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The Ratnaketu Dhāraṇī

Ratnaketudhāraṇī

Translated into Tibetan by
Śilendrabodhi · Yeshé Dé

འཕགས་པ་འདུས་པ་ཆེན་པོ་རིན་པོ་ཆེ་ཏོག་གི་གཟུངས་ཤེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa 'dus pa chen po rin po che tog gi gzungs shes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Ratnaketu Dhāraṇī” from the Great Collection

Āryamahāsannipātaratnaketudhāraṇīnāmamahāyānasūtra



Toh 138
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SUMMARY

- s.1 *The Ratnaketu Dhāraṇī* is one of the core texts of the Mahāsannipāta collection of Mahāyāna sūtras that dates back to the formative period of Mahāyāna Buddhism, from the first to the third century CE. Its rich and varied narratives, probably redacted from at least two independent works, recount significant events from the lives, past and present, of the Buddha Śākyamuni and some of his main followers and opponents, both human and nonhuman. At the center of these narratives is the climactic episode from the Buddha's life when Māra, the personification of spiritual death, sets out to destroy the Buddha and his Dharma. The mythic confrontation between these paragons of light and darkness, and the Buddha's eventual victory, are related in vivid detail. The main narratives are interwoven with Dharma instructions and interspersed with miraculous events. The text also exemplifies two distinctive sūtra genres, "prophecies" (*vyākaraṇa*) and "incantations" (*dhāraṇī*), as it includes, respectively, prophecies of the future attainment of buddhahood by some of the Buddha's followers and the potent phrases that embody the Buddha's teachings and are meant to ensure their survival and the thriving of its practitioners.

ac.

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ac.1

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ac.2

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i.

INTRODUCTION

i.1

The Ratnaketu Dhāraṇī presents the dramatic events in the life of the Buddha when Māra attempts to destroy the Buddha, break up the Saṅgha, and annihilate the Dharma, a struggle from which the Buddha eventually emerges victorious. This epic confrontation is told with tremendous verve and poignancy, and features characters, dialogue, and plot twists that rank among the best in Buddhist literature. The narrative starts with its own version of the well-known story of the conversion of two of the Buddha's most prominent early disciples, Śāriputra and Maudgalyāyana, and is soon embellished with quaint stories from the past lives of some of the characters, ranging from well-known buddha figures down to (at one time) ordinary human and nonhuman beings. The parts of the narrative that unfold on earth are centered around the city of Rājagṛha, the capital of Magadha. They provide some interesting insight into the everyday life of India at the time, with its division into secular and religious members of society, and vividly capture the experiences that Buddhist monks might have had when going on their daily alms-rounds in the city streets. This is interspersed with lively dialogue that is at once didactic and aesthetically captivating. Especially moving is the conversation that Māra has with his children, when the daughters try to console their distraught father, who bitterly despairs over the impending loss of his realm and the humiliation of seeing his minions, even his own children, desert him, with all the pathos of a broken old man and all the obduracy of a petulant child.

i.2

The Ratnaketu Dhāraṇī is part of a large body of Mahāyāna sūtras called the Great Collection (Mahāsannipāta). *Mahāsannipāta* can be translated either as "Great Collection" or "Great Assembly," a semantic ambivalence that may have been intentional given the predilection for punning among the Sanskrit literati. The latter connotation reflects a feature shared by the sūtras in this collection, namely, that the discourse contained in each of them is always delivered to a "great assembly" of infinite numbers of beings who have

congregated to hear the teaching, and typically begins, “Blessed Śākyamuni, at that time, directed his gaze at the great assembly.” According to Jens Braarvig,¹ the Mahāsannipāta was compiled in the first centuries of the common era during the formative period of the Mahāyāna canon. *The Ratnaketu Dhāraṇī*, being part of the original core of this collection, must therefore have already existed by then.

i.3 The text of *The Ratnaketu Dhāraṇī* extant today is available in the original Sanskrit, which is incomplete, and in the Tibetan canonical translation. The English translation presented here has been prepared from the incomplete Sanskrit text as critically edited by Kurumiya.² Lacunae and missing sections were supplied from the Degé (*sde dge*) edition of the Tibetan translation. These lacunae vary in length from individual syllables to several lines of text, while folios are missing in blocks, from a single folio to a few, in various parts of the text. The parts translated from the Sanskrit—about two thirds of the text—were subsequently checked against and edited based on the Degé and other Tibetan Kangyur editions. The beginning and end of each section were translated entirely from the Tibetan, as indicated in the notes.

i.4 The colophon to the Tibetan translation, which is found in all major recensions of the Kangyur, states that it was produced by the Indian preceptor Śilendrabodhi and the Tibetan translator Yeshé Dé. The text is also recorded in the Denkarma³ and Phangthangma⁴ inventories of Tibetan imperial translations, so we can establish that it was first translated from Sanskrit into Tibetan no later than the early ninth century, as the Denkarma is dated to 812 CE. Apart from the Tibetan canonical translation, other Tibetan translations have been found in manuscript form in the Dunhuang caves.⁵ There are also two Chinese translations. Most of the Tibetan and one of the Chinese translations were included by Kurumiya in his Sanskrit and Tibetan editions of *The Ratnaketu Dhāraṇī* (Kurumiya 1978 and Kurumiya 1979, respectively). The primary Tibetan text used for the present translation was the Degé edition, but the other editions included in the Comparative Edition (*dpe bsdur ma*) were also consulted.

i.5 *The Ratnaketu Dhāraṇī* shares much of its character and some of its themes with other sūtras and, like most sūtras of the Mahāsannipāta, has left a rich legacy in the subsequent Buddhist literature. It is quoted or referred to in a number of texts, either as a whole text or as its eponymous dhāraṇī, not least because of its salient theme of changing the female gender into male by means of the dhāraṇī. One such text is the *Mañjuśrīmūlakalpa*, which recommends, in one of its rituals, the recitation of the text. One of the important mantras there is the heart essence of the buddha Ratnaketu (who seems to be an emanation of Mañjuśrī). This buddha is also part of the

maṇḍala retinue of Mañjuśrī. He and the dhāraṇī goddess called Ratnaketu are also members of the large audience attending the original delivery of the *Mañjuśrīmūlakalpa*.

i.6 *The Ratnaketu Dhāraṇī* represents a mixture of genres. In the most general classification, it is a Mahāyāna sūtra, a discourse traditionally attributed to the Buddha that elaborates, through narratives and teachings, the basic Mahāyāna themes of altruism, morality, emptiness, selflessness, and the bodhisattva path to awakening. The term *sūtra* may be applied to individual sūtras, to some sūtra collections such as the Mahāsannipāta, and to the totality of sūtra literature. The more specific genres that *The Ratnaketu Dhāraṇī* exemplifies, such as incantation (*dhāraṇī*) and exposition (*vyākaraṇa*), are subdivisions of the sūtra genre.

i.7 It is worth noting some of the salient features of these two genres as they are reflected in this text. The dhāraṇī genre, found in both the sūtra and tantra literature, is characterized by the presence of magical formulae that are held to play a critical role in promoting and preserving the Buddhist teachings. The word *dhāraṇī* derives from the root √*dhṛ* (to “hold,” “support,” “contain,” “retain,” or “remember”). The sense of *containing* could be applied to both the formula, which magically “contains” a certain quality or qualities, and also the person who has obtained this dhāraṇī formula or seal. Once they have obtained it, they become “sealed” or “stamped” with whatever quality the dhāraṇī contains, and they subsequently have the power to activate this quality or invoke the corresponding buddha activity. One thing a dhāraṇī is always a vehicle for—whether this is implied by the literal meaning of the term or not—is the blessing of the buddhas and the magical power sealed therein. Although the sūtras and commentaries like to dwell on the dhāraṇī-powers of retaining things in memory (probably to account for the literal meaning of “containing”), dhāraṇīs can open the door to innumerable other qualities, such as loving kindness, compassion, and so forth, and invoke any kind of activity. The main function of the Ratnaketu dhāraṇī, for example, is to purify the karma of being reborn as a woman and ensure a male birth; the power of this dhāraṇī is so great that it can even cause the instant transformation of a female body into a male one. The function of the second most important dhāraṇī in the Ratnaketu, the *samucchrayaividhvaṃsanī* (“terminator of birth”), is to terminate embodied rebirth in saṃsāra.

i.8 The term *dhāraṇī* is frequently paired in the sūtra literature with other terms, such as “door” (*praveśa* or *mukha*) or “seal” (*mudrā*). As a magical formula, a dhāraṇī constitutes the door to the infinite qualities of buddhahood, buddhahood itself, or the different types of buddha activity. Just as such qualities are innumerable, so are the dhāraṇī-doors. The *Mahā-*

*prajñāpāramitāsāstra*⁶ explains what a dhāraṇī-door is by bringing out the difference between “dhāraṇī-door” and “samādhi-door.” Just as a samādhi-door may allow access to any desired quality or magical power, so too can a dhāraṇī-door. The difference is that while the meditative absorption (samādhi) comes and goes, the incantation (dhāraṇī) never leaves those who have “obtained” it, following them like a shadow from life to life. This is because, when realizing or “obtaining” (*pratilābha*) a dhāraṇī, one becomes “sealed” or “stamped” with it—hence a dhāraṇī is also called a “dhāraṇī-seal.”

i.9 The term *vyākaraṇa* (from *vi+ā+√kr*) implies taking something apart and means a clear analysis or detailed presentation, and it has been translated throughout this text as “exposition.” The term also denotes a prophecy by the Buddha of a particular person or being attaining buddhahood, and, by extension, also a text containing such prophecies. In *The Ratnaketu Dhāraṇī*, this term is probably used with both meanings (“exposition” and “text containing prophecies”) at once. What is unique to *The Ratnaketu Dhāraṇī* is the feminine form—*vyākaraṇī*—of the term *vyākaraṇa*.⁷

i.10 *The Ratnaketu Dhāraṇī* also contains another important feature characteristic of its particular blend of genres, namely the stories of the former lives (*pūrvayoga*) of the Buddha and his disciples. This element is pervasive in Mahāyāna sūtras and also developed into a distinct genre, the *jātaka* stories, which are entirely dedicated to recounting the former lives of the Buddha as exemplary models of Buddhist morality.

i.11 Just as *The Ratnaketu Dhāraṇī* is part of a larger sūtra (the Mahāsannipāta), the text itself consists of sections that may have originally been at least two separate sūtras. The first one, *The Ratnaketu Dhāraṇī* proper, is centered around its eponymous dhāraṇī. It has its own consistent narrative with the same characters appearing throughout. It may be noted that portions of this section find parallels in other canonical texts. For instance, the account of the meeting between the two mendicants Aśvajit and Upatiṣya, wherein the latter learns of the former’s conversion to Buddhism, is to be found in the *Pravrajyāvastu* chapter of the *Vinayavastu*.⁸ This section extends as far as the latter part of chapter 5, at which point another dhāraṇī, the *samucchraya-vidhvaṃsanī* (“terminator of birth”), becomes the main focus of the text. The latter dhāraṇī also has a large section devoted to it. Within this section, the whole text is consistently referred to by the name of the dhāraṇī, the *Samucchrayaavidhvaṃsanī*, thus raising the possibility that this section once formed an independent work. This hypothesis is further supported by the fact that the name *Ratnaketu* is never used after the end of the first four and a half chapters, except in chapter colophons and the final dedication of merit. Furthermore, the *Samucchrayaavidhvaṃsanī* section marks a change in the

narrative, introducing new characters and stories, and it also introduces new terminology unique to this section. The continuing use of the name *Ratnaketu* in the chapter colophons might have been an attempt on the part of the redactors to give compositional integrity to the two (or three) texts presented as one.

i.12 After the *Samucchrayaividhvaṃsanī* section comes the story of the yakṣa general Āṭavaka, who recites to the audience his own dhāraṇīs. This story has an entire chapter (chapter 12) dedicated to it that constitutes a third main section of the work and may have been at some point an independent text.

i.13 The final chapter (chapter 13) dwells at length on the merits of the entire “Dharma discourse” and includes pledges from various gods and protectors to care for those who “in the future will uphold and preserve” it. In this chapter no distinction between, or references to, the two main sections or their eponymous dhāraṇīs are made, suggesting, again, that the redactors might have compiled the final chapter to bring the previous parts together in a single “Dharma discourse.”

i.14 Notwithstanding the evidence of it being a compilation, the *Ratnaketu Dhāraṇī* is unified by certain thematic elements that bridge its three main sections. We can identify three main elements that feature in each of its sections: (1) the narrative, (2) the Dharma instructions, which include both philosophy and practice, and (3) the magic. Magic figures prominently in each of the narratives, as when Śākyamuni or other buddhas or mythical beings, malign or beneficent, perform their supernatural deeds. Magic is also “sealed” in the magical formulae of the dhāraṇīs. Ultimately, though, there can be no distinction between these two types of magic, as the miraculous feats and the awesome power of the dhāraṇīs are inextricably linked—the feats are the buddha activity manifesting itself, and the dhāraṇīs are the Dharma methods⁹ that empower such activities. The unlocking of the magical power in a dhāraṇī may be effected only by someone who has “obtained” this dhāraṇī.

i.15 Despite its composite nature, *The Ratnaketu Dhāraṇī* reflects a consistent soteriological aim. Through its varied narratives and teachings, the text explains and illustrates how to apply the Buddha’s teachings in order to attain final liberation and offers special Dharma methods—notably the dhāraṇīs—expressly for this purpose. It repeatedly affirms that such methods will ensure that Dharma will not perish in times to come but will resurface in times of need, such as the present dark age.

The Translation

**The Noble Mahāyāna Sūtra
The Ratnaketu Dhāraṇī
from the Great Collection**

h.

Homage

[F.187.b] [B1]¹⁰

- h.1 Homage to the thus-gone Splendorous with the Gentle Glow of Light and Fragrance!
- h.2 Homage to the one with the melodious voice of Mahābrahmā!
- h.3 Having paid homage to him, one should employ the dhāraṇī called *unharméd by the assemblies of Māra*. May I accomplish the following mantra:¹¹
- h.4 *Avāme avāme amvare amvare* {TK4} *parikuñja naṭa naṭa puṣkaravaha jalukha khama khaya ili mili kili mili kīrtipara mudre mudramukhe svāhā!* {TK5}

1.

CHAPTER 1

1.1

Thus did I hear at one time. The Blessed One was dwelling in Veṇuvana, at the Kalandakanivāpa, near the city of Rājagṛha, with a great saṅgha of a thousand monks, all of whom were noble ones. They had all exhausted defilements, were free from the afflictions, were powerful, had liberated minds, had liberated insight, were of noble birth, were great elephants,¹² had done what needed to be done, had completed their mission, had cast off the burden, had achieved their own welfare, had severed the bonds that tied them to existence, had liberated their minds with genuine knowledge, and had perfected all mental powers. There was also a great saṅgha of ten thousand bodhisattvas, including [F.188.a] {TK6} the princely youth Holder of Meru's Peak, the princely youth Varuṇamati, the princely youth Sumati, the princely youth Jayamati, the princely youth Jinamati, the princely youth Intelligent Light, the princely youth Intelligent Sky, the princely youth Intelligent Lightning, the princely youth Mañjuśrī, the princely youth Durdharṣa, the princely youth Varuṇa, the princely youth Vimāla, the bodhisattva great being Maitreya, and others. Each of these ten thousand bodhisattvas had achieved acceptance, retention, and absorption. {TK7} Each possessed the wisdom that is unobscured by any phenomenon, had equal concern for all beings, had transcended all the domains of Māra, and had entered the domain of all the thus-gone ones. Each was knowledgeable, possessed great love and compassion, and was skilled in means.

1.2

At the same time, there were two wandering mendicants¹³ in the city of Rājagṛha who were learned, lucid, and intelligent, had perfected the eighteen branches of knowledge, and had five hundred servants. One was named Upaṭiṣya and the other Kaulita. These two were heads of their retinues and leaders of pupils. They made each other the promise that “whoever first attains the nectar¹⁴ shall let the other know.” {TK8}

- 1.3 Early the next morning, Venerable Aśvajit donned his lower and upper Dharma robes. Carrying his alms bowl, he went to the city of Rājagṛha to collect alms. The wandering mendicant Upaṭiṣya happened to come across Venerable Aśvajit and saw that he had entered the city of Rājagṛha to collect alms. He thought, “How is it that I have never before seen such beautiful deportment in any other mendicant, brahmin, or person as in this mendicant? [F.188.b] I shall go before him and ask, ‘Venerable One, who is your teacher? With whom did you go forth? Whose doctrine are you devoted to?’”
- 1.4 So the wandering mendicant Upaṭiṣya went to where Venerable Aśvajit was and engaged in a good deal of friendly conversation. They then sat down to one side. Sitting there, the wandering mendicant Upaṭiṣya asked Venerable Aśvajit, “Venerable One, who is your teacher? With whom did you go forth? Whose¹⁵ doctrine are you devoted to?”
- 1.5 Then Venerable Aśvajit answered the wandering mendicant Upaṭiṣya: {TK9}
- “The son of the Śākyas has mastery over all disciplines and great austerities. Having crossed the ocean of saṃsāra he is now free, and so liberates others. Known as ‘Buddha,’ being unequaled in his capacity to awaken, he dries up the ocean of suffering, and now exists here in this world. I have taken refuge in this Immaculate One and am devoted to his Dharma.” {1.1}
- 1.6 “What does your teacher preach? What does he teach?” asked Upaṭiṣya. Venerable Aśvajit responded, “I will answer you. Venerable, listen well and bear what I say in mind. I will answer you.
- 1.7 “The Guide professed how the world arises caused by action and afflictions, And he also professed the remedies for reversing such action and afflictions. This Lord of Orators taught from his own knowledge the supreme liberation, Where the sufferings of birth, aging, and decline are definitely not present.”¹⁶ {1.2} {TK10}
- 1.8 When the wandering mendicant Upaṭiṣya heard this teaching, he purified the stainless and immaculate Dharma eye that sees phenomena. A state free from the afflictions arose, and he attained the fruit of stream entry. He then said:
- 1.9 “The Buddha teaches the ambrosial Dharma, a treasure to hear, that is so difficult to find. It penetrates the truth, drying up the perpetual torrent of rebirth. It quells the suffering of all beings.

This sublime path consists in the peerless cultivation of qualities of insight.” {1.3} [F.189.a]

1.10 The wandering mendicant Upaṭiṣya then asked Venerable Aśvajit, “Venerable, where is the thus-gone, worthy, perfect Buddha right now?”

Venerable Aśvajit answered, {TK11} “Venerable, the Blessed One is now staying in Veṇuvana, at the Kalandakanivāpa, near Rājagṛha. He is residing there with the great monastic saṅgha of one thousand monks who have gone forth and who used to have matted hair.”¹⁷

Upaṭiṣya said, “Once I have seen my best friend and disciples, I will vow to go forth before the Blessed One.”

1.11 The wandering mendicant Upaṭiṣya then bowed his head to the feet of Venerable Aśvajit and circumambulated him three times. He once again departed and went to meet the wandering mendicant Kaulita. The wandering mendicant Kaulita saw the wandering mendicant Upaṭiṣya coming from far off and exclaimed, “Venerable, given that your faculties look so clear, that your facial complexion looks so pure, and that the tone of your skin looks so light—Venerable, you must have found the nectar!”

“So it is, Venerable One!” Upaṭiṣya responded. “I have found the nectar! Therefore, Venerable, listen well and bear what I say in mind. I will tell you of what I have found.”

1.12 The wandering mendicant Kaulita then rose from his seat, draped his shawl over one shoulder, and knelt on his right knee. With palms together he bowed toward Upaṭiṣya and said: {TK12}

“Tell me of the path to peace and the end of anguish,
Which swiftly takes one across the ocean of the three realms of existence
While destroying the great enemy of the aggregates.
I will then set forth on the path that eliminates further origination.” {1.4}

1.13 The wandering mendicant Upaṭiṣya then said:

“The Guide professed how the world arises caused by action and afflictions,
And he also professed the remedies for reversing such action and afflictions.
This Lord of Orators taught from his own knowledge the supreme liberation
wherein sufferings of birth, aging, and decline are definitely not
present.” {1.5} [F.189.b]

1.14 Kaulita responded:

“That sage teaches the immaculate and peaceful Dharma that serves to quell
all suffering.
It quells all afflictions, negative views, and faults, and it cuts through
unknowing.

He teaches that conditioned things are false and thus empty and deceptive. Hearing this brings one to peace, so please repeat these immaculate words that he spoke." {1.6} {TK13}

1.15 Upaṭiṣya said:

"The Guide professed how the world arises caused by action and afflictions, And he also professed the remedies for reversing such action and afflictions. This Lord of Orators taught from his own knowledge the supreme liberation Wherein sufferings of birth, aging, and decline are definitely not present." {1.7}

1.16 The wandering mendicant Kaulita then purified the stainless and immaculate Dharma eye that sees phenomena. As he was thus purified and his afflictions were eliminated, he attained the fruit of stream entry. Then he proclaimed:

1.17 "This genuine conduct is a boat that liberates from, quells, and swiftly crosses the river.

This supreme wisdom pacifies the three types of suffering and crosses over saṃsāra.

If one realizes this, one will defeat the afflictions and aggregates and tame the māras.

