsāra so that they will quickly attain complete buddhahood with the highest complete enlightenment.’

“Then Bodhisattva Mahāsattva Avalokiteśvara gave the six-syllable queen of mahāvidyās²⁶⁴ to the Tathāgata, the arhat, the Samyaksambuddha Padmottama:

“*Oṃ maṇipadme hūṃ.* [F.234.b] [B4]

2.58 “When Bodhisattva Mahāsattva Avalokiteśvara gave the six-syllable queen of mahāvidyās to the tathāgata, the arhat, the Samyaksambuddha Padmottama, everywhere from the four continents to the deva realms shook like plantain leaves. The four great oceans shook. All vighnas and vināyakas, yakṣas and rākṣasas, together with the companies of mahākālas, and māṭṛs, fled.²⁶⁵

2.59 “Tathāgata Padmottama extended his arm like an elephant extending its trunk and offered a hundred thousand precious strings of pearls to Bodhisattva Mahāsattva Avalokiteśvara, who accepted them and offered

them to the Tathāgata, the arhat, the Samyaksaṃbuddha Amitābha, who then offered them back to the Tathāgata, the arhat, the Samyaksaṃbuddha Padmottama.

“Then the Tathāgata, the arhat, the Samyaksaṃbuddha Padmottama, having received the six-syllable queen of mahāvidyās, went to the realm named Padmottama.²⁶⁶

“Noble son, in the past, that is what I heard from the Tathāgata, the arhat, the Samyaksaṃbuddha Padmottama.”

2.60 Bodhisattva Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “Bhagavat, how can I obtain the six-syllable mahāvidyā of perfect yoga? Bhagavat, just like those who are not satisfied by just a taste of amṛta, Bhagavat, I am not satisfied by simply hearing about the six-syllable mahāvidyā. Meritorious are those beings who, with higher motivation, possess this six-syllable mahāvidyā and repeat, listen to, and contemplate it.”

The Bhagavat answered him, “Noble son, those who write out this six-syllable mahāvidyā are writing out the collection of eighty-four thousand Dharmas. [F.235.a] If stūpas²⁶⁷ were made from precious divine gold for tathāgatas, arhats, and samyaksaṃbuddhas equal in number to atoms, and if in one day they were all filled with their relics, the result ripening from that would only equal the result that ripens from one syllable of the six-syllable mahāvidyā, which has inconceivable qualities and brings liberation.

2.61 “The noble son or noble daughter who repeats this six-syllable mahāvidyā will attain these samādhis: the samādhi named Jewel Holder, the samādhi named Purification of Hells and Animals, the samādhi named Vajra Armor, the samādhi named Stable Conduct, the samādhi named Skillfulness in All Methods, the samādhi named Scattering, the samādhi named Revealing All Buddha Realms,²⁶⁸ the samādhi named Entering All Dharmas, the samādhi named Adornment of Dhyāna, the samādhi named Entering the Chariot of the Dharma, the samādhi named Complete Liberation from Desire and Anger, the samādhi named Eternal Calf, the samādhi named Teaching²⁶⁹ the Six Perfections, the samādhi named Holding Great Meru, the samādhi named Rescuing from All Existences, the samādhi named Seeing All the Tathāgatas, and the samādhi named Complete Stability.

“Noble son, it is like this: those who possess the six-syllable queen of mahāvidyās will attain one hundred and eight samādhis.”

2.62 Bodhisattva Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “Bhagavat, where can I go to obtain this mahāvidyā?” [F.235.b]

“Noble son, in the great city of Vārāṇasī there is a dharmabhāṇaka who possesses, recites, and is completely focused on the six-syllable mahāvidyā.”

“Bhagavat, I will go to the great city of Vārāṇasī in order to see that dharmabhāṇaka, to bow down to him, and to honor him.”

- 2.63 “Excellent! Excellent! Do so, noble son! A dharmabhāṇaka who possesses, recites, and is completely focused on²⁷⁰ the six-syllable mahāvidyā is rare. He should be seen as being equal to the tathāgatas; seen as being the life of the world;²⁷¹ seen as a mass of merit;²⁷² seen as being like the Ganges and all sacred places;²⁷³ seen as one who speaks that which is not false; seen as one who speaks the truth;²⁷⁴ seen as a heap of jewels; seen as a wish-fulfilling jewel; seen as a Dharma king;²⁷⁵ and seen as a savior of beings.
- 2.64 “Noble son, you should have no doubts when you see this dharmabhāṇaka. Noble son, do not fall from a bodhisattva bhūmi to be reborn in the lower existences. This dharmabhāṇaka’s conduct is poor, and his behavior is poor. He is surrounded by his wife, sons, and daughters. His orange robes are filled with feces and urine; he has not followed the noble path.”²⁷⁶
- Sarvanīvaraṇaviṣkambhin said to the Bhagavat, “I will do as the Bhagavat has instructed.”
- 2.65 So Bodhisattva Mahāsattva Sarvanīvaraṇaviṣkambhin set forth accompanied by many hundreds of thousands of lay bodhisattvas, monastics, boys, and girls. In order to make offerings to the dharmabhāṇaka, they brought divine parasols, divine shoes, diadems, earrings, garlands, armlets, [F.236.a] one hundred and eight-string and sixty-four-string necklaces for covering the shoulders, ear adornments, and finger rings; and also various kinds of clothing: monastic robes,²⁷⁷ clothing commanded by the vidyādhara, and Kāśika cloth; and also various flowers: blue lotuses, red lotuses, night lotuses, white lotuses, tiger claw flowers and great tiger claw flowers,²⁷⁸ *mañjuṣukas* and *mahāmañjuṣukas*, udumbaras, various kinds of turmeric flowers, magnolias, oleanders, trumpet flowers, mountain ebony, gardenia,²⁷⁹ star jasmine,²⁸⁰ night-flowering jasmine,²⁸¹ and so on; beautiful peacocks, brahminy ducks, and delightful mynas,²⁸² the colors blue, yellow, red, white, and crystal; and also various fruits and flowers.
- 2.66 He went to the great city of Vārāṇasī and eventually arrived there. He went to where the dharmabhāṇaka was and bowed his head to his feet.
- Sarvanīvaraṇaviṣkambhin saw someone whose conduct was poor, whose behavior was poor, and whose path was imperfect.²⁸³
- Sarvanīvaraṇaviṣkambhin gave him a great offering of parasols, shoes, cloth, adornments, scents, and ointments, and placing his palms together in front of the dharmabhāṇaka, he said:
- 2.67 “O you who are the treasurer of the Dharma, you are like an unfathomable ocean that is an accumulation of the treasure of amṛta. You are a repository within the human realm. The devas, nāgas, yakṣas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans gather to listen to the Dharma from you.

“You teach a Dharma that is like a great vajra. [F.236.b] You liberate many beings who are bound in the bondage of saṃsāra. Meritorious are those beings who live in Vārāṇasī, can see you, and always gather around you. The instant they see you, you burn up all their bad karma. You burn up all bad karma like a fire burns a forest, just through being seen. The tathāgatas, arhats, and samyaksambuddhas know of you. Many millions of trillions of bodhisattvas come to make offerings to you, as do Brahmā, Viṣṇu, Maheśvara, Āditya, Candra, Vāyu, Varuṇa, Agni, Dharmarāja Yama, and the four mahārājas.”

2.68 The dharmabhāṇaka said to him, “Noble son, do not create a cause for remorse. Those who indulge in the afflictions create the realms of beings and have the characteristics of saṃsāra.

“Those who know the six-syllable mahāvidyā will not be polluted by desire, anger, or stupidity. Noble son, just as the gold in the Jambu River does not become stained, someone who wears the six-syllable queen of mahāvidyās on his body will have a body that is not polluted by desire, anger, or stupidity.”

2.69 Sarvanīvaraṇaviṣkambhin grasped the dharmabhāṇaka’s feet tightly and said, “My senses are impaired, so be my eyes! I have lost the path, so show me the path! I am thirsty for the Dharma, so quench my thirst with the taste of the Dharma! I lack the highest complete enlightenment,²⁸⁴ so give me the seed for enlightenment! Give me the opportunity of the Dharma! Give me the pure body of perfectly established forms!²⁸⁵ [F.237.a] Give me a good reputation so that all beings say, ‘He has gained unwavering goodness!’ Thus, guru, give me the six-syllable queen of mahāvidyās, through which I will quickly achieve the highest complete enlightenment and be a samyaksambuddha! Turn the twelve wheels of the Dharma! Free all beings from the suffering of saṃsāra! Give me the six-syllable queen of mahāvidyās that I have not obtained! Give me the six-syllable queen of mahāvidyās! Be my protector, refuge, and support. Be a home for the homeless.”

2.70 The dharmabhāṇaka answered, “The six-syllable queen of mahāvidyās is a recitation that is hard to find. It is an unequalled²⁸⁶ vajra recitation. It is an unbreakable vajra recitation. It is a recitation of the highest wisdom. It is a recitation of unceasing wisdom. It is an unsurpassable recitation. It is a recitation that brings liberation. It is a recitation of the pure wisdom of the tathāgatas. It is a recitation that eliminates desire, anger, stupidity, and the sufferings of saṃsāra. It is a recitation of skill in all methods. It is a recitation of dhyāna, liberation, samādhi, and samāpatti. It is a recitation of entry into all Dharmas. It is a recitation continuously yearned for by the devas.

2.71 “Noble son, people are ordained in various orders and are ordained in the various garments of those seeking liberation, which are rainbow-colored garments,²⁸⁷ white garments, and pure white garments.²⁸⁸ They are ordained into those who stare at the sun,²⁸⁹ the followers of Maheśvara, the followers of Viṣṇu and Garuḍa, and naked ascetics.²⁹⁰ They take ordination in those orders, but those deities do not bring liberation; [F.237.b] they are not protectors, nor is theirs the conduct that is to be followed. All the hosts of deities—Brahmā, Viṣṇu, Maheśvara, Śakra, who is the lord of devas, Āditya, Candra, Vāyu, Varuṇa, Agni, Dharmarāja Yama, and the four mahārājas—constantly request the six-syllable queen of mahāvidyās.”

2.72 Sarvanīvaraṇaviṣkambhin asked him, “Bhagavat, how can we obtain the six-syllable queen of mahāvidyās, so that we can dedicate ourselves to liberation?”

The dharmabhāṇaka replied, “Sarvanīvaraṇaviṣkambhin, it is like this: Prajñāpāramitā is known to be the one who gave birth to all the tathāgatas. Even she places her palms together and pays homage to the six-syllable queen of mahāvidyās, let alone the tathāgatas, arhats, samyaksambuddhas, and the hosts of bodhisattvas.

“Noble son, this is an essence, like rice. Noble son, through this you can obtain anything from within the Mahāyāna: many Mahāyāna sūtras, the geyas, the vyākaraṇas, the gāthās, the udānas, the nidānas, the avadānas, the itivṛttakas, the jātakas, the vaipulyas, the adbhutadharmas, and the upadeśas.²⁹¹ Simply repeating it will bring peace and liberation. Why say more about its other virtues?

2.73 “What does it mean that it is conceived of as a central essence? It can be conceived of as being like the essence of rice. We take it home and fill our pots with rice and keep it in there. And then, in accord with the sun, we dry it in the sun’s heat. When it is dried, we pound it with a pestle to remove the chaff. What is the essence?²⁹² The essence is the rice. In that way, [F.238.a] all other yogas are like husks, and from among all yogas, the six-syllable queen of mahāvidyās is like the rice.

2.74 “Noble son, the bodhisattvas produce merit in order to possess the six-syllable queen of mahāvidyās, so as to have the perfection of generosity, the perfection of conduct, the perfection of patience, the perfection of diligence, the perfection of meditation, and the perfection of wisdom. Noble son, one repetition of the mahāvidyā completes the six perfections. Those who just touch it with their clothes²⁹³ will attain the level of irreversibility. Noble son, that is what the six-syllable queen of mahāvidyās is like. Those who recite that name are rare. Possessing its name just once will make them equal to someone who has provided all the tathāgatas with all requisites: with robes, food, bowls, bedding, seats,²⁹⁴ necessary medicine, and utensils.”

2.75 Sarvanīvaraṇaviṣkambhin then said to the dharmabhāṇaka, “Give me the six-syllable queen of mahāvidyās.”

The dharmabhāṇaka²⁹⁵ thought and thought about this. Then a voice came from the sky saying, “Give him the six-syllable queen of mahāvidyās!”

The dharmabhāṇaka wondered where this voice had come from. Again there came the voice from the sky, saying, “This bodhisattva has undergone many hardships. Give him the six-syllable queen of mahāvidyās!”

The dharmabhāṇaka looked up into the sky and saw someone who had a body white as the autumn moon, a crown of coiled hair, an omniscient buddha²⁹⁶ upon his head, and a beautiful lotus in his hand, and was adorned with the splendor of lotuses.

Then the dharmabhāṇaka said to Sarvanīvaraṇaviṣkambhin, [F.238.b] “Noble son, the Bodhisattva Mahāsattva Avalokiteśvara has given permission for the six-syllable queen of mahāvidyās to be given to you.”

2.76 Then Sarvanīvaraṇaviṣkambhin reverently placed his palms together to receive it.

Om maṇipadme hūm.

As soon as this was given, the earth shook in six ways.

Sarvanīvaraṇaviṣkambhin attained these samādhis: the samādhi named Unceasing True Nature, the samādhi named Love, Compassion, and Rejoicing, the samādhi named Practicing Yoga, the samādhi named Established in the Entry to Liberation, the samādhi named Illuminating Everywhere, the samādhi named The King of Arrays, and the samādhi named Holding the Dharma. Those are the samādhis he attained.

2.77 As soon as Bodhisattva Mahāsattva Sarvanīvaraṇaviṣkambhin had obtained the six-syllable queen of mahāvidyās, he offered the four continents, completely filled with the seven jewels, as payment to that upādhyāya.

The dharmabhāṇaka said, “There is no payment required for even one of the syllables, let alone the six syllables of the mahāvidyā, nor will I take anything from you, noble son. You are a bodhisattva, a noble being, with no one higher, and you are my pupil, noble son.”

The dharmabhāṇaka presented him with a string of pearls to the value of a hundred thousand silver coins and said, “Noble son, in accord with my instruction, present this to the Tathāgata, the arhat, the samyaksambuddha Śākyamuni.”

2.78 Sarvanīvaraṇaviṣkambhin bowed his head to the feet of the dharmabhāṇaka and departed, having obtained what he sought and with his wishes fulfilled. He went to the Jetavana Monastery, arrived there, bowed down to the feet of Bhagavat Śākyamuni, and sat to one side. [F.239.a]

Then the Bhagavat, the tathāgata, the arhat, the Samyaksambuddha Śākyamuni asked, “Noble son, did you find what you sought?”

“Bhagavat, it happened, as the Bhagavat knows.”

2.79 Seventy-seven times ten million²⁹⁷ samyaksambuddhas gathered there, and those tathāgatas recited this dhāraṇī:

*Namaḥ saptanām samyaksambuddhakoṭinām tadyathā Om cale cule cunde²⁹⁸
svāhā.²⁹⁹*

[The homage by seven times ten million samyaksambuddhas is like this:
Om cale cule cunde svāhā.]

That was the dhāraṇī recited by seventy-seven times ten million samyaksambuddhas.

2.80 “Beyond that pore³⁰⁰ there is the pore named Sūryaprabha, in which many millions of trillions of bodhisattvas dwell. Within that pore named Sūryaprabha there are ten thousand mountains of gold. Each mountain has 22,000 peaks. Rubies adorn the sides of each mountain. On the sides there are extremely beautiful gardens with divine precious jewels and adorned with many very beautiful and delightful walkways and bathing pools. There are many hundreds of thousands of many-storied palaces made of divine gold and jewels. They are decorated with braided lengths of strings of pearls and silk, and they are hung with hundreds of strings of pearls.

“Within each of the many-storied palaces there is a precious wish-granting jewel named Śārada,³⁰¹ that provides each bodhisattva with everything he needs.

2.81 “When those bodhisattvas have entered their many-storied palaces, they remember the six-syllable mahāvīdyā. When they remember it, they realize nirvāṇa. They see the seven tathāgatas that are at the level of nirvāṇa. They also see Bodhisattva Mahāsattva Avalokiteśvara. [F.239.b] When they see him, faith arises in their minds. After that has occurred, the bodhisattvas leave the many-storied palaces. Then some go to their walkways; some go to the gardens of precious wish-granting jewels; some go to the bathing pools; and some go to the sides of the mountains, which are made of precious ruby jewels.

“When they arrive there, they sit cross-legged, sitting up straight, and establish themselves in focused mindfulness. Noble son, such are the bodhisattvas who live in that pore.

2.82 “Beyond that there is the pore named Indrarāja, in which many millions of trillions³⁰² of irreversible bodhisattvas dwell. Within that pore named Indrarāja there are eighty thousand mountains made of divine gold and

jewels.³⁰³ In the middle of those mountains there is a precious jewel named Padmāvabhāsa. It fulfills whatever wishes the bodhisattvas make.

“In that way those bodhisattvas live on these kings of mountains without thinking about food or drink. They have none of the sufferings of saṃsāra. They are not stained by the afflictions of saṃsāra. They remain at all times in contemplation of nirvāṇa. They have no other thought concerning their bodies.

2.83 “Noble son, beyond that there is the pore named Mahoṣadhī in which many³⁰⁴ millions of trillions of bodhisattvas live who have first developed bodhicitta.