This emancipation clears away enemies and struggles and dries up the ocean of suffering." {1.8}

1.18 Kaulita asked, "Where is the thus-gone, worthy, perfect Buddha right now?"

"Venerable," Upaṭiṣya answered, "I have heard that the Blessed One is now staying in Veṇuvana, at the Kalandakanivāpa, near Rājagṛha, with a great saṅgha of monks and a great saṅgha of bodhisattvas. {TK14} What if we go forth in the presence of the Blessed One?"

"Venerable One," replied Kaulita, "we should do so. With our followers in mind, let us go forth."

The wandering mendicants Upaṭiṣya and Kaulita then went to their followers.

1.19 Just then in the land of Aṅga-Magadha, Māra the evil one heard that the learned, well-spoken, eloquent, [F.190.a] and renowned good men Upaṭiṣya and Kaulita, along with their followers, were on their way to take ordination under the teachings of the monk Gautama. He thought, "Alas! If those two become students of the monk Gautama, they will empty my māra realm. So I must go there and dissuade those two good men from going forth. {K1}¹⁸ I must make them embrace the view of the evil one."¹⁹

- 1.20 At the same moment, Māra, the evil one, disappeared from his abode and took on the apparel, attributes, and behavior of Venerable Aśvajit. He stood in the road before the two good men, and declared:
- 1.21 “What I said before about causation, using cause similes, is wrong.²⁰
I said it in order to definitively test your way of thinking.
All that I said before is nonsense, as there are no karmic causes.
How could bad or good actions possibly produce results? {1.9} {K2}
- 1.22 “You should promptly pursue sensual delights and seek amusements.
There is no death, nor is there birth, suffering, aging, or the hereafter, {TK15}
And there are no good or bad results generated by action, given that there
are no causes or actions.
The scion of the Śākyas teaches this for his own gain, so do not put your
faith in him.” {1.10}
- 1.23 Upaṭiṣya and Kaulita then thought, “It must be Māra, the evil one, who has
approached us in order to dissuade us from entering the religious life.”
Upaṭiṣya turned around and addressed his followers. “Listen, my pupils,
and remember the shortcomings of saṃsāra:

“The world is afflicted by old age and surrounded by death.²¹
To eliminate them both, you must fully embrace the wandering mendicant’s
life.” {1.11}
- 1.24 Kaulita, for his part, spoke to Māra:

“Known as the best, the Dharma captivates the minds of the wise and ends
the three sufferings.
There is no one anywhere who could shake us from this knowledge.²²
We constantly exert ourselves [F.190.b] with the resolute intention to quell
our craving.
How could the words of a jackal in a lion’s guise sway our minds?” {1.12}
- 1.25 Those gods who were able to behold truth hovered in the sky and {K3}
applauded these two good men: “Good, good it is, O good men! This path
whereby one leaves home to embrace the life of a wandering mendicant is
eminent throughout the entire world. It quells all suffering. It is the path
leading into the domain of all the thus-gone ones. {TK16} It has been
explained and praised by all the blessed buddhas as the path that leads from
home to the life of a wandering mendicant.”
- 1.26 Māra, the evil one, unhappy, dejected, and sullen, disappeared then from
that very spot.

- The two wandering mendicants, Upaṭiṣya and Kaulita, directed their gaze at their followers and said, “You ought to know, pupils, that owing to the Thus-Gone One²³ the two of us are setting forth into the wandering mendicant’s life in order to reach the far shore of the ocean of aging, sickness,²⁴ and death. Any of you who do not wish to go forth in line with the teachings of the Blessed One should turn back here and now.”
- 1.27 Then the five hundred pupils all said, “Whatever we know is through your authority. If the two of you are embracing the wandering mendicant’s life on account of someone great, we too shall become wandering mendicants on account of the same person.”
- 1.28 The two wandering mendicants Upaṭiṣya and Kaulita, together with their retinue of five hundred,²⁵ then set out to go forth under the Blessed One. Māra, the evil one, knew this, and so he conjured up a huge chasm outside of the great city of Rājagṛha one hundred leagues deep {K4} so that the two would be unable to go before Gautama the monk. The Blessed One, however, performed a miraculous feat whereby the wandering mendicants Upaṭiṣya and Kaulita did not see that great chasm [F.191.a] and could travel by the most direct route.
- 1.29 Māra, the evil one, further conjured a mountain range in front of them—stable, solid, unbreakable, without valleys, singularly thick, hard, and²⁶ one thousand leagues tall. {TK17} In addition, he conjured one thousand fierce lions, vicious and terrible, making a great din.²⁷ But the two good men, thanks to the force of the Blessed One’s splendor and miraculous powers, did not see that mountain. Nor did they see the lions or hear their roaring. Instead, they arrived where the Blessed One was by the straightest possible route.
- 1.30 The Blessed One, attended upon by a congregation of many hundreds²⁸ of thousands of followers, was expounding the Dharma.²⁹ “Look, O monks, at these two good men, surrounded by followers, who are the heads of their assembly!”
- “We see them, O Blessed One,” they replied.
- 1.31 The Blessed One foresaw, “Of these two good men who are here, along with their retinues, to enter the wandering mendicant’s life by my side, one will become the best of those endowed with insight among all the hearers, {K5} and the other will become the best of those endowed with miraculous powers.”
- 1.32 One of the monks recited on that occasion the following stanza:
- “These two learned men, along with their retinues,
 Are prophesied to be benefited by the best of men
 And to acquire miraculous powers and fearless insight.³⁰
 I welcome them both with a feeling of growing admiration.” {1.13}

- 1.33 The monk then got up from his seat and, together with many other monks, householders, and wandering mendicants, welcomed the two good men and honored them. The two men, for their part, moved near to the Blessed One, bowed their heads to his feet, circumambulated him clockwise three times, and, standing before him, said, “Please allow us to go forth and bestow the monk’s ordination upon us. Close to you, [F.191.b] {TK18} let us practice celibacy.”
- 1.34 “What are your names, O noble sons?” asked the Blessed One.
Upatiṣya replied, “I am the son of the brahmin Tiṣya, and so I am called Upatiṣya.³¹ My mother’s name is Śārikā. As I was born of her, my given name is Śāriputra.³² {K6} I already have my parents’ permission to go forth.”
- 1.35 Kaulita replied, “My father’s name is Kauṇḍinya, and so I am called Kaulita. My mother’s name is Mudgalā, so the common name given to me is Maudgalyāyana. Some people know me as Kaulita, while others as Maudgalyāyana.³³ I already have my parents’ permission to go forth.”
- 1.36 “Śāriputra, Maudgalyāyana, and your retinues, you may live the holy life by my side,” said the Blessed One.
This is how they went forth and received their ordination as monks.³⁴
- 1.37 Not long after Śāriputra, Maudgalyāyana, and their retinues had gone forth, Māra, the evil one, assuming the form of Maheśvara, stood in front of the Blessed One and said:
- 1.38 “Those who convey³⁵ the meaning of systematic treatises and who have excelled in the fields of knowledge
Will all bow to my feet, as I am their guide.
You, Venerable Gautama, with your following of students, should promptly seek refuge in me today.
I will teach you the wide and clear³⁶ path to nirvāṇa.” {1.14}
- 1.39 The Blessed One replied: {K7}
“Your path brings misfortune to beings and leads them to the ocean of suffering.
My path dries up the ocean of suffering for both mobile and stationary beings.³⁷ {TK19}
What more then will you say, O arrogant and garrulous one with the voice of a jackal?³⁸
You are exposed! It is not in your power to play Māra’s tricks on me again.” {1.15}
- 1.40 Māra, the evil one, then disappeared in his form of Maheśvara, and again reappeared in front of the Blessed One in the guise of Brahmā, saying:

- 1.41 “As you have crushed, by means of insight, action and afflictions, the sprouts of saṃsāra,
Why, O Sage, do you still endure discomforts in this world for the sake of beings in this way? [F.192.a]
Master, nowhere in this world is there a qualified recipient for what you offer.
Why do you not hurry to enter nirvāṇa, leaving all ailments behind? Now is the time!” {1.16}
- 1.42 The Blessed One replied:
“I can see peerless beings as numerous as the sand grains in the Gaṅgā
Who require my guidance and will be liberated by me through compassion. {K8}
If people, be they of middling, superior, or the least capability, definitely need to be liberated,
Then why, O wicked one, do you give me the hypocritical advice that I should enter nirvāṇa?”³⁹ {1.17} {TK20}
- 1.43 Māra, the evil one, again became unhappy, dejected, and sullen. He vanished on the spot and went back to his abode. He sat there, sinking into despondency. Immediately, all the beings who inhabited Māra’s abode started asking one another, “What could be the reason that our great king just sits there, sinking into despondency? Nobody knows why.”
- 1.44 Then the five hundred daughters of Māra, wearing clothes and adornments most pleasing to the mind, brought flower garlands and unguents capable of giving supreme pleasure. They played celestial instruments with the most captivating sounds that totally thrill the mind, danced, and sang songs. With sounds of a great celestial orchestra composed of five types of instruments that amuse and delight, they stood in front of the evil Māra. But he, the evil one, stretched forth his arms and cried out, “Stop this noise! Stop this noise!”
- 1.45 At these words, the celestial nymphs fell silent for a moment, but then broke into song again, striking and strumming their instruments. At that, Māra, the evil one, once again threw up his arms and began to bellow. Seven times the nymphs began to sing, dance, and play instruments, in ways bound to give pleasure, and seven times Māra, the evil one, threw {K9} his arms in the air and hollered, “Stop this noise! Stop this noise!” Thus commanded, the nymphs fell silent. However, one nymph called Vidyudvalgusvarā bowed in the direction of the evil Māra and asked:
- 1.46 “O Lord, have you just seen an omen portending your death? [F.192.b]
Or has the world become engulfed in fire today?”⁴⁰ {TK21}

- Or have you discovered an enemy stronger than you in this world?
Why are you so sad? Why won't you have fun?"⁴¹ {1.18}
- 1.47 Māra replied:
- "I have a powerful enemy who has tamed his mind.
On earth, the son of the Śākya is trained to recognize magical tricks.
If he is not brought to ruin, then, one way or another,
He will empty my realm of desires." {1.19}
- 1.48 The nymphs inquired:
- "Lord, by what means, power, valor, and courage
Can he be brought to final and complete ruin, here on this day? {K10}
Who could possess the power to dry up the ocean of craving
With its vast waters, the fetters of threefold existence?" {1.20}
- 1.49 Māra replied:
- "His lassos are generosity, yogic discipline, intention, compassion, and
aspiration.
His bow is armed with a supreme arrow aimed at the target of emptiness.
He gives instructions on how to totally extinguish conditioned existence,
Being predisposed to pacifying the pathways emerging from within
saṃsāra.⁴² {1.21}
- 1.50 "His pupils dwell in empty towns and villages,
Deep in the forest, or in the mountain wilderness.⁴³
With minds diligently engaged in meditation, they live in solitude
And continually strive to eliminate their faults. {1.22} {TK22}
- 1.51 "Two of them, Upaṭiṣya and Kaulita, trained by the Sage,
Have for companions their own miraculous abilities, powers, and
compassion.
His Dharma, skillfully presented in ways suited to everybody in the
threefold universe,
Will certainly empty my desire realm." {1.23}
- 1.52 Having heard this description of the Blessed One's virtues from the evil
Māra, all of his five hundred daughters attained the bodhisattva absorption
formless bolt of lightning. {K11} To offer worship to the Blessed One, they cast
in his direction items such as celestial instruments, flowers, perfume,⁴⁴
garlands, fragrant oils, adornments, and jewelry. They cast them in the
direction of the Blessed One, by whose magical power these instruments
[F.193.a] and so forth rained down onto Veṇuvana, and the daughters

themselves, along with their retinues, could see it raining. Seeing that such rain was falling upon Veṇuvana, they were delighted and delighted even more.

1.53 The monks, however, became suspicious and asked the Blessed One, “How is it, O Blessed One, that such a marvelous and extraordinary rain, never seen or heard before, is showering upon Śāriputra and Maudgalyāyana along with their retinues? What could be the cause of it? What is the occasion?”

1.54 The Blessed One replied, “It is not by the will of these two noble sons that this great rain of flowers and so forth is falling. Rather, it was released from the abode of the evil Māra by his five hundred daughters along with their retinues, {TK23} in order to worship me. Soon they will come here and receive from me the prophecy regarding their attainment of the unsurpassed and perfect awakening.” {K12}

1.55 The five hundred daughters of Māra, the evil one, heard the Blessed One’s discourse from his own mouth and were overjoyed.⁴⁵ Through faith and intense joy, which they developed in his presence, they attained the absorption *not losing the mind of awakening*. Subsequently, right there in Māra’s abode, they each donned a robe of a single piece of material, and they placed their right knees on the ground, folded their hands, and, looking in the direction where the Blessed One was seated, said:

1.56 “The river of craving of the entire world has completely dried up.
As the single eye, seeing the world that has defective eyes,⁴⁶
You are presently the savior of the world with its humans and gods.
How, O sage, can we swiftly become buddhas in this world? {1.24}

1.57 “You are worshiped by gods and humans, O Blessed One, as you proclaim
the absolute truth.
Through your magical power, may each of us leave behind vile womanhood
And swiftly come into your presence, O high-minded one!
Then, we shall listen to the teachings of the lord of sages. {1.25} [F.193.b]

1.58 “You, O Blessed One, are a proponent of no-self who beholds the absolute
truth.
You are a lamp of immaculate speech who upholds the jewel of the limbs of
awakening.⁴⁷
Having defeated the forces of Māra, you are without equal. {K13}
Please prophesy now our swift and collective attainment of
buddhahood.” {1.26}

1.59 The daughters then rose from their seats and, in one voice, said this to Māra, the evil one: {TK24}

- “How could you, O ill-willed one, be so wicked minded in the presence of
the Blessed One,
Having yourself attained only a fickle and worthless glory?
Every living body is attended upon by the suffering of birth and so forth.
Tainted by pride, you will fall into a terrible state of existence. {1.27}
- 1.60 “Therefore, have faith in the Victorious One, abandon your anger,
And pull yourself out of the mire of pride, the fault of saṃsāra.
He knows the nature of all beings.
Come, let us promptly go to the compassionate one and follow his
way.”⁴⁸ {1.28}
- 1.61 But the evil Māra, his mind absolutely corrupted, thought this: “I must now
think of such force, within the power of Māra, that these five hundred along
with their retinues⁴⁹ will each be snared and bound with five fetters and
turned back at this very point, not being able to proceed any further.”
- 1.62 However, Māra was unable to bind them. Why was that? Because these
five hundred with their retinues⁵⁰ had been blessed by the Thus-Gone One.
He was unable to stop them, and the five hundred, along with their retinues,
went before Māra, the evil one, {K14} who became even more enraged.⁵¹ He
thought, “I must now think of such force, within the power of Māra, {TK25}
that this entire area becomes covered in thick black clouds and pummeled by
violent gusts of wind, so that they get lost wandering in all directions with
their retinues and, unable to see the monk Gautama, will return to my
abode.”
- 1.63 However, because of the power of the Buddha’s blessing, he was unable
to raise sufficient wind to stir even a single hair tip, not to mention anything
more. The evil Māra then became even more unhappy, dejected, and sullen.
Crying, he bellowed in a forceful voice [F.194.a] to the hosts of his sons along
with their retinues, engulfing the entire abode of Māra with these words:
- 1.64 “Come here, dear children, along with your retinues!
We are being banished from our domains and deprived of our strength and
magical powers.
Born in this world, with a nature like a poisonous tree,
The son of the Śākya is a sweet-talking deceiver.” {1.29}
- 1.65 At these words, all of Māra’s daughters and servant girls, as well as all {K15}
his sons with their retinues, {TK26} making haste, swiftly approached and
stood in front of Māra, the evil one. There was in that gathering a son by the
name Jayamati. With folded hands he inquired:
- 1.66 “Why are you so sad, with your mind so dejected and infuriated?

There is no fire here, like at the end of an eon, nor are you passing from here.
You have no enemy that is rising to power.
Why are you so confused? Why are you so preoccupied about someone
else?" {1.30}

1.67 Māra replied:

"Don't you see the son of the Śākyas sitting in the shade of the commoners⁵²
tree?

Then why do you say here in front of me that I have no powerful enemy?

That powerful rogue has misled everybody in various ways.

Because of that we and our sons and legions⁵³ are scorched by fire with
flaming tongues.⁵⁴ {1.31}

1.68 "The most prominent people of this world, whose fame and glory are widely
celebrated,

Learned people who study and excel in sciences, poetry, and
composition, {TK27}

Have readily taken refuge⁵⁵ in the son of the Śākyas, pulled in by the
Dharma hook he casts.⁵⁶

Thus this enemy of mine, attractive in body but wicked in mind, has gained
in prominence. {1.32} {K16}

1.69 "Even my beloved retinue, having heartlessly abandoned me

After being entrusted to me,⁵⁷ have now taken refuge in that monk.

That rogue will empty the entire threefold universe with his magic⁵⁸

If we don't reduce him to ashes here and now by using force and acting
quickly." {1.33}

1.70 All the sons of Māra with their numerous retinues folded their hands and
promised, "We will do it. What we can do is put on a display of our magical
powers, strength, dominion, [F.194.b] authority, and miracles. If we are able
to turn the son of the Śākyas to ashes, that's good. If we are unable to, we
shall take refuge in him. You yourself, O Father, have witnessed that we,
surrounded by our huge army, have previously been defeated by the son of
the Śākyas acting alone, without a companion, using merely his magical
powers. What then can we expect if he is surrounded by his followers?"

1.71 Māra, the evil one, replied, "You should go anyway, my good sons! If you
manage to kill that monk Gautama, come back again. If you can't manage
this, you should still return, as we will have to defend our abode." {TK28}

1.72 Then Māra's twelve trillion attendants, {K17} in a formation stretching
upward for more than three hundred and twenty leagues and spreading
over an area of thousands of leagues, displayed the magical power and

speed of Māra's army. They filled the entire space over the four continents with thick black clouds and struck the king of mountains, Sumeru, with their hands, releasing black tornadoes and lightning bolts and making all the four continents shake violently.⁵⁹ They uttered the most terrifying cries. Subsequently, the nāgas, great nāgas, yakṣas, and great yakṣas assembled in the sky when they witnessed that the entire great earth with its rocks, mountains, and mountain ranges—including even Sumeru, the king of mountains—was quaking, and that the lakes, great lakes, rivers great and small, and the great oceans were churning. The great assembly of Māra's followers stood on top of Mount Sumeru, conjured up rain pellets one league in size,⁶⁰ and released them onto the country of Aṅga-Magadha. They also conjured up and released a great rain of swords, clubs, stones, lances, javelins, razor blades, razors mounted on objects, razor-like objects, adzes mounted on objects, adze blades, and terrible wheels armed with teeth—a downpour of solid, hard, rough objects.⁶¹

1.73 At this time, the Blessed One entered the absorption *grinding the hosts of Māra*. Through [F.195.a] its blessing power the whole rain of stones and weapons {TK29} turned into a rain of celestial flowers, such as lotuses and water lilies in white, red, and blue varieties and flowers of the coral tree and the great coral tree.⁶² ⁶³{K18} He also transformed through his blessing all the different yells and noises into melodious sounds, the sounds of the Buddha, the Dharma, the Saṅgha, the perfections, the superknowledges, the state of not turning back, consecration, victory over the four māras, going to the seat of awakening,...⁶⁴ the state of clinging to existence, and the state without clinging. All the wind, darkness, and dust settled down. All the grasses, bushes, herbs, trees, soil, rocks, and mountains—whatever there were in the four continents—turned into the seven precious gems by the power of his blessing.

1.74 The Blessed One, endowed with an *uṣṇīṣa* that is not fully visible,⁶⁵ extended his control by means of his body as far as the realm of Brahmā. From each of the Blessed One's major marks a light issued forth of such a kind that the world spheres of the great trichiliocosm became clearly and distinctly visible, illuminated by their great radiance. And whatever gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, pretas, piśācas, kumbhāṇḍas, humans, nonhuman beings, animals, {TK30} and denizens of the hells and the realms of Yama there were in the great trichiliocosm, all were able to see the Blessed One. Many hundreds of thousands of gods, nāgas, yakṣas, and human and nonhuman beings⁶⁶ arrayed in the sky threw flowers, circumambulated the Blessed One clockwise, praised him, and bowed to him.⁶⁷ Many hundreds of thousands of millions of hell beings, [F.195.b] animals, and denizens of Yama's realms

attained recollection. Recollecting the roots of virtue planted in former lives, they chanted, “Homage to the Buddha!” {K19} Having died and transmigrated from the lower realms, they were reborn as gods.

1.75 Twenty-two hundred thousand⁶⁸ of the soldiers of Māra, along with their numerous retinues, witnessed this display of miracles by the Blessed One and developed deep faith in his presence.⁶⁹ They approached him accompanied by the five hundred daughters of Māra. Together they bowed their heads to the Blessed One’s feet and with folded hands uttered these stanzas for him:

1.76 “O you with a pure and supremely beautiful form,
You are an ocean of wisdom, you are like a golden Mount Sumeru!
Your shining fame spreads throughout the world.
To you, our protector, we go for refuge. {1.34}

1.77 “For those who have lost the way and whose eyes are closed,
You brightly shine your guiding light, like the sun in this world.
You are a unique kinsman, an unconquerable supporter of life.
To you, our leader, we go for refuge. {1.35} {TK31}

1.78 “You have auspiciously gathered the accumulations and are a treasury rich
with wisdom.
Having the nature of space, your mind is originally free.
Your heart is filled with compassion, and your lovely speech captivates the
mind.
To you, who accomplishes all purposes,⁷⁰ we go for refuge. {1.36}

1.79 “You deliver beings from the wasteland of saṃsāra,
Showing them the causes and results of accumulated action.⁷¹ {K20}
Knowing the supreme method, you live the life of loving kindness.
To you, who lives the life of compassion, we go for refuge. {1.37}

1.80 “In this existence, illusory as the moon reflected in water,
With your senses unattached to objects,
You destroy, O protector of the world, the disease of ignorance.⁷²
To you, the king of physicians, we go for refuge. {1.38}

1.81 “You serve as a bridge, saving beings from the midst of the four rivers
By means of the seven spiritual treasures practiced by the noble ones.
You show the right path, O kinsman of the world!
We worship you, the compassionate one in this world. {1.39}

1.82 “As we were nasty to you, a being of superior intelligence,
We now ask your forgiveness.

- Receiving such insults like a hero, O protector,
You are a unique kinsman, the best in the world. {1.40}
- 1.83 “Having now repelled the faction of Māra, [F.196.a]
We give rise to the supreme mind of awakening.⁷³
We invite all beings, as we pledge {K21}
To attain supreme awakening for their sake. {1.41} {TK32}
- 1.84 “Please teach us the noble conduct
Whereby we can practice the perfections,
Since beings attain awakening when endowed
With qualities taught by none other. {1.42}
- 1.85 “May the flowers that we cast forth remain, as parasols,
Above the heads of the best among the two-legged creatures
In the buddha fields in all directions,
So that these fields may be sources of pleasure in all seasons.”⁷⁴ {1.43}
- 1.86 All the sons and daughters of Māra, together with their numerous retinues,
then sprinkled flowers over the Blessed One. Through the Blessed One’s
magical power, however, the scattered flowers turned into many thousands
of millions of billions of flower parasols, exceeding in number even the sand
grains in the Gaṅgā. The flower parasols remained in midair above the
crowns of the heads of all the living buddhas⁷⁵ in the ten directions.
- 1.87 The daughters of Māra with their retinues beheld {K22} these flower
parasols positioned above the crowns of the heads of the living blessed
buddhas, who were expounding the Dharma, surrounded by their followers,
in innumerable and infinitely vast buddha fields in every direction. They
were all sitting down, resplendent with light. They all had the same color,
attributes, form, and appearance. {TK33} The only differences that the
daughters could see were among the individual lion thrones of these blessed
buddhas, their retinues, and the marvelous characteristics of their individual
buddha fields. They also heard the stanzas recited by the blessed buddhas to
the sound of lutes.⁷⁶
- 1.88 And so this retinue of Māra, having seen such a miraculous display
through the power of the Blessed One, developed strong faith.⁷⁷ [F.196.b]
They bowed their heads to his feet and sat down in front of him to listen to
the Dharma.
- 1.89 However, from among Māra’s sons, along with their retinues, ten trillion⁷⁸
returned back to Māra’s abode and relayed to Māra, the evil one, this
detailed account: “We weren’t able to harm even a single pore of the skin of

that monk Gautama, let alone kill him.⁷⁹ And furthermore, twenty thousand of your children have taken refuge with him and are now sitting in front of him to hear the Dharma.”

1.90 The evil Māra, enraged, unhappy, dejected, and even more sullen, lamented:

“My good fortune has left me and will not return
Until we bring ruin upon this son of the Śākyas. {K23}
Silent we stand with this sole problem in our minds:
‘How can we kill the son of the Śākyas?’ ” {1.44}

1.91 Then Māra, the evil one, sat down, sinking into despondency.

1.92 *Here ends the first chapter, “The Intimidation of Māra,” from the Mahāyāna sūtra [called] “Ratnaketu.”* {K24} {TK34} [B2]

2.

CHAPTER 2

2.1 The daughters and sons of Māra, accompanied by their retinues, said to the Blessed One, “The extent to which the Thus-Gone One is endowed with means and wisdom is incredible! We seek, O Blessed One, the same sort of Dharma vehicle, wisdom, magical powers, compassion, means, and eloquence. What are the qualities, O Blessed One, that a person should have in order to not fall into the hands of evil companions, but instead swiftly realize unsurpassed and perfect awakening?”

2.2 “O noble sons and daughters,”⁸⁰ replied the Blessed One, “should any person in this world be endowed with four qualities, they will not fall into the hands of evil companions, but instead swiftly realize unsurpassed and perfect awakening. What are these four?”

2.3 1. “My friends, a noble son or daughter must not be attached to any phenomenon. They must never grasp, hold on to, [F.197.a] dwell upon, conceptualize, or falsely identify any phenomenon, so that when they are training in the perfection of generosity, they neither reject nor grasp at the fruit of generosity, hold on to it, dwell upon it, conceptualize it, nor falsely identify it.⁸¹ [And so this continues] up to not conceptualizing or falsely identifying when practicing the perfection of insight.⁸²

2.4 2. “Another quality, my friends, {TK35} is that a noble son or daughter must not profess the independent existence of beings, the vital principle, an individual soul, {K25} or personhood,⁸³ must not be attached in their minds...⁸⁴ and must not conceptualize or falsely identify the realm of beings.⁸⁵

2.5 3. “Another quality, my friends, is that a noble son or daughter must not be attached to...⁸⁶ and must not conceptualize or falsely identify forms, sounds, smells, flavors, or tactile perceptions.

2.6 4. “Another quality, my friends, is that a noble son or daughter must not be attached to...⁸⁷ and must not conceptualize or falsely identify the arising of the body based on the ripening of results dependent on causes, which

happens throughout the three times and the threefold universe wherever there are the aggregates and the organs and objects of the senses.⁸⁸

2.7 “And why is that? It is because omniscient wisdom, devoid of all dualistic concepts and speculation with regard to the domain of conduct, is developed by means of the yoga of non-observation. Neither phenomena nor omniscience, my friends, have any existence as separate entities. They make no sound, are signless, are not imperishable, are wishless, are not subject to arising or cessation, and have no characteristics. They are unobstructed, imperceptible, and cannot be shown. They are void,⁸⁹ without self, and without characteristics.⁹⁰ They are momentary, calm, neither dark nor light, and without location, and they are neither sense objects nor faculties. They are neither friendly nor hostile,⁹¹ are inconceivable, and cannot be taken away. They are free from selfishness {TK36} or mental elaboration, are stainless, [F.197.b] and have no component parts. They are not anything in particular, not agents, devoid of sensations, and without support. They are ungraspable, cannot be cognized, do not appear discretely, and are not momentary. Omniscience, my friends, is sky-like and empty. Being emptiness, it should be engaged in by applying nonperception, nondwelling, nonattachment, nonconceptuality, and nonspeculation. {K26}

2.8 “Endowed with these four qualities, my friends, a person will not fall into the hands of evil companions but instead swiftly realize unsurpassed and perfect awakening. Anyone who seeks omniscient wisdom by treating sense objects as specifically located and characterized by being objects of attachment becomes bogged down in duality. A mind bogged down in duality is conceptual and contradicts omniscience. What is this duality?

“When one dwells upon the aggregates, elements, and sense bases, by analyzing them according to their characteristics and becoming attached to them, this is duality and it runs counter to omniscience.

2.9 “Duality is conceptualizing the nexus of one’s conduct and its fruits. Duality is conceptualizing the nexus of appropriation, becoming, and birth⁹² of beings. Duality is conceptualizing the nexus of instruction, elucidation, discourse, terminology, and language. Duality is conceptualizing the nexus of knowledge consisting in eternalistic and nihilistic views, and subjects of knowledge. Duality is conceptualizing the nexus of notions that postulate a being, a vital principle, an individual soul, a person, an agent, or an instigator of action. Also, if somebody dwells upon and conceptualizes the nexus of this shore and the other,⁹³ {TK37} and of thoughts and delimitations, this is duality.

2.10 “My friends, if any person who seeks omniscience dwells upon, conceptualizes, speculates about, or gets attached to the analysis of the arising and cessation of the thoughts ‘I’ and ‘my’ throughout the three times,

[F.198.a] this is duality pertaining to omniscience.

“It is as if somebody {K27} would get hold of soil when they need fire, would get hold of fire when in need of drink, would get hold of a stone when in need of food, would get hold of garments when in need of flowers, would get hold of a corpse when in need of perfume, would get hold of rocks⁹⁴ when in need of clothes, and would get hold of space when in need of scented oils. In this way, my friends, if anybody seeks omniscient wisdom while steeped in duality arising through the analysis of and attachment to the mastery of conduct, their endeavors will be fruitless.”

2.11 There was, seated among this assembly, a bodhisattva by the name Dhāraṇamati. Folding his hands in the direction of the Blessed One, he bowed and asked, “Is it possible to realize that which is inexpressible?”

2.12 “Only one who knows the inexpressible is realized,” said the Blessed One. “Therefore, O noble son, I will ask you something. Answer according to your degree of acceptance. If you are able to explain this, please do. Is there a substance, characteristic, or entity that is called ‘omniscience’?”

2.13 “If I were to say that there is,” replied Dhāraṇamati, “this would be an eternalist view. If I were to say that there isn’t, this would be a nihilist view. In the middle way nothing can be apprehended: omniscience neither exists nor does not exist. Perfect realization is the understanding of the nature that is unobstructed, unarisen, {TK38} unceasing, immeasurable, incalculable, without darkness,⁹⁵ and without light.”

2.14 “Perfect awakening, O Blessed One,” said the bodhisattva Vidyunmati, “is the ability to gain realization where there is neither coming nor going.”
[F.198.b]

“Perfect awakening, O Blessed One,” said the bodhisattva Vairocana, “is the state that is characterized neither by attainment nor nonattainment. It is not an intuitive grasp or an intuitive perception, nor is it tranquility or complete tranquility. Neither is it the three times, {K28} the three vehicles, aspiration, civility, or conceitedness.”

2.15 “Perfect awakening, O Blessed One,” said Dhāraṇamati, “is the state where one does not conceptualize or speculate about the threefold universe, the three fetters, the three types of knowledge, the three vehicles, the five aggregates, the elements, or the sense bases. It is a state where there is no increase or decrease and that is not subject to deterioration.”⁹⁶

2.16 “Perfect awakening,” said the bodhisattva Vajramati, “is the state where one does not conceptualize, speculate about, or defer to the teachings, whether those of ordinary people, the noble ones, the students, the adepts,⁹⁷ the hearers, or those of the solitary buddhas.”

“Perfect awakening,” said the bodhisattva Dṛḍhamati, “is the state where, in the mode of disengagement, {TK39} one does not analyze⁹⁸ suchness.”

- 2.17 “Perfect awakening,” said the bodhisattva Ratnapāṇi, “is the state where, for the sake of accomplishing or realizing the unborn characteristic of all phenomena, one does not conceptualize.”
- “Perfect awakening,” said the bodhisattva Acintyamati, “is the state where one does not try to apprehend, through mental analysis, the two minds—the one that ponders the threefold universe and the one that ponders the analyzing mind.”⁹⁹
- 2.18 “Perfect awakening,” said the bodhisattva Arivijaya, [F.199.a] “is the state where one does not cling to, does not become seduced by, {K29} indifferent to, angry at, desirous of, or deluded by, and does not grasp at or reject any phenomenon.”
- “Perfect awakening,” said the bodhisattva Padmagarbha, “is the state where one is not attached to either virtue or vice and, through entering profound acceptance, does not conceptualize ‘I’ or ‘my.’ ”
- 2.19 “Perfect awakening,” said the princely youth Candraprabha, “is the state where one realizes all phenomena to be the same as the reflection of the moon in water and perceives the nature of phenomena as neither increasing nor decreasing.”
- “Perfect awakening,” said the princely youth Khagamati, {TK40} “is when there is no darkness, light, arising, decay, increase, or decrease within mind and mental states.”
- 2.20 “Perfect awakening,” said the bodhisattva Maitreya, “is the state where one neither apprehends nor attempts to become equal to the Brahmās that abide in the three realms of existence, wherever or whether they abide.”¹⁰⁰
- “Perfect awakening,” said the bodhisattva Akṣayamati, “is the state where, by purifying the three spheres, one cultivates the perfections while knowing that there is no reality to them, and one is therefore neither attracted to nor indifferent to them.”
- 2.21 “Perfect awakening, O Blessed One,” said the princely youth Mañjuśrī, “is the state where one is neither attracted to nor indifferent to phenomena and knows the profound doctrine of the Dharma. One neither exerts oneself nor remains inert with regard to that which one cognizes. Nor does one accept or reject it. One does not accumulate, {K30} lose, generate knowledge of, relinquish, destroy, diminish, or increase any phenomena. By not conceptualizing things, [F.199.b] one stops the afflictions. It is by this single principle that one realizes omniscient wisdom.”
- 2.22 The bodhisattva Kautūhalika then asked, “How, O Mañjuśrī, should one apply the practices whereby one actualizes this single principle and {TK41} subsequently acquires omniscient wisdom by cultivating profound emptiness?”¹⁰¹

Mañjuśrī replied, “The following, noble children, are twenty methods for attaining omniscient wisdom.

2.23 “One should (1) abandon wrong views and adopt right views, (2) adopt honesty and sincerity, (3) respect the teacher without being tainted by negativity, (4) be receptive to good advice, (5) adopt right livelihood, (6) cast off the fetters that bind one to saṃsāra, (7) have the same anger-free compassion for all beings, (8) take up the threefold restraint, (9) sincerely adopt undeceptive wholesome mental states, (10) avoid what is not peaceful, (11) guard the sacred Dharma, (12) never abandon any sentient being, (13) renounce all wealth, (14) give strength to the weak, (15) offer refuge and fearlessness to the frightened, (16) establish those who follow the wrong path in good behavior, (17) be gentle and patient, (18) adopt all the characteristics that curb grasping, {TK42} (19) avoid the accumulation of any impurities {K31} and darkness,¹⁰² and (20) give up the expectation of the personal ripening of any fruits that have been dedicated. [F.200.a]

2.24 “Omniscient wisdom is applied through fathoming the knowledge of the nature of the divisions of all letters, languages, sounds, speech, and descriptive words. One has mastered the method of omniscience when one gains knowledge through fathoming the nature of the doctrine of all the thus-gone ones¹⁰³ and of other religious doctrines; the nature of all conduct; the nature of applying all the merit and the perfection of insight; the nature of clinging, arising, and cessation; and the nature of the three emancipations, the abodes, the causes, action, and all phenomena.”

2.25 “It is so, Mañjuśrī!” exclaimed the bodhisattva Kautūhalika. “When one fully understands this profound Dharma principle, one does not see anyone who teaches the Dharma, anywhere it is taught, any meanings, words, and letters by means of which it is taught, or any Dharma that is taught. Nor does one consider which Dharma one should abandon, which to practice, or which to understand thoroughly. The one who can fathom the true nature of things as being inexpressible will realize omniscient wisdom.”

2.26 “Good! Good it is, O noble son!” said the Blessed One. “You have eloquently shown that the attainment of omniscient wisdom can only happen through this single principle. {TK43} Why is that? It is because all phenomena, when they are not mere imputations, have an ultimate reality of neither arising nor decaying. Their ultimate reality is the nonarising of either ignorance or nirvāṇa and the nonarising of either space or nirvāṇa.¹⁰⁴ Ultimately all phenomena are inexpressible. The same is true for all beings. {K32} Ultimately all phenomena are insubstantial and all are explained in terms of things coming together. Ultimately the three times,¹⁰⁵ the threefold universe, and all the aggregates are [F.200.b] nothing whatsoever. Ultimately, the three formations are empty. In their ultimate

reality, the congeries of phenomena, ripening fruits of actions, accumulations, and dissolutions are insubstantial.¹⁰⁶ Bodhisattva great beings attain omniscience when they are fully endowed with the understanding that all phenomena are ultimately empty and their meaning is inexpressible.”¹⁰⁷

2.27 At this time, while this explanatory discourse on acquiring omniscient wisdom was being presented, Māra’s twenty thousand daughters and sons, along with their retinues, gained acceptance that phenomena are unborn. Accordingly, having renounced their gross physical forms, they attained mental bodies. Another twenty-eight thousand beings also gained acceptance that phenomena are unborn. Eighteen trillion¹⁰⁸ gods and humans of many different types obtained the bodhisattva’s acceptance, {TK44} absorption, and various dhāraṇīs.

2.28 Subsequently, these twenty thousand bodhisattva great beings,¹⁰⁹ who gained acceptance that phenomena are unborn, sprinkled celestial flowers toward and upon the Blessed One and, bowing their heads to his feet, said, “You see, O Blessed One, how beings attach no importance to the roots of virtue that lead to the accumulation of merit because of associating with nonvirtuous companions.” {K33}

2.29 “This indeed ought to be understood as the karmic precondition,” the Blessed One agreed. And in order to remove the doubts of these astonished beings, he shared the following episode from one of his previous lives:

2.30 “In the distant past, O noble children, many immeasurable eons ago, in this world sphere consisting of the four continents, during the great eon called Glorious, when people lived sixty-eight thousand years, there was a thus-gone one by the name Splendorous with the Gentle Glow of Light and Fragrance. He was a blessed buddha who was learned and virtuous, a well-gone one, a knower of the world, an unsurpassed being, a charioteer [F.201.a] who guides beings, and a teacher of gods and humans. In the world of that time, afflicted with the five degenerations, he taught to a fourfold assembly the Dharma that comprises the three vehicles. {K34}

2.31 “At that time there also lived a king by the name Utpalavaktra, a universal monarch ruling over the four continents. On one occasion, accompanied by his harem¹¹⁰ and army, he came to the place where the thus-gone Splendorous with the Gentle Glow of Light and Fragrance stayed. {TK45} Having bowed his head to the feet of the Blessed One, he besprinkled him with flowers and worshiped him further with the sounds of various instruments, fragrances, and incense. He circumambulated him clockwise thrice, bowed his head to the feet of the assembly of his monks, and praised the Blessed One with these two stanzas:

2.32 “ ‘O remover of many faults, you are praised

- By the exceedingly virtuous gods, nāgas, and others!
 O benefactor of beings with the aid of the seven spiritual treasures,
 Please explain how one attains a subtle mind!¹¹¹ {2.1} {K35}
- 2.33 “ ‘O remover of the world’s darkness and bringer of the light of peace,
 Destroyer of transmigration and birth, and pacifier of the suffering of
 death,¹¹²
 You who turn beings back from the path of the less fortunate realms,
 Please explain how to be released in this world from Māra’s ways!’ {2.2}
- 2.34 “In reply, O noble children, the thus-gone Splendorous with the Gentle
 Glow of Light and Fragrance said this to King Utpalavaktra:
 “ ‘A person becomes a bodhisattva with a subtle mind¹¹³ when endowed
 with three qualities. What are these three? (1) Out of a pure motivation, one
 feels compassion for all beings. (2) Like a mother, one strives to remove their
 suffering. (3) One equally views all phenomena as being without self, the
 vital principle, or individuality and as being nondifferentiable and
 uncaused.¹¹⁴ Endowed with these three qualities, a good person will become
 a bodhisattva with a subtle mind.¹¹⁵
- 2.35 “ ‘When endowed with another three qualities, O King, [F.201.b] one will
 not become trapped in the snares of Māra.¹¹⁶ {TK46} What are these
 three? {K36} (1) One does not get angry with any sentient being and does
 not look for an opportunity to attack. (2) One sees all beings as equally
 worthy of generosity. (3) One examines all phenomena according to the
 single principle,¹¹⁷ and consequently views them as being the same as
 space—unfabricated, nondifferentiable, unborn, nonarising, and
 unceasing—and realizes them, without apprehending them, to be just like
 space in being devoid of any characteristics of substantiality. With these
 three qualities, O King, a good person will not get entrapped in the snares of
 Māra and will be released from his ways.’
- 2.36 “Now the chief queen of King Utpalavaktra, Surasundarī by name, served
 by a retinue of eighty-four thousand women, approached the blessed, thus-
 gone Splendorous with the Gentle Glow of Light and Fragrance and,
 sprinkling him with various flowers, uttered the following stanzas:
- 2.37 “ ‘O unequaled one, remover of darkness endowed with unique qualities,
 Destroyer of transmigration!¹¹⁸ Please explain how a young woman may,
 In this world, become a man, once purged of her less fortunate birth.
 O bringer of sublime benefits, gentle and disciplined in mind! {2.3}
- 2.38 “ ‘O well-gone one who follows the highest course! He who pacifies and
 delights, {K37}

Blessed One! How does a young woman give up her inferior birth and become a man in this world?¹¹⁹

Please explain this, O gentle and disciplined one who benefits others.

Remove my mental darkness, right here and now.¹²⁰ {2.4} {TK47}

2.39 “ ‘O monk, unequaled in this world,
Supreme receptacle of many renowned qualities, mindfulness, and
discipline,
Promptly explain, O dispeller of darkness, the way in this world
Whereby I could obtain a male birth—the elixir of happy migrations.’ {2.5}

2.40 “Thus addressed, O noble children,¹²¹ the thus-gone Splendorous with the Gentle Glow of Light and Fragrance addressed Surasundarī, the chief queen:
“ ‘There is, O sister, a method whereby a woman may easily change her female sex. Her previously acquired female sex [F.202.a] will promptly disappear without a trace, and until the final nirvāṇa, she will not obtain a female form again, unless she aspires otherwise. So, sister, what is this method through which a woman may swiftly become a man and that causes her female sex to promptly disappear? For this, O sister, there is a dhāraṇī called Ratnaketu. It has great magical power,¹²² is highly beneficial, and is very powerful. It completely dispels the condition of being a woman and removes, without residue, all depravities of the body, speech, and mind that ripen as suffering.