“Noble son, there are 99,000³⁰⁵ mountains in that pore. Some are made of diamonds, some are made of silver, some are made of gold, some are made of precious sapphire jewels, some are made of rubies, some are made of emeralds, and some are made of crystal. Those kings of mountains are like that. Each one has eighty thousand peaks, is adorned with various jewels, [F.240.a] and is extremely beautified by various delightful features.

“On the peaks there live gandharvas who continually play music, which emanates from that pore.

2.84 “Those bodhisattvas who have first developed bodhicitta contemplate emptiness and featurelessness. They contemplate sadness concerning the body, thinking, ‘Alas, there is suffering: the suffering of birth, aging, sickness, and death; the suffering of being separated from the beloved and pleasant; the suffering of encountering the disliked and unpleasant; the suffering of being born in Avīci; the suffering of being born in Kālasūtra; and the suffering of being born in the city of the pretas.’ At that time they are sitting cross-legged, their bodies straight, establishing themselves in focused mindfulness, dwelling in the mountains.

2.85 “Noble son, beyond that there is the pore named Cittarāja,³⁰⁶ in which live many millions of trillions of pratyekabuddhas. They perform miracles of fire, heat, rain, and lightning.

“Noble son, there are a hundred thousand mountains in that pore. All those kings of mountains are made of the seven jewels.³⁰⁷ There are a variety of wish-granting trees on those kings of mountains. Their trunks are gold, and their leaves are silver.³⁰⁸ They are studded³⁰⁹ with a variety of jewels and hung with a variety of adornments. They are hung with diadems, earrings, garlands, armllets, and one hundred and eight-string and sixty-four-string pearl necklaces. They are hung with Kaśika cloth. They have the jingling sounds of silver and gold bells.

“Pratyekabuddhas live on these kings of mountains. [F.240.b] They talk with each other about the sūtras, the geyas, the vyākaraṇas, the gāthās, the udānas, the nidānas, the avadānas, the itivṛttakas, the jātakas, the vaipulyas, the adbhutadharmas, and the upadeśas.

2.86 “Then, Sarvanīvaraṇaviṣkambhin, beyond that pore, last of all, there is the pore named Dhvajarāja.³¹⁰ That pore is 84,000 yojanas wide. Within that pore there are 84,000 mountains, beautifully adorned with a variety of jewels.

“On those kings of mountains, there are many hundreds of thousands of wish-fulfilling trees. There are many hundreds of thousands of sandalwood trees. There are hundreds of thousands of agarwood trees.

“Within that pore the ground is made of diamonds. Within that pore there are many hundreds of thousands of ninety-nine-story³¹¹ palaces made of divine³¹² gold and jewels,³¹³ decorated with pearls, cloth, and garlands, hung with strings of bells, and shining with moonstone gems.

2.87 “In those many-storied palaces, there are golden stairs beautified by delightful jewels of various kinds.

“In those many-storied palaces, there are seated tathāgatas who teach the Dharma to the humans in Jambudvīpa.³¹⁴ They teach the six perfections: they teach the perfection of generosity, they teach the perfection of conduct, they teach the perfection of patience, they teach the perfection of diligence, they teach the perfection of meditation, and they teach the perfection of wisdom. [F.241.a] They teach various kinds of Dharma, continually teaching the humans who live in Jambudvīpa.

“Thus, noble son, they see the pores of Bodhisattva Mahāsattva Avalokiteśvara. They also see deities such as devas, nāgas, yakṣas, asuras, garuḍas, kinnaras, mahoraḡas,³¹⁵ humans, nonhumans, Maheśvara, and Nārāyaṇa assembled in Jetavana Monastery, and many millions of trillions of bodhisattvas assembled there.”

2.88 Bodhisattva Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “Bhagavat, are there no other pores?”

The Bhagavat replied, “Noble son, beyond that pore are the four great oceans that come from the big toe of Bodhisattva Mahāsattva Avalokiteśvara’s right foot. Their depth is immeasurable. When water comes from the right big toe, it falls on Vaḡavāmukha, transforming it into a heap of ash. Noble son, that is the kind of blessing that Bodhisattva Mahāsattva Avalokiteśvara has.”

2.89 But again, Bodhisattva Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “Bhagavat, is there yet another pore?”

The Bhagavat answered, “There are no more, noble son.”

Bodhisattva Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “Bhagavat, is Bodhisattva Mahāsattva Avalokiteśvara coming?”

The Bhagavat said, “Bodhisattva Mahāsattva Avalokiteśvara [F.241.b] will come to this great monastery of Jetavana in order to see me, to bow down to me, to honor me, and to give a prophecy concerning the deity Maheśvara in a realm within this universe.”³¹⁶

2.90 The noble Bodhisattva Mahāsattva Avalokiteśvara radiated blue, yellow, red, white, crystal, and silver light rays, and those light rays went to Jetavana. When they came there, they circled the Bhagavat three times. Then they left Jetavana Monastery and went to the great Avīci hell. When they arrived there, they cooled the great Avīci hell.

Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “Bhagavat, from where did those light rays come, and where did they go?”

The Bhagavat answered, “Noble son, Avalokiteśvara radiated those various light rays. They came to this Jetavana Monastery. When they arrived they circled me three times and then went to the great Avīci hell.”³¹⁷

2.91 At that time, good omens manifested in Jetavana Monastery. Divine magnolia trees appeared and divine lotus pools appeared.³¹⁸ At that time, Jetavana Monastery appeared to shine like divine gold. That is what Jetavana Monastery looked like.

Bodhisattva Mahāsattva Avalokiteśvara then left the realm of Sukhāvātī and went to Jetavana Monastery, and eventually arrived there. He went inside Jetavana Monastery, bowed his head to the Bhagavat’s feet, and sat to one side.³¹⁹

2.92 The Bhagavat, with the voice of the cuckoo, asked, “Noble son, are you tired? Are you weary? Have you completely ripened beings?”

Bodhisattva Mahāsattva Avalokiteśvara said to the Bhagavat, “I have done as the Bhagavat instructed. I have accomplished the task.”

The Bhagavat gave his approval, saying, “Noble son, it is excellent that you have accomplished the task. Excellent.”

Then Bodhisattva Mahāsattva Avalokiteśvara offered lotus flowers to the Bhagavat [F.242.a] and said, “Bhagavat, the tathāgata Amitābha presents you with these lotus flowers and hopes you are not unwell, not fatigued, that you are in good health, and that life is pleasant.”

The Bhagavat accepted the lotuses and placed them on his left.

2.93 Then the deva Maheśvara came to the Bhagavat, bowed his head to the Bhagavat’s feet, and said, “Bhagavat, I pray that you give me a prophecy.”

The Bhagavat said, “Go, noble son, to Bodhisattva Mahāsattva Avalokiteśvara, who will give you the prophecy.”

So the deva Maheśvara went and bowed down to the feet of Bodhisattva Mahāsattva Avalokiteśvara and said, “I pay homage to Avalokiteśvara, great lord, who holds a lotus,³²⁰ who has a lotus face, who loves the lotus, who has

a beautiful lotus in his hand, who has the splendor of lotuses, who travels around, who brings relief to beings, who completely illuminates the world, and who brings comfort.”

The deva Maheśvara praised Bodhisattva Mahāsattva Avalokiteśvara in that way and then sat silently.

2.94 Then Bodhisattva Mahāsattva Avalokiteśvara asked the deva Maheśvara, “Noble son, why are you silent?”

The deva Maheśvara answered, “I request the prophecy of my unsurpassable true enlightenment.”

Avalokiteśvara said, “Noble son, in the world named Vivṛta, [F.242.b] you will be the Tathāgata, the arhat, the samyaksaṃbuddha, perfect in wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tames beings, the teacher of gods and humans, the buddha, the Bhagavat Bhasmeśvara.”³²¹

2.95 Then Umādevī came and bowed her head to Bodhisattva Mahāsattva Avalokiteśvara’s feet and praised him, saying, “I pay homage to Avalokiteśvara, great lord, who gives life, who completely illuminates the world,³²² who has a beautiful lotus in his hand,³²³ who has the splendor of beautiful lotuses, who travels around, who brings beings to nirvāṇa, who creates excellent minds, and who holds the Dharma.”

Umādevī praised Bodhisattva Mahāsattva Avalokiteśvara in that way and then said, “I pray that you free me from this inferior female body of a woman. I pray that you free me from the suffering of the dark impurities in the womb, and from always being owned.”

2.96 Then Bodhisattva Mahāsattva Avalokiteśvara said to her, “Sister, your realm will be on the southern³²⁴ slope of Himavat, the king of mountains.”³²⁵ You will be the Tathāgata, the arhat, the samyaksaṃbuddha, perfect in wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tames beings, the teacher of gods and humans, the buddha, the Bhagavat Umeśvara.”

That was the prophecy that Umādevī received.

The Bhagavat said, “Look, Sarvanīvaraṇaviṣkambhin, [F.243.a] Bodhisattva Mahāsattva Avalokiteśvara has given them prophecies of the highest complete enlightenment. This, noble son, is entitled ‘the Maheśvara episode.’”³²⁶

2.97 Sarvanīvaraṇaviṣkambhin said to the Bhagavat, “Bhagavat, Avalokiteśvara has come. I who was blind can now see. Today my life has borne fruit. Today my wishes have come true. Today my wishes have been fulfilled. Today my path to enlightenment has been cleansed.³²⁷ I have been taught correct thought, the dharmakāya, and nirvāṇa.”

Sarvanīvaraṇaviṣkambhin then said to the Bhagavat, “Bhagavat, I pray that you teach today the special qualities of Avalokiteśvara.”

2.98 The Bhagavat said, “Sarvanīvaraṇaviṣkambhin, it like this: there are the kings of mountains Mount Cakravāla and Mount Mahācakravāla,³²⁸ the kings of mountains Mount Mucilinda and Mount Mahāmucilinda,³²⁹ the kings of mountains Mount Kāla and Mount Mahākāla, the kings of mountains Mount Saṃsṛṣṭa and Mount Mahāsaṃsṛṣṭa,³³⁰ the king of mountains Mount Pralambodara,³³¹ the king of mountains Mount Anādarśaka, the king of mountains Mount Kṛtsrāgata, the king of mountains Mount Jālinīmukha, the king of mountains Mount Śataśṛṅga, the king of mountains Mount Bhavana, the king of mountains Mount Mahāmaṇiratna, the king of mountains Mount Sudarśana, and the king of mountains Mount Akāladarśana.

“I can calculate, noble son, the number, parts, and groups of how many palas³³² are in those mountains, how many hundreds of palas, or thousands of palas, or millions of trillions of palas, but, noble son, I cannot calculate Bodhisattva Mahāsattva Avalokiteśvara’s accumulation of merit.

2.99 “Noble son, it is like this: I can count each drop in the vast ocean, but, noble son, I cannot calculate Bodhisattva Mahāsattva Avalokiteśvara’s accumulation of merit. [F.243.b]

“Noble son, it is like this: I can count each leaf in a forest of agarwood trees, but, noble son, I cannot calculate Bodhisattva Mahāsattva Avalokiteśvara’s accumulation of merit.

“Sarvanīvaraṇaviṣkambhin, it is like this: If the king of mountains Sumeru were to become birch bark, and if the vast ocean were to become an inkwell,³³³ and if all the men, women, boys, and girls who live in the four continents were to become scribes, and if they were to write on the limitless, endless extent³³⁴ of Mount Sumeru as birch bark, I would be able to count every single letter, but, noble son, I cannot calculate Bodhisattva Mahāsattva Avalokiteśvara’s accumulation of merit.

2.100 “Noble son, it is like this: If someone were to provide tathāgatas, arhats, and samyaksambuddhas as numerous as the grains of sand in twelve Ganges Rivers with robes, food, bowls, bedding, seats, necessary medicine, and utensils for an eon, the accumulation of merit that would come from serving those tathāgatas would only equal the merit of the tip of one hair on the body of Bodhisattva Mahāsattva Avalokiteśvara.

2.101 “Sarvanīvaraṇaviṣkambhin, it is like this: Bodhisattva Mahāsattva Avalokiteśvara [F.244.a] has many hundreds of thousands of samādhis: the samādhi named Completely Defeating, the samādhi named Adorning, the samādhi named Unadorning, the samādhi named Lightning’s Illumination,³³⁵ the samādhi named Being Patient, the samādhi named Great

Brilliance, the samādhi named Manifesting, the samādhi named Vajra Garland, the samādhi named Sublime Gift, the samādhi named Hundred Strengths, the samādhi named Endless Array,³³⁶ the samādhi named Summit of Mental Brilliance,³³⁷ the samādhi named King’s Powers, the samādhi named Vajra Wall,³³⁸ the samādhi named Vajra Doorway, the samādhi named Continuous Sublime Gift, the samādhi named Liberation from the Senses,³³⁹ the samādhi named Liberation from Anger, the samādhi named the Senses’ Sublime Illumination,³⁴⁰ the samādhi named Day-Maker’s³⁴¹ Sublime Illumination,³⁴² the samādhi named Facing the Dharma, the samādhi named Vajra Womb, the samādhi named Well Taught, the samādhi named Creating Nirvāṇa, the samādhi named Creating Infinite Light Rays, the samādhi named Creating Yoga, the samādhi named Scattering, the samādhi named Complete Illumination of the World,³⁴³ the samādhi named Illumination of the Buddha Realms,³⁴⁴ the samādhi named Facing Love,³⁴⁵ the samādhi named Wisdom’s Light,³⁴⁶ the samādhi named Well Tamed,³⁴⁷ the samādhi named Abode of Beings,³⁴⁸ the samādhi named Creating Inexhaustibility, the samādhi named Extinguishing Avīci, the samādhi named Ocean Deep, the samādhi named Hundred Retinues, [F.244.b] and the samādhi named Teaching the Path.³⁴⁹ Noble son, Bodhisattva Mahāsattva Avalokiteśvara has those samādhis.

2.102 “Sarvanīvaraṇaviṣkambhin, it is like this: When the Tathāgata, the arhat, the samyakṣambuddha, perfect in wisdom and conduct, the sugata, the knower of the world, the unsurpassable guide who tames beings, the teacher of gods and humans, the buddha, the Bhagavat Krakucchanda, appeared in this world, at that time I was a bodhisattva named Dānaśūra.

“When I was in the presence of that tathāgata, I heard that description of the qualities of Avalokiteśvara,³⁵⁰ and I saw these different samādhis of Bodhisattva Samantabhadra and others.

2.103 “When Bodhisattva Mahāsattva Samantabhadra was in the samādhi named Ascending Vajra, Bodhisattva Mahāsattva Avalokiteśvara was in the samādhi named Scattering.³⁵¹ When Bodhisattva Mahāsattva Samantabhadra was in the samādhi named Moon’s Sublime Illumination,³⁵² Bodhisattva Mahāsattva Avalokiteśvara was in the samādhi named Sun’s Sublime Illumination.³⁵³ When Bodhisattva Mahāsattva Samantabhadra was in the samādhi named Sprinkling, Bodhisattva Mahāsattva Avalokiteśvara was in the samādhi named Treasury of Space.

2.104 “When Bodhisattva Mahāsattva Samantabhadra was in the samādhi named Plenitude, Bodhisattva Mahāsattva Avalokiteśvara was in the samādhi named Indra’s Intelligence.³⁵⁴

“When Bodhisattva Mahāsattva Samantabhadra was in the samādhi named Creating Indra, Bodhisattva Mahāsattva Avalokiteśvara was in the samādhi named Indra’s Intelligence.³⁵⁵

“When Bodhisattva Mahāsattva Samantabhadra was in the samādhi named Indra’s Way,³⁵⁶ [F.245.a] Bodhisattva Mahāsattva Avalokiteśvara was in the samādhi named Ocean Deep.

2.105 “When Bodhisattva Mahāsattva Samantabhadra was in the samādhi named Intimidating Lion, Bodhisattva Mahāsattva Avalokiteśvara was in the samādhi named Play of the Lion.

“When Bodhisattva Mahāsattva Samantabhadra was in the samādhi named Sublime Gift, Bodhisattva Mahāsattva Avalokiteśvara was in the samādhi named Drying Up Avīci.

“When Bodhisattva Mahāsattva Samantabhadra opened up his pores, Bodhisattva Mahāsattva Avalokiteśvara opened all his pores.³⁵⁷

2.106 “At that time, Bodhisattva Mahāsattva Samantabhadra said to Bodhisattva Mahāsattva Avalokiteśvara, ‘Avalokiteśvara, it is excellent that you have this capability. Excellent.’

“Then Tathāgata Krakucchanda said to Bodhisattva Mahāsattva Samantabhadra, ‘Noble son, you have seen only a little of Bodhisattva Mahāsattva Avalokiteśvara’s prowess. Even the tathāgatas do not have Bodhisattva Mahāsattva Avalokiteśvara’s prowess.’

“That is what I heard Krakucchanda say.”

2.107 Sarvanīvaraṇaviṣkambhin said to the Bhagavat, “Bhagavat, I pray that you teach the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*, so that we will enjoy and be satisfied by the taste of the Dharma.” [F.245.b]

The Bhagavat replied, “Noble son, those who hear the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*, will not have the obscuration of previous karma. Those who, enamored of another’s wife, have sexual intercourse with her; those who have killed their parents; those who have killed an arhat; those who have destroyed stūpas; those who have maliciously caused a tathāgata to bleed; and those who delight in such bad actions will be freed from bad karma by the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*.”

Sarvanīvaraṇaviṣkambhin asked the Bhagavat, “Bhagavat, how can I know the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*, which brings freedom from all bad karma?”