2.41 “ ‘Through merely hearing this dhāraṇī, the state of being a woman will disappear without leaving a trace. The female sex organs will disappear and male ones will appear. {TK48} Also, the resulting male body will be beautiful in form {K38} and complete in every limb. He will be honest, skilled in subtle wisdom, and able to accomplish his tasks, whether they are physical, verbal, or mental. He will follow the right conduct and will defeat all his enemies. And whatever fruits of bad actions may have been ripened for him and would be experienced as suffering with respect to the body, speech, or mind, whether in this or future lives, all of them will be dispelled, unless he has committed any of the five acts of immediate retribution, opposed the sacred Dharma, or reviled a noble one. However, the female sex of such evildoers would disappear, too. With regard to the residual womanhood that has persisted throughout consecutive lives, reactivated by its latent seeds that ripen to be experienced as suffering—womanhood resulting from the physical, verbal, and mental depravities and arising out of the karmic obscurations thus acquired—even if this residual womanhood were as big as Mount Sumeru, it would all dissipate completely. Why is this?

- 2.42 “ ‘It is because this dhāraṇī, Ratnaketu by name, has been taught and blessed by all the thus-gone, worthy, perfect [F.202.b] buddhas of bygone times, thus bringing mutual joy to them and the reciters. It has been praised, extolled, and described in superlative terms as the means for eliminating action that would ripen as the suffering of beings, {K39} and for increasing their roots of virtue.
- 2.43 “ ‘Whatever thus-gone, worthy, perfect buddhas there are presently in the ten directions, dwelling in their respective buddha fields, all of them teach this Ratnaketu dhāraṇī while recommending it as the means for eliminating bad action and increasing the roots of virtue of the beings in their buddha fields. And whatever thus-gone, worthy, perfect buddhas will exist in the future in the ten directions, {TK49} in their respective places they also will teach this Ratnaketu dhāraṇī while recommending it as the means for eliminating action that would ripen for beings as suffering, and of increasing their roots of virtue. I also will presently teach the Ratnaketu dhāraṇī. Rejoicing in its being taught by the thus-gone ones arisen in the ten directions, I will praise and extol this dhāraṇī.
- 2.44 “ ‘O sister, if any head-anointed kṣatriya king who has achieved power and dominion writes the Ratnaketu dhāraṇī and upholds it, stanzas of praise sung for such a king will spread far and wide throughout the ten directions, filling everywhere up to the realm of form with words of praise. Many thousands of millions of billions of gods, nāgas, yakṣas, and gandharvas¹²³ will form a chain behind this kṣatriya king,¹²⁴ standing abreast in order to guard and protect him. All the depravities, quarrels, {K40} famine, disease, [F.203.a] invasions by foreign powers, untimely storms, torrential rains, and afflictions of heat and cold will completely cease in his kingdom. All the evil yakṣas, rākṣasas, lions, buffaloes, elephants, and wolves will become harmless. All the unpleasant problems experienced when coming into contact with poisonous, sharp, bitter, pungent, or tasteless {TK50} substances, or the pain felt when touching rough objects, will completely cease. All wealth, on the other hand, will increase, and all crops, medicinal herbs, forest trees, fruits, and flowers will grow in abundance and thrive, succulent and delicious in taste.
- 2.45 “ ‘And if this head-anointed kṣatriya king should hoist a volume containing the Ratnaketu dhāraṇī on top of a banner when engaged in battle, he will defeat the hostile army. If two head-anointed kṣatriya kings should hoist a volume containing the Ratnaketu dhāraṇī on top of a banner when engaged in mutual war, they will come to a mutually satisfying settlement. Thus, the Ratnaketu dhāraṇī brings many benefits and advantages.

- 2.46 “ ‘If there is any village, town, or marketplace in which untimely death or harm breaks out for humans, nonhuman beings,¹²⁵ or animals, a volume containing the Ratnaketu dhāraṇī should be brought there and worshiped with many offerings. When it is brought, a celibate ascetic who has bathed, dried his body, and put on new garments should sit on a lion throne¹²⁶ adorned with various flowers, censed with fragrant incense, and covered in foodstuffs of many tastes, and he should read the text aloud.
- 2.47 “ ‘Consequently, all the killing and untimely death will cease, and {K41} the bad omens that bring on fear and goosebumps will disappear. If any woman wishes to give birth to a son, she should commission a celibate ascetic, bathed {TK51} and dressed in clean garments, to worship this text with flowers, fragrances, [F.203.b] garlands, and scented oils, while himself sitting on a throne¹²⁷ that is adorned with various flowers, censed with fragrant incense, and covered in foodstuffs of many tastes. She should have him read the Ratnaketu dhāraṇī aloud. She will give birth to a son, and her present life will be the last one as a woman until she has attained final nirvāṇa, unless she herself wishes this to be otherwise for the sake of bringing sentient beings to maturity.¹²⁸ O sister, even by just hearing the words of the Ratnaketu dhāraṇī recited once, anyone, even deer or birds, will never again turn back from unsurpassed and perfect awakening.’ ”
- 2.48 Then the blessed, thus-gone Śākyamuni said, “O noble children, when the big toe of thus-gone Splendorous with the Gentle Glow of Light and Fragrance’s [F.204.a] right foot touched the ground, the earth trembled six times.”
- 2.49 As he said this, the thus-gone Śākyamuni blessed the earth in this buddha field so that it likewise trembled six times. Countless gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, pretas, piśācas, kumbhāṇḍas, humans, and nonhuman beings were terrified. The buddha field of the Sahā world was totally pervaded with a great light. It became as even as the palm of the hand, and the mountains, forests, walls, {TK52} Mount Sumeru, the world perimeter, and the great world perimeters all disappeared. The gods, nāgas, and yakṣas were also terrified by the trembling of the earth and the flash of light. Through the power of the Blessed One, looking into the four directions they noticed the Blessed One, the sage of the Śākyas, at about the distance of an arrow shot. They were astonished, and gazed upon the Thus-Gone One, the sage of the Śākyas, with their palms joined together. The thus-gone Śākyamuni then recited the Ratnaketu dhāraṇī:¹²⁹
- 2.50 ¹³⁰*jaloke jaloke moke jali jala jalini jalavrate jahile varapuruṣalakṣaṇasamāruhya amame vamame vamame navame mahāse jahame jahame jahame jahame varame varame vavave vavave vahave vaṅgave vajave vāra vāraśe* {TK53} *jalamekha parakha*

*ala jahili jana tule jana tubhukhe vahara vahara siṃha vrata nana tilā nana tina dālā
sūryavihaga candravihaga cakṣu rajyati śavihaga sarvokṣayastritvasuravihaga
jakhaga jakhaga surakhaga vahama amrikha amrikha amrikha amrikha amrikha
amrikha amrikha amrikha mrikha mrikha mrikha vyavadeta karma dune dune utpata
vyavaccheda jñānakṛta anuda padākhaga neruka aṅgule bhaṅgule vibhaṅgule kulaha
indraparivibhaha vyavaccheda karabha vaṅrati vaṅrati ca prati ca prati amoha
darśane parivarta bhaṣyū khasama krimajyotikhaga jahi jahi jyoti niṣka
bhirasa {TK54} bhirasa bhirasa bhiraja matikrama bhivakriva mahākriṅva hile¹³¹
hile aruṅavarte samayaniṣke damadānadhyaṅa aparāmrṣe phala-
kuṅḍalalakhe {K42} nivarta istribhāva karmakṣaya prādurbhava puruṣatvam
asamasama samaya vidijña tathāgata svāhā!¹³²*

2.51 As soon as the thus-gone Śākyamuni recited the Ratnaketu dhāraṅī, this great earth shook again. Through hearing the dhāraṅī, the five hundred daughters of Māra [F.204.b] lost their female sex organs and grew the corresponding male organs. The same happened to infinite numbers of girls from the realms of the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, pretas, piśācas, and kumbhāṅḍas. All of them became non-returners on the path to unsurpassed and perfect awakening. For all of them, the karmic obstacle that would cause their being reborn as women in the future was {TK55} completely removed.

2.52 All these women saluted the thus-gone Śākyamuni with folded hands and, in a strong voice, exclaimed, “Homage, homage to {K43} Śākyamuni, the miracle worker, the thus-gone, worthy, perfect buddha! Please relate in full, O compassionate one, the episode from your past life that will explain how and why our womanhood has now disappeared and we have become men with complete male physiques. By the power of this miracle, this magical display, and our disenchantment,¹³³ we have now engendered a wish to attain unsurpassed and perfect awakening. Narrate, O Blessed One, this episode from your past life, with these countless gods and humans as witnesses.”

2.53 The blessed, thus-gone Śākyamuni then continued with the narration of his past life:

“Listen, good people! Together with Her Majesty Surasundarī, the chief queen of King Utpalavaktra, eighty-four thousand women from her retinue heard the Ratnaketu dhāraṅī from the thus-gone Splendorous with the Gentle Glow of Light and Fragrance. As soon as they heard it, {K44} their female sex organs disappeared, and the corresponding male organs appeared. Simultaneously, the same happened to infinite numbers of girls—

the celestial ones,... up to humans and nonhumans. [F.205.a] {TK56} For all of them, the karmic obstacle that would cause their being reborn as women in the future was completely removed.

2.54 “When Surasundarī, the chief queen of King Utpalavaktra, along with her retinue¹³⁴ attained the state of manhood, then Utpalavaktra, the universal monarch and the ruler of the four continents, consecrated his eldest son to kingship and, together with his remaining nine hundred and ninety-nine divinely beautiful august sons, eighty-four thousand other such men, and ninety-two thousand other individuals, renounced worldly life and, {K45} in the presence of the thus-gone Splendorous with the Gentle Glow of Light and Fragrance, they shaved off their hair and beards and donned monk’s robes, embracing, with complete faith, the life of an ascetic who goes forth from home to homelessness. Having thus become a wandering mendicant, he engaged in inward contemplation and took delight in reciting prayers.

2.55 “At that time many tens of millions of beings wondered why their king, the universal monarch, had become a wandering mendicant. They remarked to each other, ‘That thus-gone one¹³⁵ is a rogue and a trickster who engages in the works of Māra. He preaches a doctrine that is linked to Māra’s activity.¹³⁶ From some he removes their female sex organs, and from some the male.¹³⁷ He shaves off the hair and beards of some. To some he gives dyed robes and to others white. To some he gives teaching so that they may obtain birth as a god; to some, birth as a human; to some, birth as an animal; to some, birth as a preta; to some, birth as a hell being;¹³⁸ and to some, the ending of birth, death, and transmigration altogether.¹³⁹ That monk Splendorous with the Gentle Glow of Light and Fragrance, {TK57} engaged in the conduct of Māra, duplicitous in having contacts with women, is breaking his vows while assuming the appearance of a monk. For that reason we should now depart from this place so that we do not have to witness his stealing of sexual organs or hear his teachings.’

2.56 “Among those who were talking in this manner there was a soldier by the name of Kumārabhṛta. He said, ‘All my wives, daughters, and women of the harem {K46} [F.205.b] had their female sex organs removed and male organs magically planted by that rotten monk. All of them had their heads shaven and were then given dyed robes by him. And I am left alone, lost in grief. Let us all gather together and go into the rugged wilderness where we will not hear the sound or talk of that fake and rotten monk who employs Māra’s snares. Let us reconnoiter first.’

2.57 “Enthusiastically, they all replied, ‘Let’s do so!’

“The soldier Kumārabhṛta then set forth together with those many tens of millions of individuals, who were full of doubt, to a place on the outer fringes of inhabited lands, deep in the rugged mountain wilderness. There, he lived

the life of a sage, preaching the following doctrine to all those people:

2.58 “ ‘There is no liberation from saṃsāra and no ripening of the results of good or bad actions. There is, at this time, a monk who preaches nihilism—a vow breaker¹⁴⁰ {TK58} who indulges in the activities of Māra. Those who approach him for an audience, salute him, and listen to his teachings become mentally distracted. He shaves their heads, causes them to leave home, gives them dyed robes, and has them live in cemeteries. He forces them to beg and allows them to eat only once a day. Because of him their minds are warped by wrong views and they are continually upset. They are content to live in seclusion and make do without bedsteads. He also deprives them of sensory and erotic pleasures, dance, {K47} song, perfume, scented oils, ornaments, jewelry, and sexual relationships. He forbids them to drink liquor or wine and allows them to eat only a little. Doing such, he is an enemy of beings who preaches nihilism in the guise of a monk while engaging in the ways of Māra. I have exposed the acts of this monk, Gautama, which were previously unheard of and unseen.’

2.59 “Through this speech of Kumārabhṛta many hundreds of thousands of millions of beings fell for his evil views.

“Subsequent to this, the great monk Utpalavaktra heard that in a certain mountain wilderness [F.206.a] there were people who not only were established on the wrong path themselves but also induced others to adopt the same distorted views and speak badly about the Three Jewels. He thought to himself, ‘If ultimately I don’t liberate those beings from the evil of their wrong views {TK59} and don’t establish them in the right views, then my life as a monk will have become worthless. How in this blind world will I realize, in the future, the unsurpassed and perfect awakening? How will I teach and ultimately liberate miserable beings caught in the snares of the four māras?’

2.60 “The great monk Utpalavaktra, steadfast, courageous, and compassionate, having then requested the thus-gone Splendorous with the Gentle Glow of Light and Fragrance’s permission, set forth on his journey to all those towns, villages, hamlets, and marketplaces located in the rugged mountain wilderness in the frontier areas. Traveling through all these places in the company of hundreds of thousands, he taught the Dharma to all those misguided beings. He made those beings turn away from the evil of their wrong views, set them on the path of the right views, and established them on the path to unsurpassed and perfect awakening. Some he established in the aspiration toward the vehicle of the solitary buddhas, some toward the vehicle of the hearers, and some he established in the fruit itself.¹⁴¹ Some he induced to take up the life of renunciation. Some he established in the vows of a lay practitioner, some in the vows of fasting and abstinence, and some in

the vows of the threefold refuge. To women {K48} he taught the Ratnaketu dhāraṇī, {TK60} thus preventing them from becoming women again and establishing them in the state of manhood.¹⁴²

2.61 “With regard to the many tens of millions of beings who harbored doubts when being near the Thus-Gone One,¹⁴³ he made all of them turn away from the evil of their wrong views, taught them the perils of vice, and established them on the path to unsurpassed and perfect awakening. He brought them into the presence of the thus-gone Splendorous with the Gentle Glow of Light and Fragrance where they all, except for the soldier Kumārabhṛta, [F.206.b] took up the life of renunciation. Kumārabhṛta, for his part, made the following aspiration:

2.62 “ ‘As the monk Utpalavaktra is leading my followers astray, may I become a māra in the buddha field where he is to attain unsurpassed and perfect awakening so that I will be able to harm him from the moment he enters the womb. Later, after he is born, may I terrorize and create obstacles for him when he plays as a child, learns arts and crafts, learns to read, enjoys amorous pastimes in the harem...¹⁴⁴ until he ascends to the seat of awakening.¹⁴⁵ Should he attain awakening, may I sabotage his teachings.’

2.63 “The great monk Utpalavaktra, however, through his great courage full of effort and painful sacrifice, managed to instill faith in the soldier Kumārabhṛta, who had been so determined in his aspiration. {K49} He made him turn away from the evil of his wrong views, taught him the perils of vice, and planted in him the aspiration to attain unsurpassed and perfect awakening. {TK61} Consequently, the soldier Kumārabhṛta, now tame and faithful, made the following wish:

2.64 “ ‘O most compassionate Utpalavaktra! At the time when you have attained unsurpassed and perfect awakening, may you provide me with the prophecy of my attaining unsurpassed and perfect awakening.’

2.65 “ O good people, should you have any doubts, uncertainties, or other such thoughts, then know that Utpalavaktra, on that occasion, attended upon the thus-gone Splendorous with the Gentle Glow of Light and Fragrance and his retinue with manifold offerings and then left the household life and became a wandering mendicant together with hundreds of thousands of millions of beings. He turned infinite hundreds of thousands of millions of beings away from the evil of their wrong views. He set infinite numbers of beings upon the three paths and established them in the fruits thereof. For infinite hundreds of thousands of millions of women, he enabled them to attain the state of manhood.

2.66 “This may not be immediately obvious to you, but at that time, during those events, I was the king Utpalavaktra, the universal monarch [F.207.a] ruling over the four continents.¹⁴⁶ It was I who discharged my duties as a

man.¹⁴⁷ And if again, O good people, you should have any doubts, uncertainties, or other such thoughts with regard to Surasundarī, the chief queen who went forth during the time those events occurred, {TK62} you should know that this was the great bodhisattva Maitreya during that particular time.¹⁴⁸ O good people, you may have doubts, uncertainties, or other such thoughts with regard to the soldier Kumārabhṛta and his retinue of tens of millions of beings who took part in the events of that time, {K50} as it may not be immediately obvious to you that this was Māra, the evil one, during that particular time.¹⁴⁹ Because I set his followers, at that time, upon the path of renunciation, he first took umbrage with me but then made a wish that once I myself had attained unsurpassed and perfect awakening, I would prophesy the same for him.

2.67 “You, O noble children, became disaffected when you were in the presence of the thus-gone Splendorous with the Gentle Glow of Light and Fragrance. You talked without self-control and harbored wrong views. Consequently, I released you from the evil of your wrong views {TK63} and made you take up the life of renunciation. From then on you have attended upon many thousands of buddhas and worshiped them with offerings. Having learned the Dharma from them, you made aspirations and practiced the six perfections. However, because of the bad action previously accumulated by you with your body, speech, and mind, you have endured suffering for many eons in the three miserable realms. It is only because of this karmic obscuration that you were born, in your present life, in the abode of Māra, the evil one.”

2.68 While these past events concerning the Ratnaketu dhāraṇī were being narrated by the blessed, thus-gone Śākyamuni, the female characteristics of the five hundred daughters of Māra vanished, and male ones appeared. [F.207.b] They gained acceptance that phenomena are unborn. Infinite hundreds of thousands of millions of beings beyond count, including gods, humans, {K51} and asuras,¹⁵⁰ developed the wish to attain unsurpassed and perfect awakening and entered the path of no return. In this way, infinite hundreds of thousands of millions of beings entered the path of {TK64} no return of both the hearer and solitary buddha vehicles. For infinite numbers of celestial and human girls, womanhood ceased, and each became a man.

2.69 *This concludes the chapter on the previous lives of the Buddha, the second in the “Ratnaketu Sūtra.”* {K52} {TK65} [B3]

3.

CHAPTER 3

- 3.1 While the Ratnaketu dhāraṇī was being recited by the thus-gone Śākyamuni, the entire Sahā world became clearly visible, illuminated by a powerful light. The one hundred billion lords of sensual pleasure, each one a māra active in one of the one hundred billion worlds of four continents in this buddha field of Śākyamuni, became alarmed by this display of the Buddha's power and directed their eyes toward this world of four continents. "Where is this light emanating from?" they wondered. "Surely this must be through the power of Māra, the evil one, who lives in that particular world of four continents. He is stronger, mightier, and more powerful than us."
- 3.2 As they looked, however, the māras saw Māra, the evil one, overcome with grief¹⁵¹ and utterly dejected. So the one billion māras went to the world of four continents where Māra, the evil one, lived and asked, "Why is it, O lord of sensual pleasures, that you are just sitting there, miserable and overcome with grief, when your entire world sphere is awash with light?" {K53}
- 3.3 Māra, the lord of sensual pleasures, {TK66} then explained the matter at length to the one hundred billion māras:
"As you know, friends, there is a monk from the Śākya clan, [F.208.a] a trickster and rogue of the worst kind. As soon as he was born here, the entire Sahā¹⁵² world became filled with light, shook, and trembled. Whatever intelligent beings there were in this entire world sphere—the lords of brahmās, nāgas, yakṣas, asuras, mahoraḡas, garuḡas, kinnaras, and other intelligent human and nonhuman beings—all went to him to offer worship for the last six years. Sitting alone on his seat, without a companion, he has been creating inauspicious illusions.
- 3.4 "I, for my part, desirous to make a show of my military might, approached him in the company of soldiers numbering three hundred sixty billion and surrounded him with displays of power, valor, magical skill, and transformations of my entire army, but I was unable to stir or disturb even a

- single hair on his body, let alone dislodge him from his seat or assault him some other way. That villain, however, displayed the magical power that he did and made the earth tremble.
- 3.5 “Defeated along with my military, I was like a cut-down tree, prostrate upon the surface of the earth, while he, {K54} sitting there on his seat, produced inauspicious illusions {TK67} of such a kind that my entire domain was overpowered. Having accomplished the knowledge he sought, he rose from his seat and started instructing beings. Thereupon, all the learned and knowledgeable beings in this world of four continents became astounded, so that I am unable to divine their thoughts or their future destiny within the six realms. I am unable to stir or disturb even a single hair of those who took refuge with him, let alone mislead them about him, or pry them away from him.
- 3.6 “And now my five hundred daughters with their retinues, as well as my twenty thousand sons with their followers, have taken refuge with that villainous monk, Gautama, and sit in front of him in order to listen to the Dharma,¹⁵³ while I no longer have the power to persuade them to leave him. For this reason, [F.208.b] you, being powerful, full of merits, knowledgeable, and mighty, must help me. We need to stamp the life out of that villainous son of the Śākya. And whatever beings have taken refuge with him, we must annihilate them too. {K55} We will defeat the black faction of that deceitful monk, and bring glory to the white faction of Māra. We will then be able to live happily ever after.”
- 3.7 Now, the māra Jyotiṣprabha looked toward Jambudvīpa where the Thus-Gone One {TK68} was sitting and teaching the Dharma. When he saw the Blessed One’s body and heard the sound of his Dharma talk, he was awed and the thrill of it caused the hairs on his body to stand on end. He said to Māra, the evil one:
- 3.8 “With his exquisite form, he stands supreme over the entire buddha field. He has long been purified through merit and wisdom. Having applied himself to the path over a long time, he is free from the afflictions. As all his links in the chain of becoming have ceased, he is free from sorrow. {3.1}
- 3.9 “Do not fall under the sway of anger any more—this is not right! As the most eminent and best in the threefold universe, he is an object of refuge.¹⁵⁴ He in whom burns even a slight feeling of hatred toward him Is deluded indeed and will be deprived of happiness in this world.” {3.2} {K56}

3.10 Then another māra, Sannimika by name, addressed Māra, the evil one, thus:

“He possesses great magical power and the excellent marks of merit.
Not stuck anywhere, he is free from all destinies.
He shows the way leading to the cessation of all suffering
And cannot possibly be harmed even by hundreds of māras.” {3.3}

3.11 The evil one replied:

“He brought my followers under his control,
And your followers will be brought under his power too.
Soon he will empty our entire domain.
Where shall we resort to after that?” {3.4} {TK69}

3.12 The māra Navarāja said this to Māra, the evil one:

“If you had superior magical power,
You would be able to prove your prowess.
Your force, however, is spent and all hope is gone.
Why, then, do you still compete with him, the Omniscient One?” {3.5}

3.13 The māra Khaḍgasoma said:

“There is no enmity in his mind toward anyone.
Purified by meditation, he does not belong anywhere.¹⁵⁵
The sphere he resides in is independent of the three realms. [F.209.a]
He cannot possibly be assailed by others.” {3.6} {K57}

3.14 The evil one replied:

“Whatever beings there are in the desire realm—
Attached to sense pleasures and stupefied by arrogance and pride—
They are my servants who always follow me.
How could it be impossible to kill him¹⁵⁶ if we all joined forces?” {3.7}

3.15 The māra Kṣītitoḥ said:

“Knowing that objects are without essence
Like an illusion, a mirage, or a reflected image, he has subdued his craving.
Unattached to existence, with a sky-like nature,
How could he possibly be obstructed?” {3.8}

3.16 The evil one replied:

“He also depends on things in this threefold universe;
He relies on gourmet food and drink and fine clothes, {TK70}

And the three feelings¹⁵⁷ are firmly rooted in his mind.
How then could it be impossible to destroy him?" {3.9} {K58}

3.17 The māra Tṛṣṇājaha said:

"Any magical powers that exist in our domain,
Whether they are of the evil one himself or the mahoragas,
Do not even come close to the powers of Siddhartha.
How then could it be possible to destroy him?" {3.10}

3.18 The evil one replied:

"I will cut off his food supply,
Hurl rocks at him,
And abuse him verbally—
Will he not be forced out of his living place then?" {3.11}

3.19 The māra Bodhākṣa asked:

"When you launched your assaults upon him,
Did he ever angrily show you his disapproval,
Or show you a scowling face?
Did you directly hear any bad words from him?" {3.12}

3.20 The evil one replied:

"He always endures things patiently, considering them carefully.
He has exhausted his passions, and has no hatred or ignorance. {K59}
His mind is lovingly disposed toward all beings,
Though he is always socially engaged."¹⁵⁸ {3.13}

3.21 The māra Durdharṣa said:

"We can certainly set out to assail those
Ensnared by the three fetters, {TK71}
But how could we possibly destroy one
Who has eliminated faults and the snares of delusion?" {3.14}

3.22 The evil one replied:

"You, gentlemen, my powerful supporters,
Must stay coolheaded, right now!
I will transform the entire earth into water— [F.209.b]
All its quarters with their mountain ranges. {3.15}

3.23 "I will release a terrible rain of hard rocks

- And heaps of iron filings.
I will throw at his body arrows, javelins,
Razor blades, and spears, to crush him into dust. {3.16}
- 3.24 “With these missiles emitting flames on impact
I will crush the lion of the Śākya to dust.”¹⁵⁹ {3.17}
- 3.25 And so this exchange between the evil one and the other māras continued
until ten million stanzas were spoken by the ten million māras, after which
all the māras spoke with a single voice:
- 3.26 “So be it! We will go! We will now go to our individual abodes, don our
armor, and come along with our military cohorts. {K60} Whatever magical
powers we have at our disposal, we will display them all. You will then
know for yourself, at that time, what valor the monk Gautama will
exhibit.”¹⁶⁰
- 3.27 These tens of millions of māras {TK72} then departed for their respective
homes to don their armor, each māra accompanied by tens of thousands of
millions of followers. All of them donned their coats of mail, armed
themselves with different types of weapons, and girded themselves with
different types of body armor. As night fell, they traveled to Jambudvīpa and
arrayed themselves in the sky above Aṅga-Magadha.
- 3.28 Any gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras,
mahoragas, pretas, piśācas, and kumbhāṇḍas in this world of four continents
who harbored ill will toward the Blessed One and who had not attained
respect and devotion for him and were also ill-disposed toward the Dharma
and the Saṅgha were all mobilized under the command of the evil Māra for
the sake of killing the Blessed One. Brandishing various weapons and types
of armor, they hovered there in the sky. Māra, too, went to one side of the
Himalaya Mountains where there lived, [F.210.a] with a retinue of five
hundred, the sage Jyotīrasa, a devotee of Maheśvara who was accomplished
in the eighteen branches of knowledge and who had attained excellence in
the field of magical arts. Having assumed the form of Maheśvara, Māra stood
before the sage and said:
- 3.29 “Born into the Gautama clan, the supreme sage has recourse to ordinary
knowledge as well as the superknowledges. {TK73}
He lives in Magadha, where he is now doing alms rounds in the city of
Rājagṛha. {K61}
You must engage him in conversation at length, being resolute in the pursuit
of various topics.¹⁶¹
You will thus certainly obtain the mastery of the five
superknowledges.” {3.18}

3.30 Having spoken this stanza, Māra, the evil one, disappeared right there and, having gone to his abode, declared the following to his retinue of māras:

“Please hear from me today what an incomparable scheme I have hatched:
Those of you who are endowed with magical powers should unreservedly
engage the son of the Śākya in a friendly conversation.

If you keep your great pride, particular to māras, in check, he will not see
your deception.

If you continually say nice words, he will be kind to you as one of his
disciples, just like a mother is with her children. {3.19}

3.31 “When his disciples finally go undistractedly to town,
As they do every morning,¹⁶² we will promptly captivate them
With the sweetest sentiments expressed through song and dance.
The bull of the Śākya will surely lose his composure
When he hears about this event.” {3.20} {TK74}

3.32 Another māra said:

“We shall swiftly produce, outside of this town, many unpleasant sounds—
The wild and fierce sounds of lions, tigers, elephants, and camels, like
roaring summer thunder. {K62}

We shall wait with our weapons at the ready, so that he will see the
miraculous display with his own eyes.

Baffled, he will lose his magical power and flee, losing his bearings and
sense of direction.”¹⁶³ {3.21}

3.33 Another māra said:

“Standing in great numbers by the four gateways straddling the four main
roads with contorted faces,

Brandishing various weapons—sharp spears, arrows, barbed missiles, and
swords—

We shall attack from the sky with loud shrieks, releasing bolts from the
clouds.

Terrified by the earthquakes, he will soon lose all control and meet his
doom.” {3.22}

3.34 And, as far as the extent of the māras’ magical power would allow, they enacted everything in full. The Blessed One, however, turned this entire world sphere—the great trichiliocosm—into diamond. Subsequently no māras were able to make any sounds, and no mountains of fire stood in the

four directions. [F.210.b] There were no black clouds {TK75} and no unseasonable winds. No nāga was able to send even a single drop of rain—all this through the power of the Buddha’s blessing.

3.35 Around that time, in the morning, four great hearers put on their lower garments and robes and, bearing their alms bowls, entered the great city of Rājagṛha to beg alms. Venerable Śāriputra entered the city through the southern gate to beg alms. {K63} There, in the city, fifty māra youths, endowed with supreme youthful beauty, attired to resemble sons of distinguished personages, roamed about dancing and singing. They seized Venerable Śāriputra by both hands and pranced along the street. Dancing and singing, they urged him, “Dance, monk! Sing, monk!”

Śāriputra replied, “Listen, friends, as I sing you a song that you have not heard before.”

3.36 All the māra youths, moving onward, then sang the following in unison with Śāriputra:

“Enough of the sense bases;
We are deceived by them.
Sense bases are killers;
I will put an end to them. {3.23} {TK76}

3.37 “Enough of the aggregates;
We are deceived by them.
Aggregates are killers; I
will put an end to them. {3.24}

3.38 “The mantra is:

bahara bahara bhārabaha marīcibaha satyabaha āmabaha svāhā!”

3.39 Elder Śāriputra sang this stanza and recited the words of the mantra while bounding along with the fifty māra youths, who, supremely thrilled and kindly disposed, said: {K64}

“We now ask you, our protector, for forgiveness.
You are truly a kinsman of beings, a great teacher.
We will always bear witness to the fact
That the aggregates are fraught with danger, just as you have
declared.” {3.25}

3.40 They all bowed their heads to the feet of Śāriputra [F.211.a] and sat down in front of him, in the middle of the street, to hear the Dharma.

- 3.41 Around the same time, the great Venerable Maudgalyāyana entered the great city of Rājagṛha through the eastern gate, in order to beg alms. But as before, fifty māra youths sang the following in unison with Maudgalyāyana:¹⁶⁴
- 3.42 “Enough of the elements;
We are deceived by them.
The elements are killers;
I will put an end to them. {3.26} {TK77}
- 3.43 “Enough of sensations;
We are deceived by them.
Sensations are killers;
I will put an end to them. {3.27}
- 3.44 “Enough of intentions;
We are deceived by them.
Intentions are killers;
I will put an end to them. {3.28}
- 3.45 “Enough of perception;
We are deceived by it.
Perception is a killer;
I will put an end to it. {3.29} {K65}
- 3.46 “Enough of saṃsāra;
We are deceived by it.
Saṃsāra is a killer;
I will put an end to it. {3.30}
- 3.47 “The mantra is:
- āmava āmava āmava āmava āraja ranajaha śamyatha śamyatha śamyatha gagana-
vama svāhā!”*
- 3.48 The great Maudgalyāyana sang these stanzas and recited the words of the mantra to the sons of Māra while bounding along with them. Subsequently, the fifty māra youths, supremely thrilled and kindly disposed, said:
- 3.49 “O son of the lord of sages, endowed with magical power and protected by the noble path!
You are the lamp of Dharma who shows how to pacify the evils of saṃsāra.
We have now renounced evil and developed respect and devotion.
Today we take refuge in the Buddha, the supreme Dharma, and the Saṅgha.” {3.31}

- 3.50 The fifty māra youths bowed their heads to the feet of Venerable Maudgalyāyana and sat down in front of him, in the middle of the street, to hear the Dharma.
- 3.51 Around the same time, Venerable Pūrṇa, the son of Maitrāyaṇī, entered the city through the northern gate to beg alms. {K66} As before, fifty māra youths sang in unison with him: [F.211.b] {TK78}
- 3.52 “Enough of sensory contact;
We are deceived by it.
Sensory contact is a killer;
I will put an end to it. {3.32}
- 3.53 “Enough of the controlling forces;
We are deceived by them.
Controlling forces are killers;
I will put an end to them. {3.33}
- 3.54 “Enough of saṃsāra;
We are deceived by it.
Saṃsāra is a killer;
I will put an end to it. {3.34}
- 3.55 “Enough of all becoming;
We are deceived by it.
Becoming is a killer;
I will put an end to it. {3.35}
- 3.56 “Enough of delight in sense pleasure;
We are deceived by it.
Delight in sense pleasure is a slaughterhouse;
I will put an end to it.¹⁶⁵ {TK79}
- 3.57 “Life passes quickly, my friends;
Fast flows the water.¹⁶⁶
A naive person doesn’t know this—
Such a fool gets infatuated with form. {3.36}
- 3.58 “Likewise, as before,¹⁶⁷ he gets infatuated with sound, {3.37}
He gets infatuated with odor, {3.38}
He gets infatuated with taste, {3.39}
And he gets infatuated with touch. {3.40} {K67}
- 3.59 “Life passes quickly, my friends;
Fast flows the water.

- A naive person doesn't see this—
Such a fool gets infatuated with phenomena. {3.41}
- 3.60 “Likewise, as before, he gets infatuated with the aggregates, {3.42}
He gets infatuated with the psycho-physical elements, {3.43}
He gets infatuated with sensual enjoyments, {3.44}
He gets infatuated with comforts, {3.45}
He gets infatuated with caste, {3.46}
And he gets infatuated with sex. {3.47} {TK80}
- 3.61 “Life passes quickly, my friends;
Fast flows the water.
A naive person doesn't know this—
Such a fool gets infatuated with everything. {3.48}
- 3.62 “The mantra is:

*khargava khargava khargava mujñini āvarta vivarta khavarta bramārtha jyotivarta
svāhā!”*
- 3.63 Venerable Pūrṇa sang these stanzas and recited the words of the mantra to the sons of Māra while bounding along with them. Subsequently, the fifty māra youths, supremely thrilled [F.212.a] and kindly disposed, said:
- 3.64 “You have shown us the path of calming the mind.
The elements are illusory like a mirage or a reflected image.
This world of beings is produced by concepts.
We go for refuge to the Three Jewels, who are ready to answer our prayers.” {3.49} {K68}
- 3.65 All fifty of the māra youths bowed their heads to the feet of Venerable Pūrṇa and sat down in front of him, in the middle of the street, to hear the Dharma.
- 3.66 Around the same time, Venerable Subhūti entered the great city of Rājagṛha through the western gate {TK81} to beg alms. There, at the gate to the city, fifty māra youths, endowed with supreme youthful beauty, attired to resemble sons of distinguished personages, gallivanted about, dancing and singing. They seized Venerable Subhūti by both hands and, prancing along the street, urged him, “Dance, monk! Sing, monk!”
- 3.67 Subhūti replied, “Listen, friends, as I sing you a song that you have not heard before.”
Then all of them fell silent. Moving along with them, Venerable Subhūti sang the following:
- 3.68 “All things are impermanent; they are like illusions or bubbles on water.

- All conditioned things are impermanent and by nature unstable.
Just as a mirage disappears as soon as it is seen, so, too, is there no
permanence in them.
An intelligent person knows that all phenomena are easily
destroyed. {3.50} {K69}
- 3.69 “All sensory contact brings suffering, as sensation has no essence.
All naive people get stuck right there, afflicted by painful phenomena.
There is no friend who would liberate one from all suffering
Like the faith that leads to awakening and the practice of
meditation. {3.51} {TK82}
- 3.70 “All phenomena have one trait in common—they are good once conceptions
are abandoned.
All conduct has no self and is insubstantial.
There is no living entity, vital principle, person, or agent.
You should reject the deceptions of Māra¹⁶⁸ and incline your mind toward
awakening. {3.52}
- 3.71 “Consciousness operates within the sense faculties like lightning in the sky.
All sensory contact, sensation, and mental activity are devoid of self.
Everything, when examined appropriately, is insubstantial. [F.212.b]
Naive people, stupefied, function like automatons. {3.53}
- 3.72 “ If the aggregates are comprehended to the core, no agent can be found.
Ultimately, everything is peaceful, empty, and free from extremes.¹⁶⁹ {K70}
This is called the sphere of nondelusion and constitutes the path to
awakening.
To attain awakening, you must follow the guide and protector.”¹⁷⁰ {3.54}
- 3.73 “The mantra is:

sumunde vimunde munda jahi sili sili sili avasili tathātvāsili bhūtakoṭisili svāhā!”
- 3.74 Venerable Subhūti sang these stanzas and recited the words of the mantra to
the sons of Māra while bounding along with them. {TK83} Subsequently, the
fifty māra youths, supremely thrilled and kindly disposed, said:
- 3.75 “Not having heard these teachings before, we were under the influence of
bad friends.¹⁷¹
Whatever bad actions we have thus committed through delusion and
ignorance,¹⁷² {3.55}
We now confess before you, O son of the victorious ones!

We make a solemn vow to attain buddhahood for the benefit of the world.” {3.56}

3.76 All fifty of the māra youths bowed their heads to the feet of Venerable Subhūti and sat down in front of him, in the middle of the street, to hear the Dharma. At the same time, through the power of the Buddha, the street appeared stretched to a radius of one hundred leagues. In the middle were seated Elder Śāriputra, {K71} the great Maudgalyāyana, Pūrṇa, and Subhūti, facing north, west, south, and east respectively and positioned at a distance of half a league from one another. In the center of the area between these great four hearers a lotus appeared—fifty cubits in diameter, with a golden stalk, petals of blue beryl, stamens of śrīgarbha,¹⁷³ and a pericarp of pearl.¹⁷⁴ {TK84}

3.77 From this lotus, which appeared to tower above the street to three times the height of a man, great light streamed forth, visible as far as the gods’ realm of the Four Great Kings, [F.213.a] to whom the lotus appeared to be fifty “celestial leagues” tall. In the realm of the Thirty-Three Gods, it appeared to be one hundred leagues tall. It could be seen as far as the Akaniṣṭha realm, where it appeared to be half a league tall. From the petals of this lotus emanated various stanzas with words rich in meaning.¹⁷⁵ All beings on this earth heard the following stanzas: {K72}

3.78 “A unique, faultless man has arisen in this buddha field. By him alone Māra and his forces—soldiers and mounts—were defeated. {3.57}

3.79 “Through the unique courage of the Buddha, the wheel of the Dharma was turned. He alone has come,¹⁷⁶ without a doubt, in order to benefit the world. {3.58}

3.80 “In this world, the two most disciplined men, proficient in moral precepts, are Upaṭiṣya and Kaulita.¹⁷⁷ They are knowledgeable and proficient in many treatises, and their purpose is the Dharma and liberation.¹⁷⁸ The great learned sage, skilled in the affairs that benefit the entire world, teaches the sacred Dharma. This best of teachers, revered by the whole world, is coming today. {3.59} {TK85}

3.81 “This teacher who demonstrates the knowledge of the three times, king of all monks, promoter of the three types of instructions,¹⁷⁹ Protector of human and divine beings, knower of the infinite significance of the Dharma,

- Expert in what helps and benefits the world, great lamp of wisdom,
 Speaker of truth who is free from the three stains,¹⁸⁰ will teach everything
 today.¹⁸¹ {3.60}
- 3.82 “He exerted himself for the sake of all people, and his mind never growing
 weary,
 Thus liberating all beings, afflicted as they are by suffering.
 To those whose eyes are veiled by ignorance
 He gives, accordingly, the eye of the sacred Dharma. {3.61} {K73}
- 3.83 “As his entire congregation has gathered together here,
 This leonine speaker who reveals¹⁸² the absolute truth,
 Supremely beautiful, endowed with the ten strengths,
 Knower of what is and is not supreme, will arrive here before long. {3.62}
- 3.84 “Seeing that beings are immersed in a great ocean of suffering,
 He will come to beat the drum of the Dharma.
 His six senses are completely under control,
 And his six knowledges follow from the six superknowledges.¹⁸³ {3.63}
- 3.85 “This leonine preacher, endowed with the six seeds,¹⁸⁴
 Will come here to give the six supreme, essential teachings.¹⁸⁵ {TK86}
 He defeats those who live in the city¹⁸⁶ of the six sense faculties [F.213.b]
 And is the lord of guides recalling the six supreme goals.”¹⁸⁷ {3.64}
- 3.86 The following stanzas, also emanating from the lotus, could be heard as far
 as the realms of the six classes of the gods of desire.
- “You now indulge in every possible pleasure
 With careless minds, obscured by craving and self-aggrandizement.
 You are always beguiled and intoxicated by the drink of pleasure.
 Because of your heedlessness, you do not worship the Well-Gone
 One. {3.65} {K74}
- 3.87 “Sensual enjoyments are ephemeral like reflections of the moon in water.
 The noose of saṃsāra, binding all beings, is extremely strong.
 Those not freed from it, distracted by pleasures,
 Will never reach nirvāṇa. {3.66}
- 3.88 “Always distracted, you do not practice mental tranquility
 And do not see what you did in the past as virtuous or unvirtuous.
 You will be seized with the fear of aging, disease, and death,
 And someday will have to descend to the lower realms. {3.67}
- 3.89 “You should practice generosity, self-control, restraint, and nondistraction