The Bhagavat said, “Noble son, on the southern³⁵⁸ side of Sumeru, the king of mountains, the seven³⁵⁹ samyaksaṃbuddhas examine the extent of stains and stainlessness. I also am presently examining them.

- “A white cloth becomes black,³⁶⁰ and a black cloth becomes white. When the white cloth becomes black, that is like an accumulation of bad karma. When a black cloth becomes white, that is like the accumulation of the Dharma.
- 2.108 “Noble son, in that way, the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*, burns up all bad karma. It makes it white. It eliminates all obscurations. It is like this: For example, during the summer, plants and forests become very green. Then the nāga king Śatamukha comes from his residence and burns the grass, the bushes, the herbs, and the forests.
- 2.109 “Noble son, in that same way, this precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*, burns up all bad karma. Those who hear the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*, will have happiness. Noble son, they should not be known as ordinary beings. [F.246.a] They should be seen as irreversible bodhisattvas. When they die, twelve tathāgatas will come and reassure them, saying, ‘Do not be afraid, noble son, do not be afraid. You have heard the precious king of the Mahāyāna sūtras, *The Sūtra of the Basket’s Display*. You will no longer continue in saṃsāra. You will never again see birth, aging, sickness, and death. You will not be separated from that which is beloved and pleasant, and will not encounter that which is disliked. You will go, noble son, to the realm of Sukhāvātī. You will hear the Dharma from Tathāgata Amitābha.’ In that way, noble son, those beings will have happiness.”
- 2.110 At this, Bodhisattva Mahāsattva Avalokiteśvara bowed his head to the Bhagavat’s feet and departed.
- Then Sarvanīvaraṇaviṣkambhin became silent.
- The devas, nāgas, yakṣas, asuras, gandharvas,³⁶¹ garuḍas, kinnaras, mahoragas, humans, and nonhumans all departed.
- After they had departed, Brother Ānanda said to the Bhagavat, “Bhagavat, I pray that you teach us the vows of training.”
- 2.111 The Bhagavat said, “Those bhikṣus who wish to give complete ordination should first go and examine the various locations. When they have examined them, they should tell the other bhikṣus, ‘Noble ones,³⁶² the various locations are completely pure. There are no bones in those various locations. There are no feces and urine. Those various places are completely pure and are worthy for bhikṣus to give ordination.’
- 2.112 The Bhagavat said, “Those who have incorrect conduct should not give ordination. They cannot even make the announcement of the request for ordination, the intermediate motions, and the fourth.³⁶³ [F.246.b] What need is there to say more? Bhikṣus, a bhikṣu with incorrect conduct cannot establish the various locations for ordination, let alone make the fourth

motion.³⁶⁴ They destroy the teaching. Those who have incorrect conduct should not dwell among those who receive offerings. They should dwell outside the monastery. The saṅgha's alms should not be given to them. They are not worthy to be in the saṅgha. They have no part of being a bhikṣu."

2.113 Brother Ānanda asked the Bhagavat, "Bhagavat, in what time will they become recipients of offerings?"

The Bhagavat said, "There will be those kinds of recipients of offerings three hundred years after my passing into nirvāṇa. They will see the monastery as their home. Sons and daughters will encircle them. They will use the saṅgha's seats, stools, clothing bags, cushions, and beds, which are prohibited to them. They will urinate and defecate in the places the saṅgha uses, and they will be reborn as insects in a cesspool of feces and urine in the great city of Vārāṇasī.³⁶⁵

2.114 "They will also spit in the places the saṅgha uses, not knowing the karma that ripens from it. Those who spit in places the saṅgha uses will be reborn in a sal tree forest as insects the size of the eye of a needle for twelve years.

"Those who use the toothpicks of the saṅgha, which are prohibited to them, will be reborn as turtles, crocodiles, and fish.

"Those who use the saṅgha's sesame, rice, millet,³⁶⁶ horse gram, and other grains, which are not for them to eat, will be reborn in the city of the pretas. They will be like burned tree trunks, like standing skeletons covered with hair, with stomachs the size of mountains and mouths the size of a needle's eye. They will experience that kind of physical suffering.

2.115 "Those who use the food of the saṅgha to feed dogs will be reborn in a low caste, with defective faculties, crippled and hunchbacked, [F.247.a] and unable to look others in the face while begging. When they die, they will be reborn with diseased bodies. They will have blood and pus dripping from their bodies; the tendons in their bodies will shrink. When they stand up, red lumps of their flesh will fall onto the ground, and their bones will be exposed. They will experience that kind of suffering for many years, for many hundreds of thousands of years.

2.116 "Those who use land exclusive to the saṅgha will be reborn in the Raurava great hell for twelve eons. Lumps of red hot iron will be squeezed into their mouths, burning them, destroying their lips and teeth, splitting their palates, burning their throats, and burning their hearts and all their entrails until there is nothing left but bones. Bhikṣus, at that time the winds of karma will blow, and although they have died they will come back to life. Then Yama's guards will again seize them. Their karma will come; they will be under the power of their karma. Their tongues will become vast, and a hundred thousand plows will plow them. They will experience that kind of suffering in that hell for hundreds of thousands of years.

2.117 “When they die and leave that hell, they will be reborn in the Agnighaṭa great hell. Yama’s guards will seize them and insert a hundred thousand needles into their tongues. Then, through the power of karma, they will be come back to life and will be hurled into a mass of flames. When they are cast out from that mass of flames, they will be hurled into the Vaitarāṇi River.³⁶⁷ When they die, they will be reborn in other hells. They will wander in that way for three eons. When they die and leave the hells, they will be reborn in Jambudvīpa as poor people, blind from birth. Therefore, Ānanda, protect the property of the saṅgha.

2.118 “Bhikṣus, those who have the vows of training should have the three Dharma robes. One Dharma robe is worn by the saṅgha so that there will be confidence in the saṅgha. The second robe is for when one goes to the king’s palace. [F.247.b] The third robe is for when one goes to the villages, towns, marketplaces, and hamlets. So the bhikṣus must have the three robes.

2.119 “Those bhikṣus who have good conduct, who have good qualities, and who have wisdom³⁶⁸ should remember my words of instruction.

“Bhikṣus, the property of the saṅgha should not be used by those who are not entitled to use it. That which belongs to the saṅgha is like a pit of fire. That which belongs to the saṅgha is like poison. That which belongs to the saṅgha is like a vajra. That which belongs to the saṅgha is like a burden. There is a remedy for poison, but there is no remedy for the property of the saṅgha.”

2.120 Brother Ānanda said to the Bhagavat, “Bhagavat, every bhikṣu will remember these words of instruction given by the Bhagavat and will keep the pratimokṣa vows, will follow the Vinaya, and will preserve the Bhagavat’s words of instruction.”

Then Brother Ānanda bowed his head to the Bhagavat’s feet and departed.

Then the mahāśrāvakas departed to their own buddha realms.

The devas, nāgas, yakṣas, gandharvas, garuḍas, kinnaras, mahoragas, humans, and nonhumans also departed.

The joyful Bhagavat had spoken these words, and the entire community and the world with its devas, humans, asuras, and gandharvas rejoiced in what the Bhagavat had said.

2.121 *The noble Mahāyāna sūtra, “The Basket’s Display,” is concluded.*

c.

Colophon

c.1 Translated and revised by the Indian upādhyāyas Jinamitra and Dānaśīla,
and by Bandé Yeshé Dé, the translator and chief editor.

n.

NOTES

- n.1 Mette (2005).
- n.2 Chandra (1999).
- n.3 *Āryasukhāvātīvyūhanāmamahāyānasūtra*
(<http://read.84000.co/translation/UT22084-051-003.html>) (Toh 115), see
Sakya Pandita Translation Group (2012).
- n.4 Toh 49 in the Heap of Jewels section, with the formal title *Amitābhavyūhasūtra*
(*The Sūtra of the Array of Amitābha*).
- n.5 *Karunāpundarīka* (<https://read.84000.co/translation/toh112.html>) (Toh 112), see
Roberts.
- n.6 Yü (2000), 293–350.
- n.7 *Pillar Testament* (1989), 95–6, 108.
- n.8 Uebach (1987, 7a).
- n.9 See *The Basket of the Jewels Sūtra*, Toh 117.
- n.10 Toh 507, see bibliography under *The Dhāraṇī Named The Relic Casket*.
- n.11 See bibliography, under Dīpaṃkarajñāna and Śūra.
- n.12 Lopez (1998), 114–34.
- n.13 Martin (1987), 1.
- n.14 Verhagen (1990), 133–138.
- n.15 Cohen (2002), 67–68.

- n.16 See *smān gyi gzhi* (*Bhaiṣajyavastu*), chapter 6 of the *'dul ba gzhi* (Toh 1); *'dul ba rnam par 'byed pa* (Toh 3); and Rouse (1895), 127.
- n.17 This is a Sanskritization of the name Valāhassa, which means “cloud horse.” The version of the story in the *Vinayavāstu* was translated into Tibetan as *rta'i rgyal po sprin gyi shugs can*, “the king of horses who has the power of the clouds.”
- n.18 In the tradition that enumerates Śākyamuni as the seventh buddha, Vipāśyin is the first. The sūtra will introduce successively each buddha in order up to the fifth.
- n.19 According to the Sanskrit, *aṣṭi-koṭyo*, literally, “eighty ten millions.” Tibetan: *bye ba* (“ten million”), “eighty” being omitted.
- n.20 According to the Sanskrit; the Tibetan has *sbas* corrupted to *shan*.
- n.21 According to the Sanskrit. The Tibetan appears to be corrupt at this point, adding another sentence mentioning both thirty-two and thirty-three classes of deities: “Also, Īśvara, Nārāyaṇa, and the other deities of the thirty-two classes of devas were assembled there. Also the deities of the thirty-three classes of devas were assembled there. Assembled with such deities as the deity Maheśvara, Āditya, Candra, Vāyu, and Varuṇa, were Śakra, the lord of the devas, and Brahma, the lord of Sahā.”
- n.22 According to the Sanskrit. The Tibetan has “Huluta.”
- n.23 According to the Sanskrit. The Tibetan omits “Nāga King Vahūdaka.”
- n.24 According to the Cambridge. The Tibetan has *blo gros chen po* (a translation of “Mahāmati,” a scribal error for “Sahāpati”). The Sāmaśrami and Vaidya have “Sahāmpati.”
- n.25 Following the Tibetan and Vaidya. Cambridge: “Maharṣita.”
- n.26 Following the Tibetan and Vaidya. The Cambridge omits “Kinnara King Druma.”
- n.27 According to the Sanskrit. The Tibetan has only “hundreds.”
- n.28 According to the Sanskrit. The Tibetan has only “hundreds.”
- n.29 According to the Cambridge. The Tibetan has Pulinda, which is repeated a few lines later. Absent in the Sāmaśrami and Vaidya.

- n.30 According to the Sanskrit. The Tibetan has *sa ri'i bzhin*, with *sa ri* a corruption of "Svāti."
- n.31 Vijayaśrī and Mucilindā are absent in the Tibetan and Cambridge.
- n.32 According to the Tibetan, Sāmaśrami, and Vaidya. Absent in the Cambridge.
- n.33 According to the Vaidya, "drop of water." The Cambridge has only *bindu*. The Tibetan has *thigs pa*, meaning "drop."
- n.34 According to the Tibetan and Cambridge ("hundred mounts"). The Vaidya has *śatabāhu* ("hundred arms").
- n.35 According to the Tibetan. The first element comes from the Cambridge manuscript compound ("Anākṛtsna-karā"), and the second from the Vaidya ("Anākṛcchragatā").
- n.36 According to the Sanskrit. After Subhūṣaṇā, the Tibetan has "a female nāga named *thig le*" (possible from Tilakā). We have omitted it.
- n.37 According to the Tibetan and Cambridge. The Vaidya has "Pāṇḍalameghā."
- n.38 According to the Sanskrit. The Tibetan *de bzhin du chags pa* appears to have been translating from Tathāvīrūdhā. According to the Cambridge, the female nāga Nīlotpalā is listed after Rathābhiruḍhā here, though an apsaras has already been given that name. We have omitted it.
- n.39 According to the Cambridge and Tibetan. The Vaidya has "Tyāgagatā."
- n.40 According to the Cambridge. Absent in the Tibetan and Vaidya.
- n.41 According to the Tibetan and Vaidya. The Cambridge has "Nillau."
- n.42 According to the Cambridge. The Vaidya has "Mukharā"; the Tibetan translates from "Sukhakarā."
- n.43 According to the Sāmaśrami and Vaidya ("joyful flower"). The Cambridge and Tibetan have *rudita puṣpa* ("weeping flower"), which seems anomalous here.
- n.44 According to the Tibetan, Sāmaśrami, and Vaidya. Absent in the Cambridge.
- n.45 According to the Tibetan, Sāmaśrami, and Vaidya. The Cambridge has *audumvararudita* and the Tibetan has *me tog u dum ba ra'i lto ba*, both implying a second part to the compound, although the Cambridge appears corrupt and the Tibetan "stomach" also has a dubious origin.

- n.46 According to the Tibetan and Cambridge. Absent in the Sāmaśrami and Vaidya.
- n.47 According to the Sāmaśrami and Vaidya. Absent in the Cambridge and Tibetan.
- n.48 According to the Sāmaśrami and Vaidya. The Cambridge has “Padmālaṃbā.” Either that or Padmālaṃbāna translated into Tibetan as *pad ma'i dmigs*.
- n.49 According to the Sanskrit. The Tibetan has the obscure *cha bas dbang po*.
- n.50 According to the Tibetan and Cambridge; occurs earlier in the Sāmaśrami and Vaidya.
- n.51 According to the Sāmaśrami, Vaidya, and Tibetan. The Cambridge has *devavaralocana*.
- n.52 According to the Tibetan and Cambridge. The Sāmaśrami and Vaidya have “Suvaca.” The Tibetan has three additional names: *'khor gyis yongs su bskor ba*, *mchog dga'*, and *dam pa'i dpal*.
- n.53 According to the Sanskrit. The Tibetan has only “hundreds.”
- n.54 According to the Sanskrit. The Tibetan has only “hundreds.”
- n.55 According to the Tibetan, Sāmaśrami, and Vaidya. The Cambridge has “Ākāśayūvanā.”
- n.56 According to the Cambridge. The Sāmaśrami and Vaidya have “Acalaśrī.”
- n.57 According to the Tibetan and Cambridge (last two letters illegible). Absent in the Sāmaśrami and Vaidya.
- n.58 According to the Tibetan and Cambridge. Absent in the Sāmaśrami and Vaidya.
- n.59 According to the Sanskrit. The Tibetan has *blo gros chen mo*, a translation of “Mahāmati,” itself a scribal error of “Sahāpati.” The Sāmaśrami and Vaidya have “Sahāṃpati.”
- n.60 The Cambridge has *śatā*. The Tibetan has *bdog ma*, translated from a corruption.
- n.61 According to the Sanskrit. The Tibetan translates from a corruption, beginning with *akṣa* instead of *lakṣa*.

- n.62 According to the Tibetan and Cambridge. The Sāmaśrami and Vaidya have *yogānugatā*.
- n.63 According to the Sanskrit. The Tibetan has only “hundreds.”
- n.64 According to the Sanskrit. The Tibetan has only “hundreds.”
- n.65 According to the Sanskrit. The Tibetan has only “hundreds.”
- n.66 *Nirgrantha* in its general meaning as “one with no possessions.” The Tibetan has *gcer bu pa*, “naked ones,” which would refer specifically to Jains, but that does not appear to be the meaning here.
- n.67 According to the Sanskrit. The Tibetan has *rgya'i gos* (“Chinese cloth”), perhaps from *cīnakavastra* or *cīnavastra*, a corruption of *cīvaravastra* (“monastic robes”). *rgya'i gos* does not occur anywhere else in the Kangyur, whereas “monastic robes, sometimes made of divine material” occurs elsewhere along with “parasols, victory banners, etc.” “Chinese cloth” would be silk, which is next in the list of hangings.
- n.68 According to the Tibetan. The Sanskrit has “strings of pearls.”
- n.69 Water of the eight good qualities is: cool; delicious; light; soft; clear; unstained; not harmful to the stomach; and not harmful to the throat.
- n.70 Strictly speaking only the *padma* (red lotus) and *punḍarika* (white lotus) are lotuses. The *utpala* (blue lotus) is a water lily, as is the *kuduma* (night-flowering water lily).
- n.71 *Māndārava*, and *mahāmāndārava*. The author, in copying lists of flowers from earlier sutras, has placed tree flowers on the pond. Tiger claw or Indian coral trees (*Erythrina stricta*) are trees prized for their beauty and are believed to grow in Indra’s paradise. The greater tiger claw tree is presumably *Erythrina variegata*, which grows much taller.
- n.72 According to the Sanskrit. The Tibetan omits “Mahāsattva.”
- n.73 According to the Sanskrit. The Tibetan omits “It was he who emanated these light rays.”
- n.74 According to the Sanskrit. The Tibetan has this passage as a description of the events instead of the thoughts of Yama’s guards: “At that time Yama’s creatures were dismayed as they saw bad omens appear in the Avīci hell, for when the bodhisattva Avalokiteśvara arrived there, lotus flowers the size of cartwheels...”