- And guard your previously accumulated merit.¹⁸⁸
You should give up impure sensual desires, which are endless,
And instead approach the Well-Gone One for refuge. {3.68}
- 3.90 “You should go to him and listen to his teaching,
Which is eloquent, rich in meaning,
And the cause of knowledge, liberation, and peace.
There is great value in listening to him who possesses the sacred
Dharma. {3.69} {TK87}
- 3.91 The following stanzas, also emanating from the lotus, could be heard as far
as the sixteen desire god realms. {K75}
- “You should cultivate the Dharma assiduously
And delight in one-pointed contemplation, eliminating the afflictions.
Undistracted in mind and longing for liberation,
You will find an intelligence that relinquishes hatred. {3.70}
- 3.92 “You should cultivate the supreme acceptance,
The elucidation of the signs of the thirteen aspects.¹⁸⁹
Only through acceptance will you swiftly
Obtain ultimate liberation, free from disease and old age. {3.71}
- 3.93 “For those who put their faith in a multitude of forms and ideas¹⁹⁰
And see things as lasting, stable, and truly existent,
There will be no severance of the stream of rebirths.
They are destined for the lower realms. {3.72}
- 3.94 “But those who have ascertained the three realms to be selfless,
Insubstantial, non-independent, and inactive
And who cultivate the acceptance of phenomena concurring with reality
Will all be liberated from the course of their rebirths. {3.73} [F.214.a]
- 3.95 “There will be no death, aging, sickness,
Unhappy rebirth, or meeting with anything unpleasant {K76}
For those who meditate on all the phenomena in this world
As being equal to the sky, free from arising and destruction. {3.74}
- 3.96 “This path is infinitely pure and is sublime. {TK88}
Those whose minds are not caught up in the senses
Will defeat the four types of māras,
Just as did the lion of the Śākya. {3.75}
- 3.97 “This supreme path is taught
For those who cultivate the single principle

- That relinquishes sheer absence and all signs,
And for those who train in behavior¹⁹¹ in order to abandon duality. {3.76}
- 3.98 “Those who meditate on all phenomena in this world as empty,
Being without agent and without action,¹⁹²
Will directly experience the awakening of the sky-like nature,
Unequaled and devoid of expectation.”¹⁹³ {3.77}
- 3.99 While these expressions of the Dharma, pregnant with meaning, were
issuing forth from the lotus, the human and nonhuman beings present in
this world sphere gathered together in the middle of the street and took their
seats around the lotus. They included many beings up to the countless
Akaniṣṭha gods, who descended from their realm in infinite numbers and
took their seats around the lotus to hear the Dharma.
- 3.100 The same stanzas were overheard by Māra, the evil one. Looking around,
he saw, in the middle of the street in the great city of Rājagṛha, the lotus from
which these stanzas were issuing {K77} and, seated around the lotus to hear
the Dharma, infinite hundreds of thousands of millions of people. He then
looked up and saw the same lotus in every abode of the gods throughout the
six realms of desire. Those lotuses too were surrounded by infinite numbers
of hundreds of thousands of millions of gods, seated in order to hear the
Dharma. {TK89}
- 3.101 Consequently, Māra, the evil one, became even more frustrated, upset, and
dejected. Covered in goosebumps and sweat, shivering, he flew up into the
sky and, in a loud voice, angrily addressed the other māras:
- 3.102 “Listen to my out-of-character speech attentively!¹⁹⁴
I have no control over my dominion anymore, and no power in this world.
The power of this sage and his immaculate qualities
Spread throughout this world, confirming beings in their allegiance to
him.¹⁹⁵ {3.78} [F.214.b]
- 3.103 “And furthermore, a lotus¹⁹⁶ has sprung up to delight humans and gods.
All the good people have come to it, well disciplined
And eager to savor the fine teachings of the Well-Gone One.
Full of extraordinary qualities, they follow the path of calming the
mind. {3.79} {K78}
- 3.104 “The magical illusion unleashed by this monk fools this entire threefold
universe.
The multitudes of humans and gods, fully attentive, stand around the lotus.
Quickly cast down a rain of rocks along with terrifying cries!
He will perish today, if attacked by the fierce soldiers of Māra.” {3.80}

- 3.105 Another māra said to the evil one:
“Listen to this beneficial advice from us. Do you really understand what your duty is
If, even though you’ve seen the ruin of your army, you still don’t want to make peace?
It is we who are in error, considering that the splendorous body of the Well-Gone One is a receptacle of good fortune,
And that apart from the Buddha—a guide in truth—there is no other refuge in this world so exalted.”¹⁹⁷ {3.81}
- 3.106 Then another māra, lamenting loudly, his words¹⁹⁸ full of utmost indignation, said this to Māra, the evil one:
“You have lost your way and are on a lowly course!
Don’t you know that we have no such strength or might?
Have you no shame and no compunction, {TK90}
That you are competing against the Guide? {3.82}
- 3.107 “While our force has been ruined,
All the world’s inhabitants, through the power of the Buddha,
Have been drawn near the lotus,
Their pure bodies nourished by hearing the Dharma. {3.83}
- 3.108 “We, on the other hand, have become repulsive;¹⁹⁹
Our bodies stink and our strength and valor are gone. {K79}
We should take refuge with the lord of sages,
So that we don’t perish immediately.” {3.84}
- 3.109 Other māras said with folded hands:
“You, O evil one, have given up right conduct and delight in evil acts,
But the Buddha is the protector skilled in bringing benefit to beings, the best among the good.
We should promptly go to the city of Rājagṛha, putting on a pleasant and peaceful appearance.²⁰⁰
Let us go for the refuge that is revered by the threefold universe—a universal medicine for all beings!” {3.85}
- 3.110 There was a māra there in the sky called Ghoṣavati. He proposed in a loud voice:
“All of you together, please listen to my words in a spirit of devotion and friendliness.

Let us renounce our wrong views, bow down to him, and likewise pay
homage with speech and mind.

Having renounced anger, may we be thrilled [F.215.a] by the teachings of the
Sage, with feelings of devotion²⁰¹ and faith welling up in us.

Let us go to the Buddha in person to seek the refuge so difficult to obtain; let
us worship him today with devotion.” {3.86}

3.111 At this moment all the māras descended from the sky and constructed gates
to the city of Rājagṛha from the seven gems. Some, taking on the appearance
of universal monarchs, {TK91} stood in front of the Blessed One, making
every effort to worship him. Some took on the appearance of Brahmā, some
of Vaśavartin, some of Maheśvara, some of Nārāyaṇa, some of a Tuṣita god,
{K80} some of Yāma, some of Śakra, and some of a god from the realm of the
Thirty-Three. Some took on the form of Kumāra, Vaiśravaṇa, Virūḍhaka,
Virūpākṣa, or Dhṛtarāṣṭra, and some, the form of the mundane Four Great
Kings.²⁰² Some took on the appearance of Sūrya, Candra, or Tāraka; some,
the appearance of an asura, garuḍa, kinnara, or mahoraga; and some, the
appearance of jewel mountains, golden ornaments, various gems, or jeweled
trees. Some took on the appearance of a kṣatriya; some, the appearance of
members of religions other than Buddhism; some, the appearance of the
precious wheel,²⁰³ the precious jewel, the elephant Airāvaṇa, Bālāha the king
of steeds, or the precious consort; and some, the appearance of a respected
merchant or a royal minister. Magically transformed into these forms, they
stood in front of the Blessed One in order to worship him.

3.112 Some of them, who were blue with a blue complexion, magically adorned
their bodies with white ornaments.²⁰⁴ In order to worship the Blessed One
they floated in the sky at the height of a palm tree, [F.215.b] holding red
parasols, banners, flags, and strings of pearls. Some were dazzling white
with a white complexion and adorned with bright red ornaments,²⁰⁵ they
floated in the sky holding yellow parasols, {TK92} banners, flags, and strings
of pearls.²⁰⁶ {K81} Some were bright red with a red complexion and adorned
with ornaments²⁰⁷ of a golden color. They floated aloft, holding blue
parasols, banners, and flags. Some were red with a red complexion and
rained down white pearls. Some were white with a white complexion and
rained down red pearls. Some, magically appearing as celestial ṛṣis, rained
flowers from the sky in great profusion. Some, appearing as the Blessed
One’s hearers, rained divine fragrances of various kinds from the sky. Some,
appearing as gandharvas, strummed various divine instruments. Some,
appearing as celestial nymphs, sprinkled the ground with perfumed water
from vessels made of various gems. Some, of obsidian-black complexion,
burned incense of various fragrances. Some, appearing as gods, danced and
sang. Some, of varying complexion, praised the Blessed One with their

folded hands directed toward him. Some māras, and even their retinues, turned to face the direction where the Blessed One resided and, holding various jewels, offered them to him in worship. Some, having placed themselves by the upper windows of houses and buildings along the street or upon gateways, tall buildings, houses at crossroads of three or four roads, gates, trees, or palaces, were sitting there for the purpose of worshiping the Blessed One.

3.113 When Māra, the evil one, saw all those māras with their retinues going for refuge in the monk Gautama, he became even more rattled, frightened, and confused. Wailing aloud, he said: {K82}

3.114 “I have no friends anymore
And have today been deprived of all my glory. {TK93} [F.216.a]
Separated now from my dominion,
I will make my final effort. {3.87}

3.115 “I will cut down at its root
the lotus where all the beings went.
After cutting it, they will all be flummoxed—
this will be my last stand.” {3.88}

3.116 Having thus made up his mind, Māra, the evil one, descended from the sky, fast as wind, to the street where the lotus was, and, having crept up to its stalk, tried to uproot it but could not even touch it. He tried to cut the petals but could not even see them. He also tried to smash the pericarp with his fist but could not even grasp it. Just as lightning, or a shadow, can be seen but not grasped, in the same way he could see the lotus but not grasp it.

3.117 When he thus saw the lotus without being able to touch it or seize it, he tried to let loose a most horrific deafening cry in order to frighten the entire congregation, but this too he was unable to do. He tried further, with great vehemence and force, to strike the great earth with both his hands to make it shake, but was unable, in this case too, to touch it or to seize it. Just as someone wanting to hit the sky cannot reach it, in the same way Māra, the evil one, saw the earth but could not touch it or seize it.

3.118 He then thought, “If I could only punch the beings assembled here, or distract their minds.”²⁰⁸ But while he could see these beings, {TK94} he was unable to touch or seize even one of them. Then Māra, the evil one, wept bitterly. Through the power of the Buddha, his entire body shook like a tree. {K83} With a tear-streaked face he looked in the four directions and lamented:

3.119 “This miraculous feat, performed by this monk today, will attract the entire world to him.

Because of my earlier delusion, I suddenly became dispossessed,
And I am now separated from my dominion, my merit,²⁰⁹ and my strength.
My life is finished. Banished, I will promptly go to my abode, while I am still
alive." {3.89}

3.120 But even though he tried to go home, he could not. Frightened still more, he
could only weep. He thought, "I am deprived of my magical power
completely. Woe is me! May I not fall under the control of the monk
Gautama! And may I now disappear, so that I do not die in front of him, my
enemy. [F.216.b] As no being should see me die in his buddha field, may I die
as soon as I am out of the Sahā world buddha field."

3.121 But still, he was unable to disappear from sight or flee in any direction,
cardinal or intermediate. Instead, he perceived himself, still at the same
location, tied around the neck with a fivefold noose,²¹⁰ and became even
more upset and frightened. Howling in a raucous voice, he lamented, "Woe
is me! I will never again see my dear sons or kinsmen."

3.122 Then the māra by the name Ghoṣavati, seated in the manner of a universal
monarch, asked Māra, the evil one: {K84}

3.123 "Sir, why are you today, in your anguish, loudly lamenting and crying?
Discarding fear, you should promptly go to the exalted sage, the best in the
entire world, for refuge.
He is the protector, refuge, and defender of the world,²¹¹ who removes the
three sufferings.
Surely, if you devote yourself to him, you will obtain peace and
happiness." {3.90}

3.124 Māra, the evil one, then thought, "If I approach the monk Gautama, with
pleasing words, to take refuge, I would then be freed from these
fettters." {TK95}

Bowing with folded hands toward the Blessed One, he said, "Homage to
you, the most eminent person and the ultimate deliverer from birth,²¹² aging,
disease, and death! I herewith go to the Blessed Buddha to take refuge."

3.125 Then he continued:

"Release me from this unbearable, terrifying noose, O sage²¹³ and protector!
Today and henceforth, I take refuge with the Well-Gone One, the greatest
and most important being.²¹⁴
Having committed grave offenses against you when I was angry and
blinded by my ignorance,
I confess all of them before you, taking you as my witness." {3.91}

- 3.126 When Māra, the evil one, thus took refuge in the Blessed Buddha, saying pleasant words, he had the sense that he was released. But when he had the thought to escape from the assembly, he had the sense that his neck was once again bound by a fivefold noose. {K85} [F.217.a] When he was again unable to go anywhere and thought, once again, of seeking refuge and protection from the Blessed One, he had the sense that he was released. Staying right in that spot, he had the sense of being bound and released seven times over.
- 3.127 *This concludes the chapter on the taming of Māra, the third in the "Ratnaketu Sūtra" from the Great Collection.* {K86} {TK96} [B4]

4.

CHAPTER 4

4.1 When the four great hearers were, as described before, in the great city of Rājagṛha collecting alms, they were rudely accosted by the māra youths who urged them, “Dance, monk! Sing, monk!” When, subsequently, the great hearers, running along the street, sang their verses with lyrics that describe the path to nirvāṇa, this great earth trembled. At that moment many hundreds of thousands of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, inspired with faith in the Blessed One’s instructions,²¹⁵ said this, their faces awash with tears:

4.2 “Though the excellent Dharma-leader abides in the state without sorrow,
The fine teachings of the victorious ones are in desperate straits.
If beings now see this nonsense directed at his disciples,
How will they come to have faith?” {4.1}

4.3 Then, many hundreds of thousands of millions of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas,²¹⁶ and rākṣasas, their faces bathed in tears, approached the Blessed One. Standing before him, they said:

4.4 “Please consider, O Blessed One,
The predicament of your instructions at this moment. {TK97}
Do not neglect, O omniscient one,
The preservation of the practice thereof.” {4.2} {K87}

4.5 The Blessed One replied:

“If so, I will go there myself,
And, having defeated Māra and his mounted forces,²¹⁷
I will put the whole of humanity
On the road to the city of nirvāṇa.” {4.3}

4.6 All those gathered there pleaded with one voice, “Do not go, O Blessed One! [F.217.b] Have you not said before that the domains of the blessed buddhas, the māras, and the nāgas, and of the acts they commit, are inconceivable? Among all these domains, that of the buddhas is preeminent. The Blessed One can, while sitting right on his seat, defeat tens of millions of māras, explain tens of millions of Dharma treatises, dry up the ocean of afflictions, tear up the net of wrong views, and submerge tens of millions of beings in the ocean of wisdom. The time is not right for the Blessed One to go now.”

4.7 The Blessed One replied, “Even if all beings, however many there are in the inhabited realms, were to become māras, and if all the particles of dust, however many there are on earth, were individually mobilized by his power to advance toward me in order to take my life, they would not be able to harm even a single hair on my body. Whereas I, sitting on this very seat, would be able to defeat tens of millions of billions of māras, except for Māra himself along with his personal retinue.

4.8 “I will go back so that the entire great city of Rājagṛha becomes adorned by the māras offering worship to me {TK98} with marvelous displays magically created by the power of Māra. I will use this event to inspire them with compassion, so that these māras, when supreme appreciation and faith are born in them, will create the roots of virtue necessary to realize unsurpassed and perfect awakening.” {K88}

4.9 When the Blessed One was thus about to get up from his seat, Prabhāvaśobhanā, the guardian deity of Veṇuvana, stood in front of him with a tearful face and insisted:

“This is not the right time, O Blessed One, to enter
The city that is presently crawling with māras.
Each one of them is exceedingly fierce
And surrounded by ten million others, O leonine teacher! {4.4}

4.10 “Wild with anger, [F.218.a] they brandish sharp weapons.
They bide their time, their disturbed minds bent on killing you.
You should not enter the city under any circumstances, O lord,
Lest you meet your own destruction,²¹⁸ O kinsman of the world!” {4.5}

4.11 When the Blessed One did, nevertheless, get up from his seat, the goddess of the monastery, Dyutimati, bowed her head to his feet and said:

“Five thousand evil ones
Are waiting with their weapons.
These cruel māras are expecting you;
You should not go today, O great sage!” {4.6}

- 4.12 When the Blessed One did, nevertheless, walk out of the monastery, {TK99}
the medicine goddess, Siddhimati, bowed her head to his feet and said:
- “If the lamp of the world perishes,
Alas, the path will be lost,
The Dharma methods will be destroyed,
And the ship of Dharma will sink. {4.7}
- 4.13 “The exalted essence of the Dharma is waning in the entire world,
Which is overflowing with the fierce and vile afflictions.
I have some power over the earth and the power {K89}
To prevent the destruction of the Well-Gone One, the best of sages.²¹⁹ {4.8}
- 4.14 “There are many violent beings in this place intent on killing you.
Dedicated to evil ways, they are waiting with their sharp axes and swords.
Please heed my plea, O Well-Gone One, on how to protect the world.
Do not enter the city, O mountain with the ten strengths who has
accomplished his journey!”²²⁰ {4.9}
- 4.15 But the Blessed One set forth from the monastery courtyard. The tree
goddess Dyutindharā, wailing most piteously, bowed her head to his feet
and pleaded:
- 4.16 “Lord! The moment that you—the sage who fulfills all wishes and
accomplishes all aims—
Have perished, the entire threefold universe will be deprived of its eyesight.
Warriors with snake-like tongues and flaming mouths, armed with sharp
swords and arrows,
Roam the sky above, intent on killing you. Do not go there
now!” {4.10} {TK100}
- 4.17 When the Blessed One approached the covered gate passage, the goddess
thereof, Jyotivaruṇā by name, wailing in a loud voice, bowed her head to his
feet and said:
- 4.18 “In that fine city, there are twenty thousand [F.218.b] so-called brahmins.
They are looking for you, armed with flaming swords, knives, and arrows,
and devoid of mercy.
Twenty thousand of them, pitiless and cruel even to one another,²²¹
Are waiting not far from here to kill you. Please, do not go, O fair-faced
one!” {4.11}

- 4.19 When the Blessed One nevertheless entered the gate passage, the protector goddess of the city of Rājagṛha, Tamālasārā by name, {K90} crying out from the sky in a loud voice, hastily approached him, bowed her head to his feet, and warned:
- 4.20 “What is more, O Blessed One, the road from here is overrun with lions, camels, and rutting elephants.
The māras have set up ambushes to endanger the monks.
Also, the followers of other religions are poised to eliminate you, the Teacher, from this earth.
Out of compassion for the gods and the nāgas, please don’t go, O lighted lamp with a thunderous voice! {4.12}
- 4.21 “O blessed tamer of māras! The lords of humans, gods, serpentine beings, and kinnaras,
Disturbed by the possible destruction of your doctrine, have joined together.
Frightened, they chase the māras,
And also the magically created figures with grotesquely disfigured faces. {4.13}
- 4.22 “Seeing the impending demise of the sacred Dharma, the calamities befalling the world, {TK101}
The sky with the light of the constellations all gone, and the unsteadiness of the sun and the moon,
Virtuous people cannot bear it; beating their heads,²²²
Dreading that the Well-Gone One may perish, they can only exclaim, ‘Alas! Woe is us!’ {4.14}
- 4.23 “The sun of the doctrine is setting.
The meteor of the Dharma is fading out.
Death is trampling down upon the perfect Buddha.
The water of the Dharma is drying up. {4.15}
- 4.24 “When the ruin of the followers
Of the sacred Dharma has approached,
There will be, in this world,
A proliferation of nonvirtuous māras.” {4.16} {K91}
- 4.25 Seeing that the Blessed One would not turn back, the goddess shed even more tears and begged:

“Please have regard, O sage, for this entire world!
Do not go, O best of speakers, to your destruction today!
If you meet your doom in my city,

- I would be forever blamed by the threefold universe. {4.17}
- 4.26 “Heed my plea, O Guide, the best of beings!
Do not go to destruction in my city today,
But, out of compassion for beings, wait here,
Liberating them from the fear and [F.219.a] pain of rebirth! {4.18}
- 4.27 “Remember your former pledge, O Thus-Gone One—
‘When I attain the ultimate state, may I become a savior
Of the many beings afflicted by great suffering!’
Give comfort, O supreme being, to all those who draw breath.²²³ {4.19}
- 4.28 “Remain, O best of embodied beings, for many millions of eons! {TK102}
Alas! The naive are caught up in sense objects.
To give them peace, please show them the Dharma path leading to
The realization that the sense bases and faculties are empty by
nature!” {4.20}
- 4.29 But the Blessed One advanced farther along the gate passage. The earth
goddess, Dṛḍhā, together with ten thousand other deities each endowed
with great vigor, her face bathed in tears and hair disheveled, stood before
the Blessed One with folded hands {K92} and pleaded:
- 4.30 “Remember the gifts²²⁴ that you made in the past—
Your blood that would fill the four oceans;
Your head and bones, enough to form the Cakravāḍa range;²²⁵
Your eyes, numerous as the grains of sand in the Gaṅgā; {4.21}
- 4.31 “Your various jewels, given away in the past;
And your sons, daughters, elephants, horses,
Houses, clothes, beds, food, drink,
And medicine needed by the sick. {4.22}
- 4.32 “You offered supreme worship to the self-arisen ones,²²⁶
Carefully guarded your discipline,
Always applied yourself to forbearance and study,
And honored your mother and father. {4.23}
- 4.33 “You practiced endless difficult austerities
And freed beings from their many afflictions.
In the past, at the very start, you made the following vow:
‘May I become a buddha who shows the absolute truth²²⁷ {4.24}
- 4.34 “ ‘And saves humanity from the great ocean of suffering! {TK103}
May I teach the Dharma to the world!