- n.75 According to the Sanskrit. The Tibetan has *btun*, “pestle,” which is an alternative meaning of *musala*.
- n.76 According to the Sanskrit. The Tibetan omits “taking all their Avīci utensils.”
- n.77 According to the Sanskrit. The Tibetan has “Divine One, you don’t know? First an inauspicious...”
- n.78 According to the Sanskrit. The Tibetan omits “peaceful,” and makes this omen occur on Avalokiteśvara’s entry into hell: “...a being, handsome, with a topknot and his body having all adornments, came and it became cool.”
- n.79 According to the Sanskrit. The Tibetan omits “...with an extremely loving mind, and resembling a golden statue.”
- n.80 According to the Sanskrit. The Tibetan interpreted *mahārāvāṇa* incorrectly as “the elephant of the gods,” a name for Indra’s elephant.
- n.81 According to the Sanskrit. The Tibetan translates *ṛthivīvaralocanakarāya* as “the eyes of the world.”
- n.82 According to the Cambridge and Tibetan. The Vaidya omits “who teaches the six perfections; who illuminates like the sun...” The Tibetan translates this as “who creates perfect eyes like the sun.”
- n.83 According to the Sanskrit. The Tibetan omits “who manifests as the supreme rishi.”
- n.84 According to the Sanskrit. The Tibetan omits “who creates abundance.”
- n.85 In other words, two cobras tied together and worn diagonally over the torso across one shoulder, as a brahmin’s thread. Śiva is also depicted wearing this.
- n.86 According to the Tibetan (*phra men pha dang phra men ma*). Not present in the Sanskrit.
- n.87 According to the Sanskrit. The Tibetan omits “who has profound wisdom.”
- n.88 According to the Sanskrit. The Tibetan omits “Then they contemplated human existence.”
- n.89 The Tibetan *’jig tshogs* means “an aggregation that is destroyed.” The Sanskrit *satkāya* means “existent accumulation,” a secondary meaning of *kāya*, which is usually translated as *sku*, meaning “body.” The mountain is singular in the Sanskrit and has twenty peaks, which are the views of the relationship

of the self to each of the five *skandhas* or aggregates—i.e., the self is form, form possesses self, self possesses form, and self is located within form—and the same for the other four aggregates (sensations, identifications, mental activities, and consciousnesses), which comes to twenty views.

- n.90 According to the Sanskrit. The Tibetan omits “from the city of the pretas.”
- n.91 *Liṅga* was translated into Tibetan as *rtags*, which can mean “sign,” “emblem,” or “gender.” The etymology of *liṅga* is here given a fanciful etymology from the verb *līyana* (“dissolve”), which is lost in translation.
- n.92 According to the Sanskrit. The Tibetan omits “flowers.”
- n.93 The seven jewels are listed here in the order given in Cambridge, and in agreement with the second time they are listed.
- n.94 According to the Sanskrit. The Tibetan translation of these phrases is obscure.
- n.95 According to the Sanskrit. The Tibetan has “Shambala.”
- n.96 According to the Sanskrit. The Tibetan omits “and others.”
- n.97 According to the Sanskrit. The Tibetan has “departed in one direction.”
- n.98 *Śayanāsana*, literally, “sleeping-sitting,” can mean “bed and seat” as translated into Tibetan (*mal stan*). However, it is also a Buddhist term for a monk’s cell or dwelling.
- n.99 According to the Sanskrit. The Tibetan transliterates and does not translate the Sanskrit for “hyenas” (*tarakṣu*, though *tarakṣa* would mean “wolf”) and omits “camels, jackals.”
- n.100 According to the Sanskrit. The Tibetan has “statues.”
- n.101 According to the Sanskrit. The Tibetan has *ngal bso po*, the translation of *viśrama* (“tranquility”).
- n.102 According to the Sanskrit. The Tibetan omits “He says to the listening asuras.”
- n.103 The dialogue between the Buddha and Sarvanīvaraṇaviṣkambin is absent in both the Tibetan and Cambridge. It has been added here from the *Sāmaśrami* as the narrative is more confusing without it.

- n.104 In Indian literature such as the Pūraṇas, those beings that do not produce descendants are reborn in a realm where the inhabitants continually hang upside down. The seven underworlds, called *patala*, include realms made of gold. The implication here is that Avalokiteśvara is traveling through the underworlds, one of which is ruled by Bali, which this sūtra describes as being made of iron. The hells and the preta realm are also located below the ground.
- n.105 According to the Sanskrit. The Tibetan has the peculiar “Show us the path of liberation that creates sensation.”
- n.106 The Sanskrit editions added an extra sentence here: “As he approached, King Bali saw him in the distance, resembling a disk of gold emitting light rays of various colors.” This would easily have been omitted when copying a manuscript, since the next sentence begins in a similar way.
- n.107 One example of these names being used separately for two attendants, as opposed to the compound name *Kubjavāmanaka* for one asura, is found in verses 31–32 and 35–36 in chapter 69 of the *Bṛhatsaṃhita* by Varāhamihira (505–587 CE), where Kubja and Vāmanaka are listed as separate attendants of kings. See Varāhamihira (1869), 287.
- n.108 This is a poetic metaphor for a face covered or darkened by tears as clouds darken the land.
- n.109 List of jewelry is given according to the Tibetan.
- n.110 According to the Sanskrit. The Tibetan has “I became astonished on having become...”
- n.111 According to the Sanskrit. The Tibetan translation is obscure.
- n.112 The English translation of the Chinese translation adds here that there were five hundred locks on each door.
- n.113 “Son of Daśaratha” is another name for “Rāma,” who came to be regarded as one of Nārāyaṇa’s (i.e., Viṣṇu’s) incarnations. The English translation of the Chinese translation has Nārāyaṇa transforming into these different beings.
- n.114 According to the Sanskrit the five named kṣatriyas are the five Pāṇḍava brothers, and the Kaurava brothers were their enemies. This is the principal theme of the *Mahābhārata* epic.
- n.115 This passage is awkward in the original text, as from this point on, descriptions of Bali shift from first-person voice to third-person voice. In this

translation we have maintained the first-person voice throughout, as noted in the introduction.

- n.116 According to the Sanskrit. The Tibetan has the literal but obscure translation “being of time.”
- n.117 According to the Sanskrit. The Tibetan has “weapons” instead of “long spear and short spear.”
- n.118 According to the Sanskrit. The Tibetan omits “and the others.”
- n.119 According to the Sanskrit. The Tibetan omits “having been expelled from the offering site.”
- n.120 According to the Gilgit manuscript. This passage is corrupted in later manuscripts and translated into Tibetan as “like a creator.”
- n.121 At this point in the original, the narrative switches back to the first person, though the next sentence has one incident of Bali in the third person in his own narrative.
- n.122 “Omniscient buddha” here is referring to Amitābha.
- n.123 According to the Sanskrit. The Tibetan translates as “eyes of the world.”
- n.124 According to the Sanskrit. The Tibetan omits “Avīci.”
- n.125 The text has only “hundred thousand,” assuming that the reader will know this refers to the silver coin, the *raupya*, the origin of the present day rupee, which was tied to the value of silver until the end of the nineteenth century.
- n.126 According to the Cambridge and Tibetan.
- n.127 According to the Sanskrit. The Tibetan has only “others.”
- n.128 According to the Cambridge: *kiṃ mayā pāparatena sattvena karma kṛtam.*
- n.129 This is the Jetavana Monastery of Buddha Viśvabhū, and not the Jetavana Monastery in which Buddha Śākyamuni is relating the sūtra.
- n.130 See [n.67](#).
- n.131 According to the Sanskrit. The Tibetan omits “an extremely dreadful.”
- n.132 According to the Sanskrit. The Tibetan has simply “I have been ripening many beings.”
- n.133 According to the Sanskrit. The Tibetan translates as “rested.”

- n.134 According to the Sanskrit. The Tibetan omits “promulgate.”
- n.135 According to the Sanskrit. The Tibetan has “one four-line verse that is the root of this king...”
- n.136 See [n.135](#).
- n.137 See [n.98](#).
- n.138 See [n.135](#).
- n.139 See [n.135](#).
- n.140 See [n.135](#).
- n.141 According to the Tibetan. The Cambridge only lists “once-returned.” The other later Sanskrit editions have a complete list of attainments: “Some attained the result of a stream entrant, some attained the result of becoming a once-returned, some attained the result of becoming a non-returned, some attained the state of an arhat, and some attained enlightenment.”
- n.142 According to the Sanskrit. The Tibetan has “Stay in this vihāra!”
- n.143 According to the Sanskrit. The Tibetan omits “and gave him the divine clothing.”
- n.144 According to the Sanskrit. The Tibetan omits “homes with drink” and “a variety of multicolored beds.”
- n.145 According to the Tibetan and Cambridge. See [n.141](#) for the fuller list given in other Sanskrit editions.
- n.146 According to the Sanskrit. The Tibetan omits “and we will keep the *upāsikā* vows.”
- n.147 According to the Sanskrit. The Tibetan omits “*namo dharmāya, namaḥ saṃghāya*” (“Homage to the Buddha, homage to the Dharma, homage to the Saṅgha”).
- n.148 See [n.147](#).
- n.149 See [n.89](#).
- n.150 According to the Sanskrit. The Tibetan translates as “they all rested.”
- n.151 According to the Sanskrit. The Tibetan translates as “rested.”
- n.152 See [n.151](#).

- n.153 According to the Sanskrit. The Tibetan translates as “Supreme Eyes of the Wish-fulfilling Jewel.”
- n.154 According to the Sanskrit. The Tibetan has “Dharma King.”
- n.155 According to the Sanskrit. The Tibetan omits “the samādhi named Descending into the Ocean.”
- n.156 According to the Tibetan (*shin tu gnas pa*), Cambridge, and Sāmaśrami (*supraṭiṣṭha*).
- n.157 According to the Tibetan (*dga' ba sbyin par byed pa*) and the Cambridge (*priyaṃdada*).
- n.158 According to the Tibetan (*rdo rje rgyal mtshan*), Cambridge, and Sāmaśrami (*vajradhvaja*).
- n.159 According to the Tibetan (*'jig rten thams cad la rnam par lta ba*), Cambridge, and Sāmaśrami (*sarvvalokadhātuavyavalokana*).
- n.160 According to the Tibetan (*ma lus 'ongs ba*) and Sāmaśrami (*kr̥tsangata*).
- n.161 According to the Sanskrit. The Tibetan translates as “Supreme Eyes of the Moon.”
- n.162 According to the Sanskrit. The Tibetan has “Divine Eyes” (from a corruption of *rocana* to *locana*).
- n.163 According to the Sanskrit. The Tibetan translates as “The Continent of the Eon,” from the alternative meaning of *dvīpa* that here means “lamp.”
- n.164 According to the Tibetan. Omitted in the Sanskrit.
- n.165 According to the Sanskrit. The Tibetan has “Divine Earrings.”
- n.166 According to the Sanskrit. The Tibetan translates as “The Great Continent,” from the alternative meaning of *dvīpa* that here means “lamp.”
- n.167 According to the Tibetan. Omitted in the Sanskrit.
- n.168 According to the Sanskrit. Omitted in the Tibetan.
- n.169 According to the Sanskrit. Omitted in the Tibetan.
- n.170 According to the Sanskrit. Omitted in the Tibetan.
- n.171 According to the Sanskrit. Omitted in the Tibetan.

- n.172 According to the Sanskrit. The Tibetan has “Array of Nāgas” (*klu bkod pa*), from a corruption of *nāmaavyuha* to *nāgavyuha*.
- n.173 Arcturus is the brightest star in the northern sky.
- n.174 According to the Sanskrit. Omitted in the Tibetan.
- n.175 According to the Sanskrit. The Tibetan omits “named Siṃhalarāja.”
- n.176 Ratnadvīpa, Siṃhala, and Rākṣasidvīpa (“island of rākṣasīs”) are normally synonyms, but here “Ratnadvīpa” appears to be differentiated. The Gilgit manuscript also has “Ratnadvīpa,” but the Cambridge manuscript has “Jambudvīpa.”
- n.177 “Yavanadvīpa” (*nas kyī gling*) appears only in the Tibetan.
- n.178 According to the Tibetan and Cambridge. The Vaidya has “Land of the Rākṣasas.” See also [n.176](#).
- n.179 The original text is inconsistent in making the island singular or plural.
- n.180 The original text is inconsistent in switching to the third person “the merchants.”
- n.181 According to the Sanskrit. The Tibetan has “extremely aged,” which is not the intended meaning here.
- n.182 According to the Sanskrit. The Tibetan has “from two or three to seven days.”
- n.183 According to the Sanskrit. The Tibetan translation, not comprehending the unusual word used for *lamp* in the Sanskrit, assumes it is the sleeping woman who is laughing (see Introduction, [i.30](#)).
- n.184 According to the Sanskrit. The Tibetan translates it as “to the right,” an alternative meaning for *dakṣiṇa*. The Vinaya version of the story (*‘dul ba gzhi*) translates this correctly as *lho* at first but later in the story use *g.yas*, “right,” even though they are describing the same road.
- n.185 According to the Sanskrit. The Tibetan translates as “city.”
- n.186 At this point the narrative in the original changes briefly from first to third person.
- n.187 According to the Sanskrit. The Tibetan has “sword that glowed like moonlight named ‘provision for me.’ ”

- n.188 At this point the narrative changes back to first person.
- n.189 ... “inside [who] heard me” is absent in the manuscript; it has been added to make the narrative clearer in English.
- n.190 The herb is unidentified and may be fictional. The Vinaya version (*‘dul ba gzhi*) has “the wild rice that does not need to be farmed” (*ma smos ma btab pa’i ‘bras sa lu’i ‘bru*), which is considered superior to farmed rice. “Wild rice” there translates *taṇḍulaphalaśa*. Other names for rice include *śetaśala*, *sarva-saṃgata*, and *śvetaṇḍula*. Therefore this may be the origin of the name for this mythical herb.
- n.191 According to the Sanskrit. The Tibetan translates as “they all rested.”
- n.192 According to the Sanskrit. The Tibetan has only two repetitions.
- n.193 In the original this passage began with the plural for both “rākṣasī” and “merchant,” but then changed to singular.
- n.194 According to the Sanskrit. The Tibetan omits “and the delightful bathing pools.”
- n.195 According to the Sanskrit. The Tibetan omits “and a variety of delightful bathing pools.”
- n.196 According to the Sanskrit. The Tibetan has only two repetitions.
- n.197 According to the Sanskrit. The Tibetan has “adorned by red lotuses,” presumably translating from a corruption of *padmarāga* to *padmarakta*.
- n.198 According to the Sanskrit. The Tibetan omits “leaf huts.”
- n.199 According to the Sanskrit. The Tibetan omits “the suffering and happiness of beings in saṃsāra.”
- n.200 According to the Sanskrit. The Tibetan has “deeply contemplate emptiness in that way.”
- n.201 According to the Sanskrit. The Tibetan omits “cause to be written out.”
- n.202 According to the Sanskrit, *caṇḍāla*, a term that is used for all those outside the caste system or those with the lowest status among them, or more specifically, those who deal with dead bodies. The Tibetan translates as *phyag dar pa* (“sweeper”).

- n.203 According to the Sanskrit, *kukkura*. The Tibetan translates as *rme sha can* (“one with spotted flesh”), which has various definitions including “butcher.”
- n.204 According to the Sanskrit. The Tibetan has “lame, hunchbacked, bent, knock-kneed, large-bodied, and having leprosy.”
- n.205 According to the Sanskrit. The Tibetan has “he did not even see those who live in each of those pores, let alone any other bodhisattvas [being able to see them].”
- n.206 According to the Sanskrit. The Tibetan has “and did not even see [them], why should I go?”
- n.207 According to the Sanskrit. The Tibetan has “Noble son, I am unwavering, without illusion, and appear as subtle.” The reading of “I” is from a corruption of *ayam* (“this [bodhisattva]”) to *aḥam* (“I”).
- n.208 According to the Sanskrit. The Tibetan has “imperceptible.”
- n.209 According to the Sanskrit. The Tibetan has “without form.”
- n.210 According to the Sanskrit. The Tibetan has “without mind.”
- n.211 According to the Sanskrit. The Tibetan has “Lord of the family.” The family is that of the bodhisattvas or Mahāyāna.
- n.212 According to the Sanskrit. The Tibetan has “and becomes a shadow on/in all phenomena.”
- n.213 According to the Sanskrit. The Tibetan omits “or hear.”
- n.214 According to the Cambridge (*svabhāvakāyaṇi*) and the Tibetan (*rang bzhin gyi lus*). The Vaidya has *svabhāvakā* (“nature”).
- n.215 According to the Tibetan. The Sanskrit omits “inconceivable.”
- n.216 According to the Sanskrit. The Tibetan omits “rested his cheek on his hand.” This is a gesture of despondency.
- n.217 According to the Sanskrit. The Tibetan has “following the three paths.”
- n.218 The Tibetan has only *bdud rtsi* (*amṛta*).
- n.219 According to the Sanskrit. The Tibetan has “first mind.”
- n.220 See [n.71](#).
- n.221 Translated into Tibetan as “Vajra Door.”

- n.222 According to the Sanskrit. The Tibetan has “adorned by red lotuses,” presumably translating from a corruption of *padmarāga* to *padmarakta*.
- n.223 According to the Sanskrit. The Tibetan translates as “rested.”
- n.224 This is presumably the name of a hell. Translated into Tibetan literally as “Vajra Mountain.”
- n.225 The list of hells is according to the Tibetan.
- n.226 According to the Sanskrit. The Tibetan has “there would be none who know.”
- n.227 Naga King Vāsuki omitted in the Tibetan.
- n.228 According to the Sanskrit. The Tibetan omits “the ground.”
- n.229 According to the Sanskrit. The Tibetan has “seven, eight generations will obtain [it].”
- n.230 According to the Sanskrit. The Tibetan omits “or on their throat.”
- n.231 According to the Sanskrit. The Tibetan has “with their hand.”
- n.232 According to the Sanskrit. The Tibetan omits “which pacifies desire and hatred.”
- n.233 According to the Cambridge (*dharmagaṃjasya*) and Tibetan (*chos kyi mdzod*). The Vaidya has *dharmarājasya* (“Dharma king”).
- n.234 According to the Sanskrit. The Tibetan omits “imperishable.”
- n.235 According to the Tibetan and Cambridge. The Vaidya adds the dubious “the realm named Padmottama.”
- n.236 According to the Sanskrit. The Tibetan omits “I can calculate.”
- n.237 Unidentified. Tibetan texts refer to the source of the Indus by this name. There is also a river of that name in South India, though it is not likely to be referred to here. This does not refer to the Tarim River of Sinkiang, which is also known as the Sītā.
- n.238 The Tibetan transliterates as “Gaṅga.”
- n.239 The Tibetan transliterates as “Sindhu.”
- n.240 Unidentified, though Tibetan texts use this name for the source of the Brahmaputra.

- n.241 The Tibetan transliterates as “Śatadru.”
- n.242 The Tibetan transliterates as “Candrabhaga.”
- n.243 The Tibetan transliterates as “Airavati.” The Sanskrit has “Erāvati,” though it is primarily known as Irāvati.
- n.244 Unidentified. Possibly the Son River.
- n.245 Unidentified. “Himarati” in Vaidya. “Himakala” in Tibetan. Possibly the Kali Gandaki.
- n.246 Written as “Kodapari” in the Tibetan; “Kalaśodari” in the Sanskrit; and “Kalasodarī” in the Cambridge.
- n.247 According to the Sanskrit. The Tibetan translates *jambuka* as “fox.”
- n.248 “Hour” here translates *muhurta*, but as there are thirty *muhurta* in a day, this “hour” is forty-eight minutes long.
- n.249 According to the Sanskrit. The Tibetan omits “I can count the number of years, months, days, hours, and minutes of time that would take.”
- n.250 According to the Tibetan, *sa bdun pa*, and the Cambridge manuscript *saptami-bhūmi*. The Vaidya has *daśabhūmi* (“tenth bhūmi”).
- n.251 This is according to the lunisolar calendar. When the year of twelve lunar months falls thirty days behind the solar year, an extra month, a leap-month, is added.
- n.252 According to the Sanskrit. The Tibetan omits “bowls.”
- n.253 See [n.98](#).
- n.254 According to the Tibetan.
- n.255 According to the Sanskrit. The Tibetan has “through eight maṇḍalas” through a corruption in Sanskrit that has loss of the negative and *adr̥ṣṭa* (“not-seen”) becoming *aṣṭa* (“eight”).
- n.256 According to the Sanskrit. The Tibetan has only “lotus” and omits “hook.” Amitābha’s hand gesture (*mudrā*) is portrayed in the maṇḍala.
- n.257 This hand gesture is portrayed in the maṇḍala as being performed by Mahāmaṇidhara.

- n.258 This hand gesture is portrayed in the maṇḍala as being performed by Śaḍakṣarī.
- n.259 According to the Sanskrit.
- n.260 According to the Sanskrit. The Tibetan has “four corners.”
- n.261 According to the Sanskrit. The Tibetan has “individual implements.”
- n.262 According to the Sanskrit. The Tibetan omits “mantras.”
- n.263 In the original text the narrative suddenly changes here from Padmottama’s first-person narration to Śākyamuni’s narration.
- n.264 According to the Sanskrit. The Tibetan omits “queen of.”
- n.265 According to the Sanskrit. The Tibetan has the vighnas and vināyakas being frightened and the others fleeing.
- n.266 According to the Cambridge and Sāmaśrami. The Tibetan has only *Padma*. Vaidya, though it had *Padmottama* earlier, has *Patrottama* at this point.
- n.267 According to the Sanskrit. The Tibetan has “statues.”
- n.268 According to the Sanskrit. The Tibetan and Cambridge have this further on in the list, before “the samādhi of Seeing All the Tathāgatas.”
- n.269 According to the Sanskrit. The Tibetan has “Possessing the Six Perfections.”
- n.270 According to the Sanskrit. The Tibetan omits “recites, and is completely focused on.”
- n.271 According to the Cambridge (*jaṅgamayuṣyatitha*, corruption of *jaḡadāyuṣyatitha*). Omitted in the Vaidya. The Tibetan has “should be seen as the shore of the merit of beings.”
- n.272 According to the Sanskrit. The Tibetan omits “merit,” which was conjoined with the preceding phrase.
- n.273 According to the Sanskrit. The Tibetan omits “should be seen as being like the Ganges and all sacred places.”
- n.274 According to the Sanskrit. The Tibetan omits.
- n.275 According to the Sanskrit. The Tibetan has “Dharma treasury.”
- n.276 According to the Sanskrit. The Tibetan has “his conduct is not controlled.”

- n.277 According to the Sanskrit. The Tibetan has “cloth from China.” The Sāmaśrami and Vaidya follow this with *dhyuṣitāni*, which is not included in the Cambridge or Tibetan.
- n.278 See [n.71](#).
- n.279 According to the Sanskrit *vārṣika*. The Tibetan has *vāraṣikā*. The name means “a monsoon flower.” It is described as white and fragrant. Though the Sanskrit dictionary gives Arabian jasmine (*Jasminum sambac*), the description matches gardenia (*Gardenia gummifera*).
- n.280 According to the Tibetan compound *kunda* (*Jasminum multiflorum*) and *dhyuṣita* (white). The Sanskrit has *śakunakādhyuṣita*. The Cambridge has *śakuntādhyuṣita*.
- n.281 According to the Sanskrit, *vimalika*. The Tibetan has *vimānaka*.
- n.282 Transliterated into Tibetan as *vyaśārika*. The Vaidya has *śālika*, but the Cambridge has *śārikā*. The myna is a vocalizer that has always been a popular house pet in India, the *Gracula religiosa* or the *Turdus salica*.
- n.283 According to the Sanskrit. The Tibetan has “his conduct was not controlled.”
- n.284 According to the Sanskrit. The Tibetan omits “I lack the highest complete enlightenment, so...”
- n.285 According to the Sanskrit. The Tibetan has “Give me the completely pure state of great stability.”
- n.286 According to the Sanskrit. The Tibetan omits “unequaled.”
- n.287 Literally “Indra garments.” This obscure term is found only in this sūtra. It appears in the Sanskrit to be a kind of compound called *madhyamaṣadalopī*, “omission of the middle word.” As this appears to be in a list referring to colors of cloth, the first part of the compound is presumably short for *indrathanu*, *indrayudha*, or *indrakārmuka*, all meaning “rainbow.”
- n.288 According to the Sanskrit. The obscure word *dhyuṣita* is found only in this sūtra. It is also used to describe star jasmine earlier in the sūtra, which has been interpreted as “bright white.” It has also been interpreted as a variant of a word meaning “dwell,” and therefore the Tibetan translates it as “dwelling” (literally “based”) garments. Edgerton sees it as related to *duṣya*, which he interprets as meaning “very fine” when applied to cloth.

- n.289 According to the Tibetan. The Sanskrit has just *divasa* (“day”), which is presumably short for *divasakara* (“day-maker”), a common term for the sun.
- n.290 The Sāmaśrami has *nagnaśravaṇeṣu* and the Vaidya has *nagnaśramaneṣu*, which are here synonymous. This could refer to Jains—monks of the Digambara sect are always naked—but nakedness was also a common feature among Śaivite and Vaiśnavite ascetics. The Cambridge has *nagnaśāvareṣu* (“naked savages”), referring to the tribal people living in the mountains of present day Orissa. The Tibetan is based on a similar version, but with the compound divided into two, “naked ones and mountain men” (*gcer bu pa dang ri mi*).
- n.291 This is the traditional division of the twelve kinds of teachings given by the Buddha. See “twelve wheels of the Dharma.”
- n.292 According to the Sanskrit. The Tibetan omits “What is the essence?”
- n.293 According to the Sanskrit. The Tibetan has “with their hands.”
- n.294 See [n.98](#).
- n.295 According to the Sanskrit. The Tibetan has *m Khan po* for *dharma upādhyāya*, or “preceptor.”
- n.296 This is referring to Amitābha.
- n.297 The mantra itself has seven times ten million buddhas. The compiler must have been aware of the apparent contradiction and is presumably stating that in this sūtra a greater number of buddhas are reciting this mantra than did so in the Cundī sūtra. See also [n.299](#).
- n.298 According to the Tibetan and Cambridge. The Vaidya and Sāmaśrami have *cunye*.
- n.299 This is the mantra of the Goddess Cundi in the form written in *The Dhāraṇī Named Goddess Cunde* (folio 46b7). However, it is *om cale cule cundi svāhā*, the form that is popular in Chinese Buddhism, in the same text as repeated in the Dhāraṇī section of the Kangyur (*The Dhāraṇī Named Goddess Cunde*, folio 143a5). *Cale cule cunde* are the vocative forms of Calā, Culā, and Cundā, three variations of her name. Cundi is the vocative for Cundī. The words *seventy million buddhas* are a reference to her being the mother of seventy million buddhas as described in her sūtra, which was not translated into Tibetan, but was translated into Chinese (*The Dhāraṇī of Cundī*). This sūtra was evidently popular in India at the time of the creation of the *Kāraṇḍavyūhasūtra*, at least in its present form.

- n.300 Here the narrative abruptly changes to continue on directly from the description of the previous pore (Vajramukha). No attempt has been made to smooth this fracture of the original.
- n.301 According to the Sanskrit. The Tibetan did not translate but transliterated it as *śaridaka*.
- n.302 According to the Sanskrit. The Tibetan has “many hundreds of thousands.”
- n.303 According to the Sanskrit. The Tibetan omits “and jewels.”
- n.304 According to the Sanskrit. The Tibetan omits “many.”
- n.305 According to the Sanskrit. The Tibetan has “ninety thousand.”
- n.306 According to the Sanskrit, *cittarāja*. The Tibetan had *sna tshogs kyi rgyal po* (“King of Variety”), translating *citrarāja*. The Chinese has “Painting King,” which was also translating *citrarāja*.
- n.307 Not the same as the identically named “seven jewels of the cakravartin.” The seven jewels were associated with the seven heavenly bodies: ruby, moonstone or pearl, coral, emerald, yellow sapphire, diamond, and blue sapphire.
- n.308 According to the Sanskrit and the Chinese. The Cambridge has “the trunks are red, and the leaves are red-gold.” Tibetan has “the trunks are red pearl, and the leaves are gold and silver.” For consistency in the description of the trees, the Vaidya and Sāmaśrami versions have been followed.
- n.309 According to the Sanskrit. The Tibetan has the verb “hung” used for both the jewels and the adornments.
- n.310 According to the Tibetan (*rgyal mtshan gyi rgyal po*). The Vaidya and Sāmaśrami have *Dhvajāgra*.
- n.311 According to the Sanskrit. The Tibetan has “ninety-nine thousand multistoried palaces.”
- n.312 According to the Sanskrit. The Tibetan omits “divine.”
- n.313 According to the Tibetan. The Sanskrit omits “and jewels.”
- n.314 According to the Sanskrit. The Tibetan has “they face Jambudvīpa and teach the Dharma.”
- n.315 According to the Sanskrit. The Tibetan omits mahoragas.

- n.316 According to the Sanskrit. The Tibetan omits “in a realm within this universe.”
- n.317 The preceding two paragraphs were absent in the Tibetan, and could easily have been omitted in the copying of the Sanskrit manuscripts.
- n.318 According to the Sanskrit. The Tibetan omits “divine magnolia trees appeared and divine lotus pools appeared.”
- n.319 According to the Sanskrit. The Tibetan omits.
- n.320 According to the Sanskrit. The Tibetan omits “who holds a lotus.”
- n.321 “Lord of Ashes,” according to the Sanskrit. The Tibetan has only *Iśvara* (“Lord”).
- n.322 According to the Sanskrit. The Tibetan translates as “who creates the eyes of the world.”
- n.323 According to the Cambridge (*śubha-padma-hastāya*) and Tibetan (*pad ma bzang po phyag na mnga' ba*). Omitted in the Vaidya and Sāmaśrami.
- n.324 According to the Sanskrit.
- n.325 *Himavat* (“having snow”) is also an alternative name for the Himalayas.
- n.326 “Noble son” is from the Sanskrit, which makes it clear that this sentence is a continuation of Śākyamuni’s speech. Otherwise it could seem to be the description of a conclusion of a section of the book. The uncommon word *nirvyūha*, used for the two parts this sūtra is divided into, was translated in the Tibetan version as *le’u*, which is more commonly used to translate *parivarta* and normally means a chapter. Neither the Cambridge manuscript nor the Tibetan has a chapter division at this point in the text—unlike later Sanskrit manuscripts, which have here and elsewhere a number of additional divisions into chapters, which they call *prakaraṇa*. The text from which the Chinese translation was made included neither this Maheśvara episode, nor the preceding description of the oceans coming from Avalokiteśvara’s toe. This strange final sentence of the Maheśvara episode, therefore, in which the Buddha is giving a title and text division to what has occurred, is probably indicative of yet another case of unskillful compilation in this sūtra.
- n.327 The Tibetan has translated this freely as “my path is without obstacles.”

- n.328 These are probably synonymous with Cakravāḍa and Mahācakravāḍa in other sūtras, which can refer either to the submarine mountain that contains the hells or the circle of mountains around the edge of the world.
- n.329 According to the Sanskrit. The Tibetan omits “Mahāmucilinda.”
- n.330 According to the Sanskrit. The Tibetan omits “Mahāsaṃsṛṣṭa.”
- n.331 According to the Sanskrit. The Tibetan omits “Pralambodhara.”
- n.332 A *pala* is said to be the equivalent to the weight of 640 grains of rice. The weight of four rice grains is called one *guñjā*; five *guñjās* are one *paṇa*; eight *paṇas* are one *karṣa*; and four *karṣas* are one *pala*. In practice the actual weight of the *pala* varied in different regions and when used for different purposes, ranging in modern equivalents from 30 to 50 grams. The Tibetan *srang* is roughly equivalent to the *pala*, and is often translated into English as “ounce,” although it is somewhat more (an avoirdupois ounce is 28 grams, a troy ounce 31 grams).
- n.333 According to the Sanskrit. The Tibetan has just “ink.”
- n.334 According to the Sanskrit. The Tibetan has “write on the endless.”
- n.335 According to the Sanskrit. The Tibetan translates as “Eyes of Lightning.”
- n.336 According to the Cambridge (*anantavyūha*) and Tibetan (*bkod pa mtha' yas pa*). The Vaidya and Sāmaśrami have *andhavyūha*.
- n.337 According to the Sanskrit, *Pratibhānakūṭa*. The Cambridge has *Pratibhāsakūṭa*, “Mountain of Brilliant Light”; the Sāmaśrami has the corrupt *Pratihāsakūṭa*, “Mountain of Laughter.” The Tibetan has *spobs pa'i phung po*, agreeing with Vaidya; *spobs pa* is the standard Tibetan translation of *pratibhāna*.
- n.338 According to the Sanskrit. The Tibetan omits “the samādhi named Vajra Wall.”
- n.339 According to the Tibetan and Sāmaśrami. The Cambridge has “purification of the senses” (*-śodhana* instead of *-mocano*).
- n.340 The Tibetan translates *locana* (“illumination”) as “eyes.” The Cambridge has *śodhana* (“purification”). The Vaidya and Sāmaśrami have *candra*-(instead of *indriya*) *vara-locana* (“The Moon’s Sublime Illumination”).
- n.341 “Day-maker” (Sanskrit: *divakara*, Tibetan: *nyin byed*) is an epithet for the sun.

- n.342 According to the Sanskrit. The Tibetan translates as “The Sun’s Sublime Eyes.”
- n.343 According to the Sanskrit. The Tibetan translates as “The Complete Eyes of the World.”
- n.344 According to the Sanskrit. The Tibetan translates as “The Sacred Eyes of the Buddha Realms.”
- n.345 According to the Sanskrit. The Tibetan has “Facing the Deeds to Be Done.”
- n.346 According to the Sanskrit. The Tibetan omits.
- n.347 According to the Sanskrit. The Tibetan omits.
- n.348 According to the Tibetan. The Sanskrit omits.
- n.349 According to the Sanskrit. The Tibetan omits.
- n.350 According to the Tibetan.
- n.351 According to the Cambridge (*vikirṇa*) and Tibetan (*‘thor ba*). The Vaidya has the corrupt *vividhamādhi*, and the Sāmaśrami has *viviṇamādhi*.
- n.352 According to the Sanskrit. The Tibetan translates as “Sacred Eyes of the Moon.”
- n.353 According to the Sanskrit. The Tibetan translates as “Sacred Eyes of the Sun.”
- n.354 This paragraph omitted in the Tibetan.
- n.355 This paragraph only in the Tibetan.
- n.356 According to the Tibetan. The Vaidya has *bhadrarāja* (“excellent king”), the Sāmaśrami has *rāja* (“king”), and the Cambridge has *Indrarāja* (“Indra king”).
- n.357 The Tibetan uses the same word for “open” while the Sanskrit has two different synonyms.
- n.358 According to the Sanskrit. The Tibetan translates as “the right hand side,” another meaning of the word *dakṣiṇa*.
- n.359 According to the Sanskrit. The Tibetan has “six buddhas.”
- n.360 Literally “blue,” but in Sanskrit this is a euphemism for “black.”
- n.361 According to the Sanskrit. The Tibetan omits “gandharvas.”