- May I uproot craving and the great fears!²²⁸
May I dispel all suffering! {4.25}
- 4.35 “ ‘May I lead multitudes of beings to the city of fearlessness
By establishing them on the path to supreme awakening! {K93}
May I liberate those afflicted with much suffering²²⁹
And fulfill all the needs of beings!’²³⁰ {4.26}
- 4.36 “Forgive those, O lord, who have strayed from the path
And commit evil in this world, ruining their learning and discipline.
Save them! Remember your vow!
Continue to teach the Dharma for many millions of eons! {4.27}
- 4.37 “Ferry the beings, O lord, across the sea of suffering!
Wash them with the water possessed of the eight qualities!²³¹
There is no being in the threefold universe
Who could be as eminent as you, O lord. {4.28} [F.219.b]
- 4.38 “Liberated yourself, may you liberate the world as well!
Save the world from the ocean of the three realms,
For you are a buddha, and the sole kinsman of the world.
Remain forever and share the Dharma with others.” {4.29}
- 4.39 The Blessed One, however, proceeded farther along the gate passage. At
that moment many hundreds of thousands of millions of billions of gods,
nāgas, yakṣas, and rākṣasas, their faces bathed in tears, flew through the
sky, imploring him:
- 4.40 “First, during the time of peace, we saw well-gone ones
Who trained their students well,
Instructing them in the Dharma in full
Without being blocked in the manner it is happening now. {4.30} {K94}
- 4.41 “This teacher, one of great intelligence, {TK104}
Has attained the self-arisen state during the degenerate period.
He, the lord of sages, has taught the Dharma in this world,
Which is obscured by the afflictions, for the sake of bringing beings to
maturity. {4.31}
- 4.42 “While this leonine speaker remains here,
One billion evil ones
Are bringing ruin upon the Dharma.
Do not enter the city today, O valiant Buddha!” {4.32}
- 4.43 Another goddess warned:

“The former victors, engaged for the sake of the world’s welfare,
Turned the wheel of the Dharma in just one place.
This one, however, preaches wherever he travels.²³²
There is a risk that calamity will befall him in such places!” {4.33}

4.44 Another goddess said:

“This leader, out of compassion, has wandered around
And has benefited beings in great measure.²³³
My only concern, however, is that today
He might perish in this city.” {4.34}

4.45 Under these circumstances, many hundreds of thousands of millions of billions of gods, nāgas, yakṣas, rākṣasas, asuras, garuḍas, kinnaras, and mahoragas descended from the sky above with forlorn expressions on their tear-soaked faces. Arraying themselves before the Blessed One, they acted in many different, self-harming ways.

4.46 Some pulled out their hair. Some cast off their adornments. Some {K95} threw away their parasols, banners, and flags. Some threw themselves on the ground. Some took hold of the Blessed One’s feet. Some wailed most piteously. Some beat their breasts {TK105} with their hands. Some, standing at the Blessed One’s feet, spun in circles like the madgu²³⁴ bird. Some, standing in front of the Blessed One with folded hands, bowed to him and recited praises. [F.220.a] And some showered upon him flowers, incense, perfume, garlands, scented oils, clothes, adornments, golden thread, strings of pearls, and fine cloth. Some others, numbering tens of millions, chanted the following in a single loud voice:

4.47 “You have practiced many austerities
For the great benefit of the world.
Now that your time here is limited,
Please be equanimous. Stay! Don’t leave! {4.35}

4.48 “Your buddha activity, O faultless one, has been accomplished only in part.
Only a few gods and humans have been called to witness you.
You should remain, teaching the Dharma for a long time to come,
Thus delivering beings from the ocean of the threefold existence. {4.36}

4.49 “There are many beings practicing good conduct.
With their good seeds ripening, they have become vessels for the elixir of the
Dharma.
You should feel compassion for them and teach them²³⁵ the meaning.
You should deliver the pitiful world from the river of suffering. {4.37}

- 4.50 “You should show the right path
To those who have lost their way in the wilderness of saṃsāra
And have strayed into the thick forest of various destinies. {K96}
You should deliver them with words of the supreme noble
Dharma. {4.38} {TK106}
- 4.51 “Your most marvelous and wonderful act of compassion
Was the turning of the wheel of the sublime Dharma.
Please remain for a long time, O most intelligent one!
Let humankind not be deprived of a protector!” {4.39}
- 4.52 Another goddess said:

“Should the Guide perish,²³⁶
The entire world will be rendered blind.
The eightfold path—the cause of the threefold liberation—
Will not exist in this world in any way whatsoever. {4.40}
- 4.53 “We have carefully planted virtuous seeds
Sprung from body, speech, and mind,
And are thus now surrounded by every type of comfort.
May this spring of merit not be lost!” {4.41}
- 4.54 Now many hundreds of thousands of millions of billions of gods from the
Pure Abode gathered together and said:

“Do not fret! The Sage, one of vast intellect,
Will not come to grief of any kind,
Even though tens of millions of māras have arrived on earth.
This virtue is clearly evident to us. {4.42} [F.220.b]
- 4.55 “The terrifying army of Māra has battalions stretching all around for thirty-
six leagues, primed to move swiftly and with devastating force,
Armed with barbed missiles, scimitars, and enormous swords, and making a
lot of raucous sounds. {TK107}
Having now advanced as far as the seat of awakening, it has now
approached its own demise.
Today it will instantly become terrified of Siddhartha,²³⁷ how then could it
create obstacles for the one whose fame has spread far and
wide?” {4.43} {K97}
- 4.56 Another goddess said in tears:

“This army consisted in the past of a single māra and wasn’t very strong.

- But now, tens of thousands of millions of māras strong, it is very
powerful. {4.44}
- I fear that the leader of the world will meet his doom,
And that after his demise, this world will spiral into darkness.” {4.45}
- 4.57 Then Śakra, Brahmā, and the world protectors clasped the feet of the Blessed
One and pleaded:
“Remain here, O holy one! Please follow the advice, O champion of
compassion,
Of the two of us, inferior to you in intelligence.
Many tens of millions of gods are afflicted with profound anguish.
Please besprinkle them now with the nectar of Dharma!” {4.46}
- 4.58 The Blessed One then looked at the entire congregation, eyes wide with
loving kindness, and uttered the following words to comfort them, his voice
as sweet as Brahmā’s:
“Don’t fret! You must not be afraid now!
Not even all the māras together, riding upon their mounts,
The whole lot of them, would be able to trouble
A single hair of mine, let alone my whole body. {4.47}
- 4.59 “I will console the entire world today
And will always teach the Dharma on this earth. {TK108}
To those who have lost their way,
I will duly divulge it with lucid instructions.²³⁸ {4.48} {K98}
- 4.60 “In the past I performed many difficult austerities
And distributed food and drink in abundance,
As well as many houses and much medicine.
Who would be able to harm me today? {4.49}
- 4.61 “I gave away horses, chariots, and elephants;
So also ornaments and adornments,
Female and male servants, cities and kingdoms.
Who would be able to harm me today? {4.50}
- 4.62 “For the benefit of beings I gave away
My wives, sons, daughters, and other family members,
As well as the royal power desired on earth and my royal lineage.
How then could my body be destroyed today? {4.51}
- 4.63 “I gave my head, both my eyes, ears, nose, [F.221.a]
Hands and feet, flesh, skin, and blood.

- I even gave my own life for the embodied beings in this world.
Who, then, would be able to hurt me? {4.52}
- 4.64 “With my own hands, I presented huge offerings to many
Tens of millions of buddhas, worshiping them with devotion.
I always delighted in practicing discipline, study, and acceptance.
Who, then, would be able to injure me today? {4.53}
- 4.65 “I formerly practiced difficult austerities
With my mind completely focused in absorption.
If there was no anger in my mind even when my body was being
butchered, {TK109}
Who would be able to hurt me today? {4.54} {K99}
- 4.66 “With my afflictions pacified, I am a fully self-controlled buddha
With my mind full of love for all beings.
I have no envy, harshness, or anger.
No one will be able to stand in my way today. {4.55}
- 4.67 “I have gained victory over the entire army of Māra
And defeated many tens of millions of māras.
I will definitely liberate you from saṃsāra,
So don’t be afraid. Why would I not enter the city? {4.56}
- 4.68 “Any buddhas dwelling, for the sake of beings,
In the ten directions,
I will engage them here,
Along with the bodhisattvas with great magical powers.²³⁹ {4.57}
- 4.69 “I will completely fill all the buddha fields.
There, I will institute merit and wisdom.
And when those buddhas are properly abiding,²⁴⁰
I will fulfill the intentions of the buddhas. {4.58}
- 4.70 On that occasion, infinite and innumerable hundreds of thousands of
millions of billions of gods, nāgas, yakṣas, rākṣasas, asuras, garuḍas,
kinnaras, mahoragas, and human and nonhuman beings applauded the
Blessed One by exclaiming, “Homage to the one endowed with infinite
diligence who has the power to work miracles and wonders! Homage,
homage to the Blessed Buddha who is thus endowed! {TK110} The world
and its gods have been comforted by the Blessed One, and the followers of
Māra defeated. The filth of the afflictions that bind beings to existence has
been dispelled. {K100} The mountain of their arrogance has been split
asunder. The tree of birth [F.221.b] has been cut down, the sun of death²⁴¹

turned to powder, the darkness of ignorance dispelled, the followers of other religions brought to have faith, the four rivers dried up, the torch of the Dharma lit, and the path to awakening shown.

4.71 “Beings have been established in acceptance and gentleness, caused to playfully abide in the bliss of meditation, and made to realize the four truths of the noble ones. The world and its gods have been ferried across the ocean of births by the most compassionate, blessed teacher. Sentient beings have been transported to the city of fearlessness.”

4.72 Then the gods and humans worshiped the Blessed One with sundry flowers, incense, perfume, garlands,²⁴² ornaments, and adornments and swept the road for his sake. They covered it²⁴³ in celestial cloth, calico, and flowers, including celestial flowers such as mandāra and great mandāra, pāruṣaka and great pāruṣaka, mañjuṣaka and great mañjuṣaka, and roca and great roca, as well as blue, red, and white lotus flowers. In the places where the Blessed One would put his feet {TK111} on the road, they conjured up, on either side, trees made of the seven precious gems, and adorned them with celestial cloth,²⁴⁴ calico, and hand, ear, and head adornments. Between the trees, they conjured up celestial lotus ponds with cool and sweet water, completely limpid and free of turbidity. These were filled with water possessing eight qualities²⁴⁵ and adorned all around with the seven precious gems.

4.73 In the space above, they held up parasols made from the seven precious gems, banners, flags, golden thread, and strings of pearls. They sent showers of dust made of gold, silver, and beryl, and the powders of aloeswood, crape jasmine, white sandalwood, and benjamin, and the leaves of the tamāla tree. {K101} They sprinkled powdered gośīrṣa and uragasāra sandalwood upon the road. They also adorned the entire firmament with golden thread, strings of pearls, [F.222.a] and loose jewels and pearls, as well as various other ornaments. Outside the city the gods and humans decorated the road in order to worship the Blessed One, while inside, the māras and their retinues created beautiful magical displays in order to worship him.

4.74 At this time the Blessed One entered the absorption called *becoming indestructible* and, immersed in it, proceeded on his way down the road. {TK112} He advanced on the road assuming various physical forms and features with their corresponding modes of deportment. Those beings who were devoted to Brahmā and capable of being guided by him saw the Blessed One walking in the form of Brahmā. Those who were capable of being guided by Śakra, Nārāyaṇa, Maheśvara, the Four Great Kings, a universal monarch, the master of a castle, a great sage,²⁴⁶ a monk, a princely youth, a woman, a lion, an elephant, a nāga, or an asura saw the Blessed One in that respective form. Those who were devoted to and capable of being

guided by rabbits saw the Blessed One with the form and features of a rabbit, advancing on the road in the manner of a rabbit. Those capable of being guided by buddhas saw the Blessed One with the form and features of a buddha, advancing on the road in the manner of a buddha. All these beings walked along close together with folded hands, one after the other, bowing and singing praises.

4.75 At that time, the sage Jyotīrasa, who lived next to the Himalayas, {K102} spurred on by Māra,²⁴⁷ arrived in the vicinity of the gates of the great city of Rājagṛha, along with his retinue of five hundred. [F.222.b]²⁴⁸When he saw the Blessed One proceeding down the road in the form, features, color, shape, deportment, and style of a sage, and the many billions of gods {TK113} diligently venerating him, he had the following thought:

4.76 “Truly, this man is a great sage with tremendous power. He is worthy of veneration and both gods and humans are venerating him. His entire body is ornamented with the marks of merit. I can see that he is a learned preceptor. I would like to check to see which of the two of us is elder and more learned. So, I will go before him and inquire about his caste, family lineage, dwelling place, and ascetic discipline.”

4.77 Then the sage Jyotīrasa gazed upon his retinue and announced:

“There is one who is educated, honest, disciplined, venerable, and worthy of veneration.

He possesses wisdom and the meaningful Dharma—this supreme sage fully knows the path of acceptance.

You all should join him, offering him respectful veneration,

And listen to the man of such qualities delivering his well-spoken doctrine that ends saṃsāra.” {4.59}

4.78 All the young brahmins in his retinue pledged with one voice that they would do as their preceptor had instructed. The sage Jyotīrasa and his retinue then went to the Blessed One. Standing before the Blessed One, they joined their palms and asked, “Who are you?”

The Blessed One answered, “I am a brahmin.”

4.79 “What is your family lineage?”

“I am of the Gautama family lineage.”

“What is your ascetic discipline?”

“My ascetic discipline is the threefold liberation.”

4.80 “What is your practice?”

“I practice suchness, the ultimate reality.”

“How long has it been since you went forth?”

“I have gone forth {TK114} since ignorance arose.”

4.81 “Great Sage, can you explain the Vedic teachings of astrology?”

The Blessed One responded, “When one is free from superimposition, everything is the same. [F.223.a] So from that perspective, what is the point of worldly knowledge?”

“It delights the learned,” replied the sage.

4.82 “Where do the stars abide?” asked the Blessed One.

The sage answered, “There are said to be the twenty-eight constellations that are supported by, and follow, the sun and the moon. In relation to the measurement by fingers,²⁴⁹ there are thirty-eight. Using this measurement by fingers, there are twelve fingers lengthwise within the body where the stars abide. With one measure of a finger at the brain in the head and one measure of a finger at the soles of the feet, there are a total of fourteen such fingers within the body. What exists at those locations does not change into anything else. Thus, the way one is follows the star under which one is born. What else is there? Let me explain. Please listen, Great Sage!

4.83 “Those who have a mole on the right side of their face
At the location of four fingers,²⁵⁰
A black beard, and ruddy hue
Are born under the constellation Kṛttikā. {4.60}

4.84 “They will have wealth and fame,
They will be learned, and their glory will spread.
These are the signs of those
Who are born under Kṛttikā. {4.61}

4.85 “Those who have a mole
At the location of four fingers²⁵¹
Are born under the constellation Rohiṇī. {TK115}
They will be knowledgeable and constantly delight in the Dharma. {4.62}

4.86 “Learned and with abundant wealth,
Beautiful in all respects,
Heroic and always victorious,
They will defeat all their enemies. {4.63}

4.87 “Whoever has a mark resembling fire
At the location half a finger from²⁵² the neck
Is born under the constellation Mṛgaśirā
And will be heroic and wealthy. {4.64}

4.88 “Whoever has a mole on the left side,
At the location of half a finger,²⁵³
Is born under the constellation Ārdrā
And will be angry and foolish, but wealthy. {4.65}

- 4.89 “Those who have moles in the left armpit
Are born under the constellation Punarvasū.
They will have wealth and be rich in grain,
Yet their mental resources will be limited. {4.66}
- 4.90 “Yet you, born under the constellation Puṣyā,
Have the finest marks.
On the palms of your hands there are wheels
That beautify you like the sun. {4.67}
- 4.91 “All the hair on your head
Twists upward to the right.
Your body is of equal proportions.
You, O leader, have tamed your afflictions. {4.68} [F.223.b]
- 4.92 “With a mark at the heart center resembling fire, {TK116}
Those born under the constellation Āśleṣā will crave violence.
Their discipline will be corrupt, and they will trouble their companions.
They will delight in sexual misconduct. {4.69}
- 4.93 “Those who have a mole resembling a pea,
Whether down low, on the front, or on the back,
Are born under the constellation Maghā.
They will be wealthy and disciplined religious people. {4.70}
- 4.94 “Those who have birthmarks
On both the left and right of the navel
Are born under the constellation Pūrvaphalgunī
And will be stingy and have a short life. {4.71}
- 4.95 “Those who have a mole
Four fingers below the navel
Are born under the constellation Uttaraphalgunī.
Wealthy and disciplined, upon death they will go to the higher realms. {4.72}
- 4.96 “Those born under the constellation Hastā
Will have a red mole on the buttocks.
They will thief, deceive, and defraud.
Their merit is trifling and their intelligence meager. {4.73}
- 4.97 “Those who have a mole on their penis
Are definitely
Born under the constellation Citrā.
Their preference will be for song and dance. {4.74}

- 4.98 “Those who have a yellow mole,
 Either above or below the penis,
 Are born under the constellation Svāti. {TK117}
 They are not learned, but desirous and often angry. {4.75}
- 4.99 “Those who, at one finger of both thighs,²⁵⁴
 Have a red mole
 Are perfect lords born under the constellation Viśākhā
 And will be attended by men and women, {4.76}
- 4.100 “Learned and brave, defeating their enemies,
 Always enjoying a pleasant life,
 Modest, intelligent, and reliable.
 Having died, they will be reborn in the higher realms. {4.77}
- 4.101 “Those who have a mole like a pea
 At one finger of both thighs²⁵⁵
 Practice discipline and are born under the constellation of Anurādhā.
 They have both Dharma and enjoyments. {4.78}
- 4.102 “Those who have a mole underneath their thighs
 Are born under the constellation Jyeṣṭhā.
 They are ugly, short-lived, and corrupt in discipline.
 They are neither ethical nor compassionate. {4.79}
- 4.103 “Those who have, on both knees,
 Small birthmarks
 Are charismatic people born under the constellation Mūlā.
 They will swiftly destroy their own homes.²⁵⁶ {4.80}
- 4.104 “Those born under the constellation Pūrvāṣāḍhā
 Have moles on their kneecaps.
 They practice charity and desire the Dharma path.
 At death, they go to the higher realms. {4.81}
- 4.105 “Those born under the constellation Uttarāṣāḍhā {TK118}
 Have moles on their elbows.
 In that regard, they are intelligent,
 Wealthy, and loving toward others. {4.82}
- 4.106 “They who have moles on both elbows
 Are born under the constellation Śravaṇā.
 They are always wealthy, healthy, and loving toward others. [F.224.a]
 At death, they go to the higher realms. {4.83}

- 4.107 “Those who have black moles on their calves
Are born under the constellation Dhaniṣṭhā.
They will have little anger or desire.
They will have no wealth, but they will be wise. {4.84}
- 4.108 “Those who have black moles
At the finger measure²⁵⁷ on their calves
Are born under the constellation Śatabhiṣā.
They are foolish and will end up drowning. {4.85}
- 4.109 “Those who have something like a scar at the finger below their calves
Are born under the constellation Pūrvabhadrapadā.
They are foolish and prone to injure others,
Are destitute, and often steal. {4.86}
- 4.110 “Those who have moles throughout their finger measures
Are born under the constellation Uttarabhadrapadā.
They are generous, disciplined, mindful,
Knowledgeable, fearless, and compassionate. {4.87}
- 4.111 “Those who have tiny moles
On both their legs
Are born under the constellation Revatī.
They are ill-mannered and become barbers. {4.88} {TK119}
- 4.112 “Those who have black moles
On their thumb joints
Are always vital and healthy
And born under the constellation Aśvinī. {4.89}
- 4.113 “Those who have moles on the soles of their feet
Are born under the constellation Bharanī.
They are loveless and have the character of killers and executioners.
When they die, they go to the hell realms. {4.90}
- 4.114 “Those who undertake particular types of conduct
Bear these astrological signs.
It is consciousness that leads beings
Around the universe.” {4.91}
- 4.115 The Blessed One then said:

“Childish beings whose experience is conceptual
Can be attached to anything.
They are deluded and spiritually immature.