- n.362 *Bhadanta*, a relic from the Middle Indic language of the original monastic communities, which in its Sanskritized form would be *bhadrānta*, “one who has the utter limit of goodness.” It is translated into Tibetan as *btsun po*, “noble one.”
- n.363 According to the Sanskrit. The Tibetan here is particularly obscure: “They should not do the supplication and the fourth.” See also [n.364](#).
- n.364 The announcement that someone wishes to take ordination, followed by three inquiries as to whether any bhikṣu present has an objection, are together called “the four motions.”
- n.365 According to the Sanskrit. The Tibetan omits “and they will be reborn as insects in a cesspool of feces and urine in the great city of Vārāṇasī.”
- n.366 “Kodrava” is specifically *Paspalum scrobiculatum*, which is kodo millet. The Tibetan has *rgya shug*, or “jubes.”
- n.367 Generally in Indian mythology the Vaitarāṇi River is analogous to the River Styx, as it separates the living from the dead. However, in the context of the hells it is simply another place of suffering.
- n.368 According to the Sanskrit. The Tibetan omits “and who have wisdom.”

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language 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 adbhutadharmā
chos rmad du byung ba
 ཚོས་རྗེ་བྱུང་བ།
adbhutadharmā

As one of the twelve aspects of the Dharma, it means descriptions of miracles.

See also “twelve wheels of the Dharma.”

g.2 Āditya

nyi ma

ཉིམ།

āditya

In the Vedas, the name originally meant “child of Aditi” so that in some texts it refers to a group of deities. However, in the *Kāraṇḍavyūha* it has the later meaning of being synonymous with Surya, the deity of the sun. It was translated into Tibetan simply as the common word for sun.

g.3 affliction

nyon mongs

ཉོན་མོངས།

kleśa

Negative qualities in the mind, the basic three being ignorance, attachment, and aversion.

g.4 aggregate

phung po

ཕུང་པོ།

skandha

The constituents that make up a being’s existence: form, sensations, identifications, mental activities, and consciousnesses.

g.5 Agni

me lha

མེ་ལྷ།

agni

The Vedic deity of fire. The name can also mean fire, particularly the sacrificial fire.

g.6 Agnighaṭa

me'i rdza ma

མེ་རིཇ་མ།

agnighaṭa

This might be a variation on the name for the third of the eight hot hells, the “crushing hell,” (Tib. *bsdus 'joms*, Skt. *saṃghāta*) as the name occurs in no other sūtra than the *Kāraṇḍavyūha*.

g.7 amṛta

bdud rtsi

བདུད་རྩི།

amṛta

The divine nectar that prevents death.

g.8 Amṛtabindu

bdud rtsi

བདུད་རྩི།

amṛtabindu

A pore on Avalokiteśvara’s body.

g.9 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.10 apasmāra

brjed byed

བརྗེད་བྱེད།

apasmāra

This is the name for epilepsy, but also refers to the demon that causes epilepsy and loss of consciousness, as in the *Kāraṇḍavyūha*. The Tibetan specifically means “causing forgetting.”

g.11 **apsaras**

lha mo

ལྷ་མོ།

apsaras

The “apsarases” are popular figures in Indian culture, they are said to be goddesses of the clouds and water and to be wives of the gandharvas. However, in the *Kāraṇḍavyūha*, they are presented as the female equivalent of the devas. Therefore the Tibetan has translated them as if the word were *devī* (“goddess”).

g.12 **arhat**

dgra bcom pa

དགེ་བཅོམ་པ།

arhat

Definition from the 84000 Glossary of Terms:

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.13 **asura**

lha ma yin

ལྷ་མ་ཡིན།

asura

The asuras are the enemies of the devas, fighting with them for supremacy.

g.14 **avadāna**

rtogs pa brjod pa

རྟོགས་པ་བརྗོད་པ།

avadāna

As one of the twelve aspects of Dharma, it means stories of previous lives of beings.

See also “twelve wheels of the Dharma.”

g.15 Avalokiteśvara

spyan ras gzigs dbang phyug

སྤྱན་རས་གཟིགས་དབང་ཕྱུག

avalokiteśvara

First appeared as a bodhisattva beside Amitābha in the *Sukhāvativyūha*. The name has been variously interpreted. “The lord of Avalokita,” Avalokita has been interpreted as “seeing,” although, as a past passive participle, it is literally “lord of what has been seen.” One of the principal sūtras in the Mahāsamghika tradition was the *Avalokita Sūtra*, which has not been translated into Tibetan, in which the word is a synonym for enlightenment, as it is “that which has been seen” by the buddhas. In the early tantras, he was one of the lords of the three families, as the embodiment of the compassion of the buddhas. The Potalaka Mountain in South India became important in Southern Indian Buddhism as his residence in this world, but Potalaka does not feature in the *Kāraṇḍavyūha*.

g.16 Avīci

bstir med · mnar med

བསྐྱར་མེད། · མན་མེད།

avīci

The lowest hell, translated in two different ways within the sūtra and in the Mahāvvyutpatti concordance, although *mnar med* became the standard form.

g.17 Bali

gtor ma

གཏོར་མ།

bali

Bali wrested control of the world from the devas, establishing a period of peace and prosperity with no caste distinction. Indra requested Viṣṇu to use his wives so that the devas could gain the world back from him. He appeared as a dwarf asking for two steps of ground, was offered three, and then traversed the world in two steps. Bali, keeping faithful to his promise, accepted the banishment of the asuras into the underworld. A great festival is held in Bali’s honor annually in South India. In the *Kāraṇḍavyūha*, he abuses his power by imprisoning the *kṣatriyas*, so that Viṣṇu has cause to banish him to the underworld.

g.18 bhagavat

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavat

“One who has bhaga,” which has many diverse meanings including “good fortune,” “happiness,” and “majesty.” In the Buddhist context, it means one who has the good fortune of attaining enlightenment. The Tibetan translation has three syllables defined to mean “one who has conquered (the maras), possesses (the qualities of enlightenment), and has transcended (saṃsāra, or both saṃsāra and nirvāṇa).

g.19 **bhūmi**

sa

ས།

bhūmi

A level of enlightenment, usually referring to the ten levels of the enlightened bodhisattvas.

g.20 **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.21 **bodhisattva**

byang chub sems dpa'

བྱང་ལྷན་སེམས་དཔའ།

bodhisattva

A person who is dedicated not merely to attaining liberation through attaining the state of an arhat, but to becoming a buddha. A name created from the Sanskritization of the middle-Indic bodhisatto, the Sanskrit equivalent of which was bodhisakta, “one who is fixed on enlightenment.”

g.22 Brahṃā

tshangs pa

ཚེངས་པ།

brahmā

The personification of the universal force of Brahman, who became a higher deity than Indra, the supreme deity of the early Vedas.

g.23 brahmin

bram ze

བླ་མ་ཟེ།

brāhmaṇa

A member of the priestly class or caste from the four social divisions of India.

g.24 cakravartin

'khor los sgyur ba

འཁོར་ལོས་སྐུར་བ།

cakravartin

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vantana*) across the earth, bringing all lands and kingdoms under his power. The cakravartin conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one cakravartin appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a cakravartin's marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the cakravartin and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

Vasubandhu lists four types of cakravartins: (1) the cakravartin with a golden wheel (*svaṛṇacakravartin*) rules over four continents and is invited by lesser kings to be their ruler; (2) the cakravartin with a silver wheel (*rūpyacakravartin*) rules over three continents and his opponents submit to him as he approaches; (3) the cakravartin with a copper wheel (*tāmracakravartin*) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the cakravartin with an iron wheel (*ayaścakravartin*) rules over one continent and his opponents submit themselves after brandishing weapons.

g.25 Candra

zla ba

ཇམ་བཟའ།

candra

The deity of the moon, as well as the moon itself. In the *Kāraṇḍavyūha*, when Avalokiteśvara emanates Candra, it is the deity that is meant.

g.26 Candradvīpa

zla ba'i gling

ཇམ་བཟའ་ལྗོངས།

candradvīpa

A well-known site of pilgrimage in Bengal. Candradvīpa was a prosperous kingdom with Buddhist sites, located on what is now the south coast of Bangladesh, centered on the Barisal district.

g.27 Cittarāja

sna tshogs kyi rgyal po

སྐྱའཚོགས་ཀྱི་རྒྱལ་པོ།

cittarāja

A pore on Avalokiteśvara's body.

g.28 ḍākinī

mkha' 'gro ma

མཁའ་འགྲོ་མ།

ḍākinī

In the higher tantras they are portrayed as keepers of tantric teachings or embodiments of enlightenment. Otherwise in Indian culture, however, they are possibly dangerous female spirits haunting crossroads and charnel

grounds, and are in Kāli's retinue.

g.29 Daśarathaputra

shing rta bcu pa'i bu

ཤིང་རྟ་བཅུ་པའི་བུ།

daśarathaputra

“The son of Daśaratha” is actually Rāma. At the point in the *Kāraṇḍavyūha* where Nārāyaṇa, really Viṣṇu, rescues the kṣatriyas, he is inexplicably called by this name, which may reference a Rāma story. Rāma came to be viewed as one of the ten incarnations of Nārāyaṇa.

g.30 deva

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

Cognate with the English term *divine*, the devas are most generally a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six “destinies” (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, “heavens” that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.31 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

An alternative name for *vidyā* (knowledge) and synonymous with mantra.

g.32 dharmabhāṇaka

chos smra ba

ཚོས་སྒྲ་བ།

dharmabhāṇaka

In early Buddhism a section of the Saṅgha would be *bhāṇakas*, who, particularly before the teachings were written down and were transmitted solely orally, were the key factor in the preservation of the teachings. Various groups of *bhāṇakas* specialized in memorizing and reciting a certain set of sūtras or vinaya.

g.33 dharmagaṇḍī

chos kyi gaN dI

ཚོས་ཀྱི་གཞུ་རྒྱ།

dharmagaṇḍī

A gong, or a wooden block or beam, sounded to call the community together for a teaching or other assembly.

g.34 dharmakāya

chos kyi sku · chos sku

ཚོས་ཀྱི་སྐུ། · ཚོས་སྐུ།

dharmakāya

In distinction to the rūpakāya, or form body of a buddha, this is the eternal imperceptible realization of a buddha. In origin it was a term for the presence of the Dharma, and has come to become synonymous with the true nature.

g.35 Dhvajarāja

rdo rje rgyal mtshan

རྫོང་རྒྱལ་མཚན།

dhvajarāja

A pore on Avalokiteśvara's body.

g.36 dhyāna

bsam gtan

བསམ་གཏན།

dhyāna

One of the synonyms for meditation, referring to a state of mental stability.

g.37 five actions with immediate results on death

mtshams med lnga

མཚམས་མེད་ལྔ།

pañcānantarya

The five extremely negative actions which, once those who have committed them die, result in their 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.38 four mahārājas

rgyal po chen po bzhi

སྐུལ་པོ་ཚེན་པོ་བཞི།

caturmahārāja

Four deities on the base of Mount Meru, each one the guardian of his direction: Vaiśravaṇa in the north, Dhṛtarāṣṭra in the east; Virūpākṣa in the west; and Virūḍhaka in the south.

g.39 four motions

gsol ba dang bzhi pa

གསོལ་བ་དང་བཞི་པ།

jñāpti-caturtha

For someone to be accepted into the Saṅgha, and for any other action that needs the assent of the Saṅgha, first a motion (*jñāpti*; *gsol ba*) is presented to the community, for example, a certain person's wish for ordination. The motion would be followed by three propositions, in which is it said that all who assent should remain silent. If no one speaks up after the third proposition, the motion is passed. The Tibetan translated it literally as "supplication and fourth."

g.40 Gaganagañja

nam mkha' mdzod

ནམ་མཁའ་མཛོད།

gaganagañja

In the *Kāraṇḍavyūha* it is the name of both a bodhisattva and a samādhi. In this sūtra the bodhisattva is a pupil of Buddha Viśvabhū, but he is also portrayed in other sūtras receiving teaching from Śākyamuni, and is one of the sixteen bodhisattvas in the Vairocana maṇḍala.

g.41 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 sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.42 garuḍa

khyung

ལྷ་འདྲི་ཟ།

garuḍa

Definition from the 84000 Glossary of Terms:

In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.43 Garuḍa

nam mkha' lding

ནམ་མཁའ་ལྷིང་།

garuḍa

As a personal name this refers to the deity who is said to be the ancestor of all birds and became the steed of Viṣṇu; he is also worshipped in his own right.

g.44 gāthā

tshigs su bcad pa

ཚིགས་སུ་བཅད་པ།

gāthā

As one of the twelve aspects of the Dharma, it means those teachings given in verse.

See also “twelve wheels of the Dharma.”

g.45 geya

dbyangs kyis bsnyad pa

དབྱངས་ཀྱིས་བསྟན་པ།

geya

As one of the twelve aspects of the Dharma, it means the repletion of prose passages in verse form.

See also “twelve wheels of the Dharma.”

g.46 gośīrṣa sandalwood

ba lang gi spos kyi tsan dan

བ་ལང་གི་སྣོས་ཀྱི་ཚན་དན།

gośīrṣacandana

A particular kind of sandalwood, known as “ox-head,” that grows in southern India. It is reddish in color and has medicinal properties. It is said to have the finest fragrance of all sandalwood. The Sanskrit word *go* means “ox,” and *śīrṣa* means “head;” *candana* means “sandalwood.” The name of this sandalwood is said to derive from either the shape of or the name of a mountain upon which it grew. The Tibetan translated *gośīrṣa* as *ba lang gi spos* or “ox incense.”

g.47 Hāhava

ha ha zhes 'bod pa

ཧ་ཧ་ཞེས་འབོད་པ།

hāhava

The first of the eight cold hells, named after the cries of the beings within it.

g.48 Himavatī

hi ma ka la

ཧི་མ་ཀ་ལ།

himavatī

Unidentified river, possibly the Kali Gandaki.

g.49 Indra

dbang po

དབང་པོ།

indra

The lord of the devas, the principal deity in the Vedas. Indra and Brahmā were the two most important deities in the Buddha's lifetime, and were later eclipsed by the increasing importance of Śiva and Viṣṇu.

g.50 Indrarāja

dbang po'i rgyal po

དབང་པོའི་རྒྱལ་པོ།

indrarāja

A pore on Avalokiteśvara's body.

g.51 Īśvara

dbang phyug

དབང་ཕྱུག།

īśvara

One of the most frequently used names for Śiva. A deity of the jungles, named Rudra in the Vedas, he rose to prominence in the Purāṇic literature at the beginning of the first millennium.

g.52 itivṛttaka

'di lta bu 'das pa

འདི་ལྟ་བུ་འདས་པ།

itivṛttaka

As one of the twelve aspects of the Dharma, it means accounts of the lives of past buddhas and bodhisattvas.

See also "twelve wheels of the Dharma."

g.53 Jambu River

'dzam bu

འཛམ་བུ།

jambu

River carrying the remains of the golden fruit of a legendary jambu (rose apple) tree.

g.54 Jambudvīpa

'dzam bu gling

འཛམ་བུ་གླིང་།

jambudvīpa

The name of the southern continent in Buddhist cosmology, which can mean the known world of humans or more specifically the Indian subcontinent. In the *Kāraṇḍavyūha*, Sri Lanka is described as being separate from Jambudvīpa. A gigantic miraculous rose-apple tree at the source of the great Indian rivers is said to give the continent its name.

g.55 jātaka

skyes pa'i rabs

སྐྱེས་པའི་རབས།

jātaka

As one of the twelve aspects of the Dharma, it means accounts of the Buddha's previous lifetimes.

See also "twelve wheels of the Dharma."

g.56 Jetavana

dze ta'i tshal

རྫོག་འཛིན་ཆེན་མོ།

jetavana

See "Jetavana, Anāthapiṇḍada's Park."

g.57 Jetavana, Anāthapiṇḍada's Park

dze ta'i tshal mgon med pa la zas sbyin pa'i kun dga' ra ba

རྫོག་འཛིན་ཆེན་མོ་མེད་པ་ལ་བཟུང་སྐྱོན་པའི་ཀུན་དགའ་རབས།

jetavanam anāthapiṇḍadasyārāmaḥ^{AO}

Definition from the 84000 Glossary of Terms:

One of the first Buddhist monasteries, located in a park outside Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. This park was originally owned by Prince Jeta, hence the name Jetavana, meaning Jeta's grove. The wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, sought to buy it from him, but the prince, not wishing to sell, said he would only do so if Anāthapiṇḍada covered the entire property with gold coins. Anāthapiṇḍada agreed, and managed to cover all of the park except the entrance, hence the name Anāthapiṇḍadasyārāma, meaning Anāthapiṇḍada's park. The place is usually referred to in the sūtras as "Jetavana, Anāthapiṇḍada's park," and according to the *Saṅghabhedavastu* the Buddha used Prince Jeta's name in first place because that was Prince

Jeta's own unspoken wish while Anāthapiṇḍada was offering the park. Inspired by the occasion and the Buddha's use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buddha specifically instructed those who recite the sūtras to use Prince Jeta's name in first place to commemorate the mutual effort of both benefactors.

Anāthapiṇḍada built residences for the monks, to house them during the monsoon season, thus creating the first Buddhist monastery. It was one of the Buddha's main residences, where he spent around nineteen rainy season retreats, and it was therefore the setting for many of the Buddha's discourses and events. According to the travel accounts of Chinese monks, it was still in use as a Buddhist monastery in the early fifth century CE, but by the sixth century it had been reduced to ruins.

g.58 Kālasūtra

thig nag po

ཐིག་ནག་པོ།

kālasūtra

The second of the eight hot hells. Black lines are drawn on the bodies of the inhabitants and then they are sawed apart along those lines.

g.59 kaliyuga

snyigs dus

སྟིགས་དུས།

kaliyuga

The last and worst of the four ages (*yuga*), the present age of degeneration.

g.60 kalyāṇamitra

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

A title for a teacher of the spiritual path.

g.61 Kaśika cloth

ka shi ka nas byung ba'i gos

ཀ་ཤི་ཀ་ནས་བྱུང་བའི་གོས།

kāśikavastra

Cotton from Vārāṇasī, the capital of the ancient kingdom of Kashi, renowned as the best.

g.62 Kaurava

ko'u ra pa

ཀོ་ལུ་རཱ་པ།

kaurava

The hundred sons of King Dhṛtarāṣṭra, who were the enemies of their cousins, the Pāṇḍava brothers. Their family name means they are the descendants of the ancient King Kur (as were the Pāṇḍava brothers). Their battle is the central theme of the Mahābhārata, India's greatest epic.

g.63 Khasa

kha sha

ཁ་ཤ།

khasa

A tribe of people from the northwest of India and central Asia who were significant in ancient India and are described in the *Mahābhārata* as having taken part in the Kurukṣetra war on the side of the Kurus against the Paṇḍavas. The Purāṇic literature generally describes them in a negative light, as barbarians. They are often mentioned in Buddhist literature and presently maintain Khasa culture in Himachal Pradesh.

g.64 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara · kiṃnara

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.65 Krakucchanda

log par dad sel

ལོག་པར་དད་སེལ།

krakucchanda

The fourth of the seven buddhas, with Śākyamuni as the seventh. Also the first of the buddhas in this eon, with Śākyamuni as the fourth. The Tibetan translation in the *Kāraṇḍavyūha* is “elimination of incorrect faith,” and this is found in the Mahāvvyutpatti, whereas the later standard Tibetan translation is *'khor ba 'jig* or “destruction of saṃsara.” It is a Sanskritization of the middle-Indic name Kakusaṃdha. *Kaku* may mean summit and *saṃdha* is the inner or hidden meaning.

g.66 Kṛṣṇa

nag po

ནག་པོ།

kṛṣṇa

A pore on Avalokiteśvara’s body.

g.67 kṣatriya

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

Definition from the 84000 Glossary of Terms:

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

g.68 kūṣmāṇḍa

grul bum

གུལ་བུམ།

kūṣmāṇḍa

A disease-causing demon, with an etymology of “little warm egg,” also used for benevolent deities. However, the Tibetan term used in the *Kāraṇḍavyūha* is more commonly used (as in the Mahavyutpatti concordance) to translate *kumbhanda*, a humanoid being with an animal’s head that dwells in the sea.

g.69 liṅga

rtags

རྟགས།

liṅga

The phallus as the symbol of Śiva.

See also [n.91](#).

g.70 Magadha

ma ga dha

མ་ག་དྭ་

magadha

Definition from the 84000 Glossary of Terms:

An ancient Indian kingdom that lay to the south of the Ganges River in what today is the state of Bihar. Magadha was the largest of the sixteen “great states” (*mahājanapada*) that flourished between the sixth and third centuries BCE in northern India. During the life of the Buddha Śākyamuni, it was ruled by King Bimbisāra and later by Bimbisāra's son, Ajātaśatru. Its capital was initially Rājagṛha (modern-day Rajgir) but was later moved to Pāṭaliputra (modern-day Patna). Over the centuries, with the expansion of the Magadha's might, it became the capital of the vast Mauryan empire and seat of the great King Aśoka.

This region is home to many of the most important Buddhist sites, including Bodh Gayā, where the Buddha attained awakening; Vulture Peak (*Gṛdhra-kūṭa*), where the Buddha bestowed many well-known Mahāyāna sūtras; and the Buddhist university of Nālandā that flourished between the fifth and twelfth centuries CE, among many others.

g.71 mahākāla

nag po chen po

ནག་པོ་ཆེན་པོ།

mahākāla

Not to be confused with the protectors in the later higher tantras in this sūtra, or with Śiva who also has this name (though then it has the alternative meaning of “Great Time”), in the *Kāraṇḍavyūha* these are dangerous spirits. Elsewhere they are also said to be servants of Śiva, which may be the meaning here as they are grouped with the mātṛ goddesses.

g.72 mahāsattva

sems dpa' chen po

སེམས་དཔའ་ཆེན་པོ།

mahāsattva

An epithet for an accomplished bodhisattva.

g.73 mahāśrāvaka

nyan thos chen po

ཉན་ཐོས་ཆེན་པོ།

mahāśrāvaka

Principal Hīnayāna pupils of the Buddha.

g.74 mahāvidyā

rig sngags chen mo

རིག་སྔགས་ཆེན་མོ།

mahāvidyā · mahāvidyāmantra

Vidyā is synonymous with mantra.

g.75 Mahāyāna

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna

Literally the Sanskrit means “great way,” but in Buddhism this has developed the meaning of great vehicle, and so is translated literally into Tibetan as “great carrier.”

g.76 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཆེན་པོ།

maheśvara

A name for Śiva.

g.77 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་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.78 Mahoṣadhī

sman chen po

སྤྲོད་ཆེན་པོ།

mahoṣadhī

A pore on Avalokiteśvara's body.

g.79 maṇḍala

dkyil 'khor

དཀྱིལ་འཁོར།

maṇḍala

In the higher tantras this is usually a diagram representing the details of the visualization of a deity and its palace and retinue. In the *Kāraṇḍavyūha* it is a simpler representation of a few deities, made of precious powders.

g.80 mātr̥

bud med

བྱད་མེད།

mātr̥

Also called Mātara and Mātrkā. Normally seven or eight in number, these goddesses are considered dangerous, but have a more positive role in the tantra tradition.

g.81 monastery

gtsug lag khang

གཙུག་ལག་ཁང།

vihāra

Originally a place where the wandering “*viharin*” monks would stay during the monsoon only, they later developed into permanent domiciles for monks.

g.82 Mount Akālarśana

dus ma yin par ston pa

དུས་མ་ཡིན་པར་སྟོན་པ།

akālarśana

g.83 Mount Anālarśaka

mi ston pa

མི་སྟོན་པ།

anālarśaka

g.84 Mount Bhavana

khang pa

ཁང་པ།

bhavana

g.85 Mount Cakravāla

'khor yug

འཁོར་ཡུག།

cakravāla

Unidentified mountain, probably synonymous with Cakravaḍa, which sometimes refers to the mountain that leads to hell.

g.86 Mount Jālinī mukha

'bar ba'i kha

འབར་བའི་ཁ།

jālinī mukha

g.87 Mount Kāla

nag po

ནག་པོ།

kāla

g.88 Mount Kṛtsrāgata

thams cad du gtogs pa

ཐམས་ཅད་དུ་གཏོགས་པ།

kṛtsrāgata

g.89 Mount Mahācakravāla

'khor yug chen po

འཁོར་ཡུག་ཆེན་པོ།

mahācakravāla

g.90 Mount Mahākāla

nag po chen po

ནག་པོ་ཆེན་པོ།

mahākāla

g.91 Mount Mahāmaṇiratna

nor bu rin po che chen po

མོ་ལྷ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་

mahāmaṇiratna

g.92 Mount Mahāmucilinda

—

—

mahāmucilinda

g.93 Mount Mahāsaṃsr̥ṣṭa

—

—

mahāsaṃsr̥ṣṭa

g.94 Mount Mucilinda

mu tsi lin da

མུ་ཙི་ལིན་ད།

mucilinda

g.95 Mount Pralambodara

—

—

pralambodara

g.96 Mount Saṃsr̥ṣṭa

gsus shol

གསུས་ཤོ།

saṃsr̥ṣṭa

g.97 Mount Śataśṛṅga

rtse mo brgya pa

རྩེ་མོ་བརྒྱ་པ།

śataśṛṅga

g.98 Mount Sudarśana

ston pa

སྟོན་པ།

sudarśana

g.99 nāga

klu

ལྷ

nāga

In India, this was the cobra deity, which in Tibet was equated with water spirits and in China with dragons, neither country having cobras.

g.100 Nārāyaṇa

mthu bo che

སལ་ལྷ་མེ

nārāyaṇa

An alternate name for Viṣṇu. The Sanskrit is variously interpreted, including as “dwelling in water,” but is most obviously “the path of human beings.”

g.101 Nelpa Paṇḍita

nel pa pandi ta

ནེལ་པ་པན་དེ་ཏཱ

nelpa paṇḍita

A 13th century Tibetan historian. Personal name: Drakpa Mönlam Lodrö (*grags pa smon lam blo gros*).

g.102 nidāna

gleng gzhi

སྒྲིང་གཞི

nidāna

As one of the twelve aspects of the Dharma, it means the introductions to teachings.

See also “twelve wheels of the Dharma.”

g.103 nirvāṇa

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa

Definition from the 84000 Glossary of Terms:

In Sanskrit, the term *nirvāṇa* literally means “extinguishment” and the Tibetan *mya ngan las 'das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states

(*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of nirvāṇa are identified. (1) The first type of nirvāṇa, called nirvāṇa with remainder (*sopadhīśeṣanirvāṇa*), is when an arhat or buddha has attained awakening but is still dependent on the conditioned aggregates until their lifespan is exhausted. (2) At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called nirvāṇa without remainder (*anupadhīśeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of nirvāṇa in which there is no remainder of the aggregates. (3) The Mahāyāna teachings distinguish the final nirvāṇa of buddhas from that of arhats, the latter of which is not considered ultimate. The buddhas attain what is called nonabiding nirvāṇa (*apratiṣṭhitanirvāṇa*), which transcends the extremes of saṃsāra and nirvāṇa, i.e., existence and peace. This is the nirvāṇa that is the goal of the Mahāyāna path.

g.104 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

The third of the four stages that culminate in becoming an arhat. At this stage a being will not be reborn in this world but will be reborn in the Śuddhāvāsa paradise where he will remain until liberation.

g.105 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmi

Second of the four stages that culminates in becoming an arhat. At this stage a being will only be reborn once again in this world.

g.106 Padmottama

pad ma dam pa

པད་མ་དམ་པ།

padmottama

The buddha who receives the six-syllable mantra from Avalokiteśvara.

g.107 Pakṣu

pa k+Shu

པ་ཀྲ།

pakṣu

Unidentified river, though there are Tibetan texts that use this name to refer to the source of the Brahmaputra.

g.108 pala

srang

པ་ལ།

pala

A weight that in both Indian and Tibetan systems is in the range of 30 to 50 grams. The Tibetan is often translated as an ounce.

See also [n.332](#).

g.109 Pāṇḍava

pan da pa

པན་དཔ།

pāṇḍava

Five brothers who were the sons of Paṇḍu. The most famous was Arjuna (of *Bhagavadgīta* fame); the other four were Yudhiṣṭhira, Nakula, Sahadeva, and Bhīmasena. The story of the Pāṇḍava brothers and their battle with their cousins, the Kauravas, is the subject of the *Mahābhārata*, India's greatest epic. In the sūtra, Bali imprisons the Pāṇḍavas and Kauravas together.

g.110 paṇḍita

m khas pa

པཎས་པ།

paṇḍita

An official title for a learned scholar in India.

g.111 perfect in wisdom and conduct

rig pa dang zhabs su ldan pa

རིག་པ་དང་ཞབས་སུ་ལྷན་པ།

vidyācarāṇasaṃpanna

A common description of buddhas. According to some explanations, “wisdom” refers to awakening, and “conduct” to the three trainings (*bslab pa gsum*) by means of which a buddha attains that awakening; according to

others, “wisdom” refers to right view, and “conduct” to the other seven elements of the eightfold path.

g.112 piśāca

sha za

ཤ་ཟ།

piśāca

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that, like several other classes of nonhuman beings, take spontaneous birth. Ranking below rākṣasas, they are less powerful and more akin to pretas. They are said to dwell in impure and perilous places, where they feed on impure things, including flesh. This could account for the name *piśāca*, which possibly derives from √*piś*, to carve or chop meat, as reflected also in the Tibetan *sha za*, “meat eater.” They are often described as having an unpleasant appearance, and at times they appear with animal bodies. Some possess the ability to enter the dead bodies of humans, thereby becoming so-called *vetāla*, to touch whom is fatal.

g.113 Prajñāpāramitā

shes rab pha rol tu phyin pa

ཤེས་རབ་པ་རོལ་ཏུ་ཕྱིན་པ།

prajñāpāramitā

The *Kāraṇḍavyūha* is referring to the goddess who is the personification of the perfection of wisdom, and is in the feminine case. However, the Tibetan has the male ending *-pa*, instead of the female ending *-ma*, which is presently normally used for the goddess, but does not appear in the Mahāvīyutpatti Sanskrit-Tibetan concordance.

g.114 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱལ།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial

realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khadḡgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.115 Pretāyana

sdong du ma lta bu

སྡོང་དུ་མ་ལྷ་བུ།

pretāyana

Very hot hell. Probably a variation of Pratāpana (Tib. *rab tu tsha ba*), as the name occurs in no other sūtra.

g.116 rākṣasa

srin po

སྲིན་པོ།

rākṣasa

A race of physical beings who are ugly, evil-natured, and have a yearning for human flesh, but who also have miraculous powers, such as being able to change their appearance, as in the *Kāraṇḍavyūha*.

g.117 rākṣasī

srin mo

སྲིན་མོ།

rākṣasī

A female rākṣasa.

g.118 Ratnadvīpa

rin po che'i gling

རིན་པོ་ཆེ་འབྲིང་།

ratnadvīpa

The *Kāraṇḍavyūha* in the Vaidya edition references a group of islands, the distinction between singular and plural being lost in the Tibetan. Ratnadvīpa was one of the ancient names of Laṅka, as it was a rich source of jewels. In this same passage, however, Laṅka is identified as the land of the *rākṣasīs*. The theme of an ocean island rich in jewels appears frequently in Buddhist narratives.

g.119 Ratnakunḍala

rin po che'i rna cha

རིན་པོ་ཆེའི་རྩ་ཆ།

ratnakunḍala

A pore on Avalokiteśvara's body.

g.120 Ratnapāṇi

lag na rin po che

ལག་ན་རིན་པོ་ཆེ།

ratnapāṇi

In the *Kāraṇḍavyūha* he is, as well as being listed as present at Buddha Śākyamuni's teachings, the one who is described in Śākyamuni's memories as the bodhisattva who questions Buddha Vipaśyin. He is the principal bodhisattva being addressed by Śākyamuni in chapter 35 of the *Avatamsaka Sūtra*. In the early tantras he is one of the sixteen bodhisattvas in the dharmadhātu maṇḍala. In the higher tantras he is associated with the ratna family of Buddha Ratnasambhava.

g.121 Ratnottama

dmar po'i mchog

དམར་པོའི་མཚོག།

ratnottama

This Buddha who sends the previous life of Śākyamuni to Buddha Padmottama. However, the Tibetan had *dmar po'i mchog*, "supreme red," which would have been a translation of Raktottama, evidently a mistake for Ratnottama, which would have been translated as *nor bu'i mchog* or *rin chen mchog*.

g.122 Raurava

'o dod 'bod pa

འོ་དོད་འབོད་པ།

raurava

The fourth of the eight hot hells. In later translations it is *ngu 'bod*, which also means "wailing" as a compound of the words for "weep" and "shout."

g.123 Rāvaṇa

—

—

rāvāṇa

King of the Rākṣasas in Laṅka. He features prominently in the Ramāyāna where he kidnaps Rāma's wife Sīta.

g.124 Ṣaḍakṣarī

yi ge drug pa

ཡི་གེ་དྲུག་པ།

ṣaḍakṣarī

The four armed goddess who is the embodiment of the six-syllable mantra. Though female in Sanskrit, it is translated into Tibetan as a male name.

g.125 Sahā

mi mjed

མི་མཇེད།

sahā

Indian Buddhist name for the thousand-million world universe of ordinary beings. It means "endurance," as beings there have to endure suffering.

g.126 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

More commonly known in the West as Indra, the deity who is called "lord of the devas" and dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, "one who has performed a hundred sacrifices." The highest vedic sacrifice was the horse sacrifice and there is a tradition that he became the lord of the gods through performing them.

g.127 Śālmali

sham ba la

ཤམ་བ་ལ།

śālmali

The hell of the Simul trees, also called cotton trees, that have vicious thorns. The Tibetan had a corrupted, transliterated version of the name. This is classed among the neighboring hells. It is where beings continually climb up and down the trees in search of a loved one.

g.128 samādhi

ting nge 'dzin

ཏིང་ངེ་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:

In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Draḥor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvīyutpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.129 Samantabhadra

kun tu bzang po

ཀུན་ཏུ་བཟང་པོ།

samantabhadra

One of the eight principal bodhisattvas, he figures strongly in the *Gaṇḍavyūha* (the final chapter of the *Avataṃsakasūtra*) and in the *Lotus Sūtra*. His prominence in these sūtras is the reason why emphasis is placed on Avalokiteśvara’s superiority over him. (Not to be confused with the buddha in the Nyingma tradition.)

g.130 samāpatti

snyoms par gzhog pa

སྟོབས་པར་གཞོག་པ།

samāpatti

One of the synonyms for the meditative state. The Tibetan translation interpreted it as *sama-āpatti*, which brings in the idea of “equal,” or “level,” whereas it may very well be like “samādhi,” *sam-āpatti*, with the same meaning.

g.131 saṃsāra

'khor ba

འཁོར་བ།

saṃsāra

An unending series of unenlightened existences.

g.132 Sarasvatī

dbyangs can ma

དབྱངས་ཅན་མ།

sarasvatī

The goddess of music and eloquence. The Sanskrit name means “she who has flow,” or “she who has a body of water.” She was originally the personification of the Punjab river of that name.

g.133 Sarvanīvaraṇaviṣkambhin

sgrib pa thams cad rnam par sel ba

སྒྲིབ་པ་ཐམས་ཅད་རྣམ་པར་སེལ་བ།

sarvanīvaraṇaviṣkambhin

One of the eight great bodhisattvas. In particular, he has an important role in the Lotus Sūtra, in which Buddha Śākyamuni sends him to Vārāṇasī to see Avalokiteśvara. This is paralleled in the *Kāraṇḍavyūha*, in which he is sent to Vārāṇasī to obtain Avalokitesvara’s mahāvidyā.

g.134 Śatamukha

kha brgya pa · bzhin brgya pa

ཁ་བརྒྱ་པ། · བཞིན་བརྒྱ་པ།

śatamukha

The sūtra contains the only known reference to a nāga king and kinnara king who both have this name in Sanskrit. The nāga’s name was translated into Tibetan as “hundred mouths” (*kha brgya pa*), and the kinnara as “hundred faces” (*bzhin brgya pa*). Other deities with the name Śatamukha appear in Indian literature.

g.135 Śikhin

gtsug ldan

གཙུག་ལྷན།

śikhin

The second of the seven buddhas, with Śākyamuni as the seventh. The Tibetan translation could also be read as “one with a crown protuberance.”

g.136 Siṃhala

sing gha la

སིང་གླ་ལ།

siṃhala

Sri Laṅka, formerly Ceylon. The Rāmāyaṇa epic specified that Laṅka is inhabited by *rākṣasas*. Siṃhala was the name by which Laṅka was referred to in the Mahābhārata. The indigenous Buddhist population and their language is still called Singhalese.

g.137 Sītā

si ta

སི་ཏ།

sītā

Unidentified river. Tibetan texts refer to the source of the Indus by this name.

g.138 Śītodaka

chu grang ba

ཚུ་གར་བ།

śītodaka

This name for a hell, “cold water,” only appears in the *Kāraṇḍavyūha*.

g.139 six-syllable mahāvidyā

yi ge drug pa'i rig pa chen po

ཡི་གེ་དུག་པའི་རིག་པ་ཆེན་པོ།

ṣaḍakṣarī mahāvidyā

Om maṇipadme hūm. This appears to be a vocative call to Avalokiteśvara under the name of Maṇipadma (see Introduction, [i.21](#)). Ṣaḍakṣarī (q.v.) is also the name of the four-armed goddess who personifies the mantra.

g.140 six-syllable mantra

yi ge drug pa

ཡི་གེ་དུག་པ།

ṣaḍakṣarī

Ṣaḍakṣarī (q.v.) is also the name of the four-armed goddess who personifies the mantra. See “six-syllable mahāvidyā.”

g.141 six-syllable queen of mahāvidyās

yi ge drug pa'i rig sngags chen mo'i rgyal mo

ཡི་གེ་རྩལ་པའི་རིག་སྲུགས་ཆེན་མོའི་རྒྱལ་མོ།

ṣaḍakṣarī mahāvīdyārājīñī

See “six-syllable mahāvīdyā.”

g.142 six-syllable vidyāmantra

yi ge drug pa'i rig sngags

ཡི་གེ་རྩལ་པའི་རིག་སྲུགས།

—

See “six-syllable mahāvīdyā.”

g.143 skandha

phung po

ཕུང་པོ།

skandha

See “aggregates.”

g.144 Śrāvastī

mnyan du yod pa

མཉམ་དུ་ཡོད་པ།

śrāvastī

The capital of Kośala, a kingdom in what is now Uttar Pradesh, where Buddha Śākyamuni spent most of his life. There are differing explanations for the name, including that it was founded by King Śrāvasta or that it was named after a rishi, Sāvāttha, who lived there.

g.145 stream entrant

rgyun du zhugs pa

རྒྱུན་དུ་ལྷུགས་པ།

srotāpatti

The four stages of spiritual accomplishment are stream entrant, once-
returner, non-returner, and arhat.

g.146 stūpa

mchod rten

མཚོད་རྟེན།

stūpa

Reliquary for the remains of a buddha or enlightened master.

g.147 Śuddhāvāsa realms

gnas gtsang ma

གནས་གཙང་མ།

śuddhāvāsa

A form-realm paradise that is never destroyed during the cycles of the destruction and creation of the universe.

g.148 sugata

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). According to Buddhaghōṣa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.149 Sukhāvātī

bde ba can

བདེ་བ་ཅན།

sukhāvātī

The realm of Buddha Amitābha, described in the *Sukhāvātīvyūha Sūtra*, where Avalokiteśvara first appears in the sūtras.

g.150 Śukra

pa bsangs

པ་བསངས།

śukra

Śukra is both the planet Venus and the guru of the asuras. In the Vaiṣṇavite literature, he loses an eye from his encounter with the dwarf incarnation of Viṣṇu. The Sanskrit also means “bright.”

g.151 Sumāgandha

su ma ga da

སུམ་ག་ད།

sumāgandha

Unidentified river. Possibly the Son River.

g.152 Sūryaprabha

nyi ma'i 'od

ཉིམ་འཛོད།

sūryaprabha

A pore on Avalokiteśvara's body.

g.153 sūtra

mdo

མདོ།

sūtra

Generally used for pithy statements, rules, and aphorisms, for the Buddha's non-tantric teachings in general, and as one of the twelve aspects of the Dharma, it means "teaching given in prose."

g.154 Suvarṇa

gser

གསེར།

suvarṇa

A pore on Avalokiteśvara's body.

g.155 Tamondhakāra

mun pa mun nag

མུན་པ་མུན་ནག།

tamondhakāra

A region where the sun and moon do not shine.

g.156 Tāpana

gdung ba

གདུང་བ།

tāpana

The sixth of the hot hells. In later Tibetan translations it is "hot" (*tsha ba*).

g.157 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha*(*tā*), often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.158 Thönmi Sambhota

thon mi sam bho ta

ཐོན་མི་སམ་བློ་ཏ།

thönmi sambhota

First recorded in medieval Tibetan literature as a seventh-century minister of the Tibetan King Songtsen Gampo, he is credited with the invention of the Tibetan alphabet and the composition of two much-studied grammar texts.

g.159 Trāyastriṃśa

sum cu rtsa gsum

སུམ་རུ་རྩ་གསུམ།

trāyastriṃśa

Indra’s paradise on the summit of Sumeru.

g.160 twelve wheels of the Dharma

chos kyi 'khor lo rnam pa bcu gnyis

ཚོས་ཀྱི་འཁོར་ལོ་རྣམ་པ་བརྒྱ་གཉིས།

dharmacakra

The classification of all aspects of Buddha's teachings into twelve types: *sūtra*, *geya*, *vyākaraṇa*, *gāthā*, *udāna*, *nidāna*, *avadāna*, *itivorṭtaka*, *jātaka*, *vaipulya*, *adbhutadharmā*, and *upadeśa* (see individual terms).

Respectively, the *sūtras*, literally "threads," does not mean entire texts as in the general meaning of *sūtra* but the prose passages within texts; the *geyas* are the verse versions of preceding prose passages; the *vyākaraṇas* are prophecies; the *gāthās* are stand-alone verses; the *udānas* are teachings not given in response to a request; the *nidānas* are the introductory sections; the *avadānas* are accounts of the previous lives of individuals who were alive at the time of the Buddha; the *itivorṭtakas* are biographies of buddhas and bodhisattvas in the past; the *jātakas* are the Buddha's accounts of his own previous lifetimes; the *vaipulyas* are teachings that expand upon a certain subject; the *adbhutadharmas* are descriptions of miracles; and the *upadeśas* are explanations of terms and categories.

g.161 udāna

ched du brjod pa

ཆེད་དུ་བརྗོད་པ།

udāna

As one of the twelve aspects of the Dharma, it means teachings that were not given in response to a request.

See also "twelve wheels of the Dharma."

g.162 Umādevī

lha mo u ma

ལྷ་མོ་ལུ་མ།

umādevī

Umādevī is also known as Pārvatī. The name is of obscure origin, but can mean "splendor," "tranquility," or "light." She is the consort of Śiva, also known as Maheśvara, and believed to be the rebirth of Sīta, his previous consort.

g.163 Umeśvara

u ma'i dbang phyug

ལུ་མའི་དབང་ཕྱུག

umeśvara

The name that Avalokiteśvara prophecies the goddess Umādevī will have on attainment of Buddhahood.

g.164 upadeśa

gtan phab

གཏན་ཕབ།

upadeśa

As one of the twelve aspects of the Dharma, it means the explanation of details in the teachings and is synonymous with Abhidharma.

See also “twelve wheels of the Dharma.”

g.165 upādhyāya

mkhan po

མཁན་པོ།

upādhyāya

A personal preceptor and teacher. In Tibet, it has also come to mean a learned scholar, the equivalent of a paṇḍita, but that is not the intended meaning in the *Kāraṇḍavyūha*.

g.166 upāsaka

dge bsnyen

དགེ་བསྟེན།

upāsaka

A male who has taken the layperson’s vows.

g.167 upāsikā

dge bsnyen ma

དགེ་བསྟེན་མ།

upāsikā

A female who has taken the layperson’s vows.

g.168 Vaḍavāmukha

rta rgod ma’i gdong

རྩ་རྫོད་མའི་གཏོང་།

vaḍavāmukha

A great submarine fire in the far south-east of the ocean, which is the fire that will ultimately burn up the world. Also regarded as the entrance to the hells.

g.169 vaipulya

shin tu rgyas pa

ཤིན་ཏུ་རྒྱས་པ།

vaipulya

As one of the twelve aspects of the Dharma, it means an extensive teaching on a subject.

See also “twelve wheels of the Dharma.”

g.170 Vaitarāṇi River

chu bo be'i ta ra ni chen po

ལྷོ་བའི་ཏ་ར་ནི་ཆེན་པོ།

vaitarāṇi

A river said to separate the living from the dead, like the River Styx. It causes great suffering to anyone who attempts to cross it.

g.171 vajra

rdo rje

རྡོ་རྗེ།

vajra

The word vajra refers to the “thunderbolt,” the indestructible and irresistible weapon that first appears in Indian literature in the hand of the Vedic deity Indra. As a symbol of indestructibility and great power it is used in the *Kāraṇḍavyūha* to describe the qualities of the *maṇi* mantra.

g.172 Vajrakukṣi

rdo rje'i mngal

རྡོ་རྗེ་མངའ་ལ།

vajrakukṣi

A cave inhabited by the asuras.

g.173 Vajramukha

rdo rje'i sgo

རྡོ་རྗེ་སྐོ།

vajramukha

A pore on Avalokiteśvara's body.

g.174 Vajrāṅkuśa

rdo rje'i lcags kyu

རྡོ་རྗེ་ལྷགས་ཀྱ།

vajrāṅkuśa

g.175 Vajrapāṇi

phyag na rdo rje

ཕྱག་ན་རྡོ་རྗེ།

vajrapāṇi

He first appears in Buddhist literature as the yakṣa bodyguard of the Buddha, ready at times to shatter a person’s head into a hundred pieces with his vajra if he speaks inappropriately to the Buddha. His identity as a bodhisattva did not take place until the rise of the Mantrayāna in such sūtras as the *Kāraṇḍavyūha*. However, although listed (paradoxically along with Avalokiteśvara) as being in the assembly that hears the teaching of this sūtra, in the sūtra itself he is grouped with the worldly spirits that Avalokiteśvara frightens.

g.176 Vārāṇasī

khor mor 'jigs

ཁོར་མོར་འཇིགས།

vārāṇasī

Also known as Benares, the oldest city of northeast India in the Gangetic plain. It was once the capital of its own small kingdom and was known by various names. It was an important religious center, as well as a major city in India, even during the time of the Buddha. The name may derive from being where the Varuna and Assi rivers flow into the Ganges.

g.177 Varuṇa

chu yi lha

ཚུ་ཡི་ལྷ།

varuṇa

In the Vedas, Varuṇa is an important deity and in particular the deity of the sky, but in later Indian tradition only of the water and the underworld. The Tibetan does not attempt to translate his name but instead says “god of water.” The Sanskrit name has ancient pre-Sanskrit origins, and as he was originally the god of the sky is related to the root *vr*, meaning “enveloping” or “covering.” He has the same ancient origins as the ancient Greek sky deity Uranus and the Zoroastrian supreme deity Mazda.

g.178 Vāyu

rlung gi lha

རླུང་གི་ལྷ།

vāyu

The deity of the air and the wind.

g.179 vetāla

ro langs

རོ་ལངས།

vetāla

A spirit that can inhabit and animate dead bodies, a zombie spirit. Hence, the Tibetan means “risen corpse,” although in the context of the *Kāraṇḍavyūha* it refers to a disembodied spirit.

g.180 vidyādhara

rig 'dzin

རིག་འཛིན།

vidyādhara

Popular in Indian literature as a race of superhuman beings with magical powers who lived high in the mountains, such as in the Malaya range of southwest India. The term vidyā could be interpreted as both “knowledge” and “mantra.”

g.181 vighna

bgegs

བགེགས།

vighna

A class of malevolent spirits.

g.182 Vighnapati

bgegs med pa'i bdag po

བགེགས་མེད་པའི་བདག་པོ།

vighnapati

“Lord of obstacles,” although the Tibetan translates it as “lord of no obstacles.” One of the names of the elephant-headed deity that is the son of Śiva and Pārvatī, also known as Ganesh (*Ganeśa* or *Gaṇapati*; *tshogs kyi bdag po*).

g.183 vināyaka

bar chad byed pa

བར་ཚད་བྱེད་པ།

vināyaka

In the time of the *Kāraṇḍavyūha* this was a group of four demons that created obstacles. This later became the name for the deity Ganesh (as a remover of obstacles), but that is not what is intended here.

g.184 Vipāśyin

lhag mthong

ལྷག་མཐོང་།

vipāśyin

The first of the seven buddhas, with Śākyamuni as the seventh.

g.185 Viṣṇu

khyab 'jug

ཁྱམ་འཇུག་།

viṣṇu

One of the central gods in the Hindu pantheon today. He had not yet risen to an important status during the Buddha's lifetime and only developed his own significant following in the early years of the common era. Vaishnavism developed the theory of ten emanations, or avatars, the ninth being the Buddha. His emanation as a dwarf plays an important role in this sūtra. The Sanskrit etymology of the name is uncertain, but it was already in use in the Vedas, where he is a minor deity, and has been glossed as "one who enters (everywhere)."

g.186 Viśvabhū

thams cad skyob pa

ཐམས་ཅད་སྐྱོབ་པ།

viśvabhū

The third of the seven buddhas, with Śākyamuni as the seventh (in some texts his name is rendered *kun skyobs* in Tibetan).

g.187 Vivṛta

phye ba

ཕྱེ་བ།

vivṛta

A legendary realm in which Śiva will attain buddhahood.

g.188 vyākaraṇa

lung bstan pa

ལུང་བསྟན་པ།

vyākaraṇa

Prophecies. This is also specifically one of the twelve aspects of the Dharma.

See also “twelve wheels of the Dharma.”

g.189 water lily

ku mu da

ཀུ་མུ་ད།

kumuda

This water lily, *Nymphaea pubescens*, can be pink or white and is sometimes incorrectly called a lotus. It flowers at night, and therefore is also called “night lotus.”

g.190 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

A class of supernatural beings, often represented as the attendants of the god of wealth, but the term is also applied to spirits. Although they are generally portrayed as benevolent, the Tibetan translation means “harm giver,” as they are also capable of causing harm.

g.191 Yama

gshin rje rgyal po

གཤིན་རྗེ་རྒྱལ་པོ།

yama · dharmarāja yamarāja · yamarāja · dharmarāja yama

The lord of death, who judges the dead and rules over the hells.

g.192 Yarlung Valley

yar lung

ཡར་ལུང་།

—

A valley in South Tibet.

g.193 Yavanadvīpa

nas kyi gling

ནས་ཀྱི་གླིང་།

yavanadvīpa

Literally “The Barley Islands,” this refers to the land of the Greeks, whose empire at one time extended along the northern coasts of the Persian gulf as far as India.

g.194 yoga

rnal 'byor

རྣལ་འབྱེས།

yoga

Literally “union” in Sanskrit; Tibetan specifies “union with the natural state.”

g.195 yogin

rnal 'byor pa

རྣལ་འབྱེས་པ།

yogin

The Tibetan means “one united with the genuine state,” in other words, “one who has attained the supreme accomplishment.”

g.196 yojana

dpag tshad

དཔག་ཚད།

yojana

The longest unit of distance in classical India. The lack of a uniform standard for the smaller units means that there is no precise equivalent, especially as its theoretical length tended to increase over time. Therefore it can mean between four and ten miles.