- They live in their heads and catch infectious diseases. {4.92}
- 4.116 “Dogs, snakes, turtles,
And various other kinds of animals,
And anyone born under the constellation Puṣyā,²⁵⁸
Do not experience well being. {4.93}
- 4.117 “Just as you have acquired
Absorption, magical powers, and freedom,
I myself am all-seeing,
So why don’t you ask me your questions?” {4.94}
- 4.118 The sage Jyotīrasa showered the Blessed One with flowers {TK120} and was
deeply pleased. He then inquired:

“O sage in human form
Who is replete with the finest marks,
Given that I do not know your ancestry,
I would like to know if you are a god or a man. {4.95}
- 4.119 “When your speech and voice are heard,
They are like those of Mahābrahmā.
The actions you take and the manner in which you behave
Resemble the sages of yore. {4.96}
- 4.120 “Sage, how are you so excellent,
Such that I’ve never seen or heard of anyone like you before? [F.224.b]
Please tell me who your teacher was,
And what your ancestry is!” {4.97}
- 4.121 The Blessed One answered:

“I am not concerned with high or low.
Whoever is stuck with such designations
Binds themselves to all manner of suffering—
They are not fitting vessels for freedom. {4.98}
- 4.122 “My lineage is the six perfections.
With them I destroy brahmins with the six superknowledges,
Those who preach the six sources of joy,²⁵⁹
And the six faculties. {4.99}
- 4.123 “I have the knowledge that understands the three phenomena.²⁶⁰
My conduct is the threefold liberation.
I went forth at the moment

- That I developed the mind of awakening. {4.100}
- 4.124 “I do not focus on any signs— {TK121}
Indeed I cultivate signlessness.
I am a perfect buddha,
Teaching the absence of being, life principle, and self. {4.101}
- 4.125 “I have fully cultivated the emptiness
Of the three sensations and the three formations.
My wisdom has reached the far shore.
Nothing is communicated by my words. {4.102}
- 4.126 “Anyone who is unattached like space
And arouses the mind set upon awakening
Will achieve the perfect strength of patience,
As well as wisdom. {4.103}
- 4.127 “Awakening is not difficult to find
For one who does not engage with phenomena,
Has no desire for karmic ripening,
And does not contradict suchness. {4.104}
- 4.128 “If one contemplates the ultimate reality
Without fixating on phenomena
Or adhering to high or low,
One will become a thus-gone one. {4.105}
- 4.129 “There are no characteristics or marks.
If one abandons such reference points,
And does not get involved with any phenomenon,
One will become a thus-gone one. {4.106}
- 4.130 “Give up specific characteristics!
Abandon all doubt in your mind!
Expand your knowledge like space!
You must become a buddha like me!” {4.107} {TK122}
- 4.131 ²⁶¹Immediately after the Blessed Buddha had spoken these verses, the sage Jyotīrasa and his retinue saw the Blessed One transform into the form, features, and deportment of a buddha as their previously accumulated roots of virtue became activated. The sage Jyotīrasa then attained a state of absorption such that, sitting like the bodhisattva Peak of the Victory Banner, he was able to see into all states of absorption without depending on any

- other factors. Through all these forms of absorption, [F.225.a] his state became such that nobody could take it away from him. He attained the bodhisattva absorption called Ratnaketu.²⁶²
- 4.132 The great sage, holding a flower²⁶³ in his folded hands, then praised the Blessed One with the following verses: {K103}
- 4.133 “O protector of the world worthy of infinite praise! A confirmed speaker of truth!
You have illuminated the entire world with the light from your eye of wisdom.²⁶⁴
For the benefit of beings, you always elevate your courage and loving kindness.²⁶⁵
O best of beings, leader free from attachment, I prostrate to you today!²⁶⁶ {4.108}
- 4.134 “With your golden color and glow of golden light, your cooling qualities
Help inspire the causes that lead to the attainment of awakening in all beings.²⁶⁷
By turning the wheel of the Dharma,²⁶⁸ you split the mountain of the afflictions {TK123}
And perfect the supreme conduct and the causes of understanding awakening. {4.109}
- 4.135 “O great physician, the best of beings adorned with auspicious marks,
Guide, please explain today how the essence of a being becomes buddha.²⁶⁹
May I tear apart the net of craving;²⁷⁰ when I am saved, may I save the world!
Please tell me, O best of humans,²⁷¹ when will I become a buddha? {4.110}
- 4.136 “I will ferry beings across the river of suffering, free them from the ocean of existence,
And establish them on the path to the undefiled bliss of nirvāṇa.
I beg any buddhas living in the ten directions, ocean-like with their vast qualities,
To be my witness—for I commit my mind to awakening.²⁷² {4.111} {K104}
- 4.137 “ May the suffering of all beings
Touched by violent, rough, and unbearable pain be pacified today
By the power of merit accumulated by me in the three times with my body,
speech, and mind.
May all beings attain the bliss of the buddhas and find lasting nirvāṇa.²⁷³ {4.112}

- 4.138 “May the maladies of all beings be quelled and the waters of afflictions dried up!
 May they obtain wisdom and sound sense faculties!²⁷⁴ {TK124}
 May I swiftly liberate, through the brilliant splendor of my merit,²⁷⁵
 All the beings overwhelmed by suffering, cut down by death!²⁷⁶ {4.113}
 [F.225.b]
- 4.139 “May all beings, each and every one of them, attain an ocean of qualities!
 May they be satisfied with knowledge, limitless merit, and all pleasures!
 May they attend to the abandoning of negativities and the view of
 equality!²⁷⁷
 May they all remember their previous births and practice the Dharma! {4.114}
- 4.140 “May they all cross to the other shore of the ocean of existence on the raft of
 Dharma!
 May all reach the far shore of Dharma! May all become buddhas!
 May the rain of the Dharma fall and then remain for immeasurable eons!
 May all beings be bathed in the water from this Dharma
 cloud!²⁷⁸ {4.115} {K105}
- 4.141 “Whatever subtle transgressions I have committed with my body, speech,
 and mind,
 I humbly confess, begging all the buddhas to be my witness!
 May I never again commit such deeds inspired by evil views! {TK125}
 May I see such inconceivably supreme beings always before me!²⁷⁹ {4.116}
- 4.142 “Whatever little merit I have accumulated I dedicate to awakening.
 For the sake of beings, I will perform any action and endure any suffering.
 I will bring all beings onto the supreme path of awakening.
 For eons I will purify buddha fields, wisdom, and the ocean of
 beings.²⁸⁰ {4.117}
- 4.143 “May I reach the place where I touch awakening and attain purification.
 May my whole retinue be purified and abide on the level of acceptance.
 O lionine speaker, may I attain the five superknowledges.
 O leader with your unimpeded wisdom and omniscience, please make my
 prophesy!²⁸¹ {4.118}
- 4.144 “If I should become a buddha, a paragon of all the qualities of buddhahood
 in this world,
 May I cast loose flowers upon you and shade you with a parasol!²⁸²
 May the gods, nāgas, yakṣas, and the rest of the people be my witness,²⁸³
 And may the Earth,²⁸⁴ trembling, bow her head to your
 feet.”²⁸⁵ {4.119} {K106} {TK126}

4.145 Then the sage Jyotīrasa cast the flowers he had just spoken of upon the Blessed One, and they became a single parasol floating above the crown of his head. When he saw this, satisfying feelings of tremendous and extraordinary joy and pleasure arose in Jyotīrasa’s mind. [F.226.a] He fell to his knees and touched the Blessed One’s feet. As soon as he did so, the entire great trichiliocosm²⁸⁶ shook in six different ways. The hundreds of thousands of millions of billions of beings who were there became so moved²⁸⁷ that they beheld a vision.²⁸⁸

4.146 Those beings who were capable of being guided by elephants perceived the Well-Gone One in the form of an elephant. They were overjoyed. When they saw the flowers cast by the great sage transformed and floating in the sky as a parasol and the earth shaking, {TK127} they fell to the Blessed One’s feet in amazement. Those who were capable of being guided by buddhas all perceived the Blessed One in the guise of a buddha and were wonderstruck.²⁸⁹

4.147 When the Blessed One then emerged from his absorption, *becoming indestructible*, those beings who were capable of being guided by buddhas²⁹⁰ felt joyous and exhilarated on seeing him emerge and showered him with all the flowers, incense, perfume, garlands, scented oils, clothes, ornaments, and adornments they had. For this occasion, the Blessed One,²⁹¹ addressing Jyotīrasa, uttered the following stanzas: {K107}

4.148 “O great sage! Rise up and listen as I am making a prediction.
The guide is making your prediction of awakening.
Through unequalled power, the earth shook
And flowers became a parasol floating in the sky.²⁹² {4.120}

4.149 “You will become the best of two-legged creatures,
A powerful buddha and instructor who teaches to benefit the world,
One of infinite merit, vast as the sky,
The best in the threefold universe, and a lamp for the world.” {4.121}

4.150 Jyotīrasa, the bodhisattva great being, then asked, “In what buddha field will I turn the wheel of the Dharma?” [F.226.b] {TK128}²⁹³

The Blessed One replied,²⁹⁴ “In countless eons, you will appear in a buddha field to the north called Extensive Scent of Flowers. This buddha field will be arranged just as the present-day world of Sukhāvātī is. You will fully awaken to unsurpassed and perfect buddhahood in this buddha field. You will be a thus-gone, worthy, perfect buddha, someone learned and virtuous, a well-gone one, a knower of the world, a charioteer who guides beings, an unsurpassed being, and a teacher of gods and humans. You will be known as the blessed buddha Immaculate Fragrant Star of Bright

Splendor. Your lifespan will extend to an intermediate eon. There will be no hearers or solitary buddhas in your buddha field; it will be a realm exclusive to bodhisattva great beings. You will only give Great Vehicle teachings there.”

4.151 When the assembly that had amassed there heard the prophecy of the bodhisattva great being Jyotīrasa, they exerted themselves in venerating the Blessed One. The five hundred young brahmins and ninety-two trillion other beings there developed the mind directed toward unsurpassed and perfect awakening. They achieved the bodhisattva absorption called *not forgetting the mind of awakening*.

4.152 *This concludes the chapter on the sage Jyotīrasa, the fourth in the “Ratnaketu Dhāraṇī.”* {K108} {TK130} [B5]

5.

CHAPTER 5

5.1 The millions of māras then thought, “We should adorn the gates of the city through which the Blessed One is to enter, as well as the earth surrounding them, with sublime and magnificent ornaments in the same manner as the gods, nāgas, and yakṣas have adorned the surroundings of the city.”

5.2 With his mind, however, the Blessed One knew the thoughts of the millions of māras,[F.227.a] and he manifested a miracle such that through the twelve gates of the city, twelve blessed buddhas entered the city of Rājagṛha. The millions of māras then, while hovering in the sky, adorned the city gates, the area around them, the city walls, its trees, and the surface of the earth with magical ornaments of the māra realm, as well as countless other magnificent miraculous manifestations set in the finest and most beautiful arrangements. Some of the millions of māras transformed into guises ranging from that of Brahmā to those of great sages. {TK131} From their perch in the sky, they placed various flowers, incense, scented powders, garlands, gold, silver, jewels, and pearls on the windows, ledges, and turrets of the mansions in the city, as well as in the trees. They also cast down a rain of cloth, cotton, linen, and ornaments, played many instruments, and venerated the Blessed One with songs of praise, extolling his qualities. The Blessed One then entered Rājagṛha’s city gates, adorned as they were with a supremely extensive and elevating display made in such a novel, incredible, and miraculous fashion.

5.3 As he entered, he touched the threshold of the city gate with the big toe of his right foot. As soon as he did so, the entire great trichiliocosm shook in six different ways. This earthquake was felt by Śakra, Brahmā, Sūrya, Candra, the world protectors, and Maheśvara, as well as all leaders of the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, and also by the gods of the earth, water, oceans, cities, [F.227.b] and countryside. It was also felt by all the men, women, {TK132} boys, and girls and all the retinues of the divine great sages up to the Unexcelled Heaven. The

earthquake immediately mobilized all these majestic beings to gather at the area surrounding the city of Rājagṛha. From the ground below and the sky above, they cast flowers and incense powder, suitable to the season, toward the Blessed One.

5.4 The Blessed One then scattered the flowers, powders, and so forth into each of the ten directions in order to venerate and honor the buddhas in all the buddha fields—pure as well as impure,²⁹⁵ empty as well as not empty—that are as numerous as the atoms in existence. The following verses then rang out from the flowers, powders, and ornaments in those buddha fields:

5.5 “Quickly, wake up! Consider these things.
Act conscientiously for awakening.
Liberate all the beings
Wandering in the chasm of saṃsāra! {5.1}

5.6 “As the time is ripe,
Give up all distractions.
Bring your past promises to mind {TK133}
And you will attain the prophecy of awakening. {5.2}

5.7 “The lord of sages, the great sage for whom there is no anguish,
Has come to the city today to benefit beings.
He has defeated billions of māras,
So the wheel of Dharma is set to be turned. {5.3}

5.8 “Friends! He is delighting beings in this state of peace!
He is displaying the substance of his supreme courage!
Having liberated beings from their suffering,
He will grant prophecies of awakening today! {5.4}

5.9 “The self-arisen one has entered the city that is beyond misery.
Therefore, hasten to that buddha field!
Behold those beautiful things there
And gradually orient yourselves toward awakening!” {5.5}

5.10 Then the bodhisattva great beings, hearers, and great hearers who were settled in mental composure in the grove of Veṇuvana gazed at the Teacher. They saw that the Blessed One was at the gate of the city of Rājagṛha, calm and collected. [F.228.a] All these bodhisattva great beings and great hearers also saw the ranks and formations {TK134} on the edges at the Blessed One’s sides.

5.11 The sound of the verses that came from the flower and powder decorations then rang out in the buddha fields—pure and impure, empty and not empty—as numerous as the atoms existing throughout the ten

directions. When the bodhisattva great beings and hearers in those buddha fields heard the sound, they thought, “How pleasing this sound is. How enjoyable, delightful, satisfying, and pleasant it is. Its great qualities are indeed worthy of praise. Now, whence have this sound and this rain of flowers and powders come?” The bodhisattva great beings and great hearers thus halted their individual virtuous activities in utter amazement.

5.12 The blessed, thus-gone Śākyamuni then entered into an absorption called *corresponding to the causes of the Buddha’s ornaments and jewelry*. As soon as he entered this absorption, {TK135} an immense display appeared throughout this entire Sahā world and all the buddha fields throughout the ten directions. They all became just like the future thus-gone Samantadarśin’s buddha field, which is called Pure and Unstained. In all the buddha fields with their world systems as numerous as atoms, throughout the ten directions, that were all unconstructed²⁹⁶ yet marvelously adorned, the blessed, thus-gone Śākyamuni appeared—clearly, precisely, and brilliantly—entering the city gates of Rājagṛha. [F.228.b] As the bodhisattva great beings and great hearers in those buddha fields heard these sounds, they were intrigued. Gazing in all directions, they all saw the Sahā world—not very far away. Through the domain of the Buddha, they also saw the divine, miraculously created ornaments.

5.13 The bodhisattva great beings and great hearers then thought, “We should go to see and examine the presence of that great assembly and the qualities of the buddha field. We should go to see, venerate, and serve the thus-gone Śākyamuni. {TK136} There we will definitely receive our prophecies of unsurpassed and perfect awakening!”

5.14 Through the thus-gone Śākyamuni’s miraculous power, bodhisattva great beings and great hearers as numerous as the atoms in all the buddha fields throughout the ten directions then disappeared from their own buddha fields and arrived instantaneously in this Sahā world. When the countless, limitless bodhisattva great beings, who were as numerous as the atoms in all the buddha fields, arrived from each of the ten directions, they filled the earth and the sky above this buddha field entirely. Due to the power of the cause that is in accord with these bodhisattva great beings’ roots of virtue, they set out venerating the thus-gone Śākyamuni.

5.15 In order to venerate the Blessed One, some bodhisattva great beings covered the entire buddha field {TK137} with a rain of various flowers, while others cast down showers of pearls, and so forth. In order to venerate the Blessed One, yet others cast down showers of gold, silver, beryl, [F.229.a] crystal, emerald, coral, white sandalwood, uruga sandalwood, and the powdered leaves of the palm tree, thus filling the sky. In order to venerate the Blessed One, others cast down a rain of dangling and swaying

ornaments and various cloth and linens. In order to venerate the Blessed One, some held up jeweled parasols, banners, and flags. In order to venerate the Blessed One, some anointed the earth with various scents. Some tossed jeweled garlands. Some played instruments and cymbals. Some sang and danced. Some played music. Some cleansed the earth with scented water. Some bore jeweled vessels containing jewels to the Blessed One. Some {TK138} filled jeweled vessels with scented water, decorated them with flowers, fruits, and leaves, and bore them to the Blessed One. Some decorated jeweled trees with divine cloth, jewelry, flowers, and fruits and held them high.

5.16 Some transformed themselves into the guise of Mahābrahmā and prostrated to the Blessed One with palms joined together. Standing there, they made extensive offerings in the manner just mentioned. Some transformed themselves into the guise of lions, prostrated to the Blessed One, and took their places. Drawing on the Blessed One’s miraculous power and the strength of their own roots of virtue, the beings there were able to perceive one another’s forms unimpededly with their own eyes. The Blessed One then entered the city of Rājagṛha through the transformative power of the gods of the great māra realm, as well as his own²⁹⁷ applications of mindfulness, right exertions, bases of supernatural power, faculties, strengths, limbs of awakening, [F.229.b] paths, and eighteen unique qualities of a buddha. {TK139} He then proceeded to a lotus that was right in the center of the road, touched the head of the flower with his right palm, and picked it up. As he plucked the lotus, it vibrated, which caused all the encircling mountains, greater encircling mountains, Mount Sumeru, the great oceans, and all the māra realms in this buddha field to shake. The celestial palaces, abodes, beds, and seats in the māra realms also shook violently. All the māra boys and girls and their retinues there were terrified and worried and said to one another, “Since our celestial palaces do not shake for no reason, perhaps Māra, our king, has passed from his domain? What if we are also to die and pass from our home? We should definitely go to see what is happening!”

5.17 Once they saw what had happened, they thought, “If this buddha field is influenced by the five degenerations, who has then ornamented it so? Who has made it so pleasant?”

Then, as the māras and their servants were standing in that place, they saw the thus-gone Śākyamuni seated there—shining, {TK140} gleaming, brilliant, and adorned with the thirty-two marks of a great being. They did not recognize even a single one of the many other beings of various forms,

colors, characteristics, and shapes that existed in the whole trichiliocosm, including this entire buddha field. Yet they saw each of those beings exerting themselves in venerating the Blessed One.

5.18 It then occurred to them, “We must by all means go to see the thus-gone Śākyamuni, pay our respects to him, and ask him where our leader and his servants have gone.” {K108}²⁹⁸ [F.230.a]

5.19 ²⁹⁹The billion māras together with their retinues arrived in the presence of Blessed Śākyamuni and took their seats.³⁰⁰ Māra, the evil one, bowed with folded hands in the direction of the Blessed One and said:

5.20 “Blessed One! With faith born in my mind,
I am going to take refuge in you.
Promptly release me from my chains {TK141}
And I will authentically practice the Dharma.”³⁰¹ {5.6}

5.21 The Blessed One replied:

“I never stop anyone³⁰²
From coming or leaving.
If you know the way,
You are free to go wherever you please.” {5.7}

5.22 The evil one said:

“Whenever I try to go as I like
To my own domain,³⁰³
O Gautama, I find myself tied
With a fivefold noose!”³⁰⁴ {5.8}

5.23 The Blessed One replied: {K109}

“All my concepts have ceased;
I am liberated and thus liberate beings.³⁰⁵
I have given up harming others
And now liberate beings from bondage.” {5.9}

5.24 The Blessed One then looked with his buddha eye at the entire buddha field and, seeing it completely filled with beings that live on earth and in the sky, recited the following stanzas:

5.25 “Hear now my advice, all of you, {TK142}
With a focused mind!³⁰⁶
Cast away all your doubts³⁰⁷
And then keep quiet! {5.10}

- 5.26 “A fully realized Buddha, the Dharma, and the Saṅgha
Are hard to find in this world.
Hard to find are faith, sincere application,
And the practice of awakening.³⁰⁸ {5.11}
- 5.27 “It is rare to be able to hear the Dharma
From the protector of the world himself.³⁰⁹
It is difficult to find the right time
To train in patience. {5.12}
- 5.28 “It is rare in this world
To be able to relinquish negative conceptual thinking,³¹⁰
To cultivate emptiness,³¹¹
And to tame the mind. {5.13}
- 5.29 “The conduct of awakening, as I had formerly practiced,
Is difficult to find.
I will teach you therefore
How it should be fostered.³¹² {5.14} {TK143}
- 5.30 “I will teach the greatest of paths
That dispels the mass of darkness, [F.230.b]
Connects us to awakening,
And totally liberates us from the fetters of existence.³¹³ {5.15} {K110}
- 5.31 “You should cast away the three stains³¹⁴
And listen to the teacher’s instructions.
Having cast off the snare of craving,
You should cross to the other shore of the four rivers.³¹⁵ {5.16}
- 5.32 “You must win the threefold liberation,³¹⁶
Establish yourselves in the three types of restraint,³¹⁷
And then remove all of the afflictions there are
In the threefold universe. {5.17}
- 5.33 “To worship the lineage of the Three Jewels
And for the sake of Dharma,
All of you gathered here should scrupulously eliminate
The ignorance of the three times that obscures the mind.³¹⁸ {5.18}
- 5.34 “Through the emanation of the blessings
Of the buddhas, gods, and māras,³¹⁹
Obtain a pacifying acceptance
That is beyond the threefold universe. {5.19}

- 5.35 ³²⁰“Ordinary beings
Spoiled by the four errors,
Who conceptualize nonthings,
Are not vessels for this acceptance. {5.20}
- 5.36 “When the visual faculty is attached to form, {TK144}
It obscures body, speech, and mind.
Those who are devoid of the four concentrations
Obsess over saṃsāra. {5.21}
- 5.37 “Those whose learnedness illuminates the world—
Those who cultivate concentration—
Could today be liberated
From the four errors. {5.22}
- 5.38 “These lords save beings
From the four rivers.
Those who gain a certain understanding of birth and death
Cross to the far shore. {5.23}
- 5.39 “Fearless bodhisattvas
Endowed with four limbs
Break the bonds that bind beings to existence
By means of correct knowledge. {5.24} {K111}
- 5.40 “By totally comprehending the five aggregates,
One is freed from their noose.
No longer driven into endless rebirths,
One has crossed to the far shore of the ocean of existence. {5.25}
- 5.41 “You should confess your wrongdoings
In front of the buddhas
And, having abandoned all negativity,
Fearlessly reach the far shore. {5.26}
- 5.42 “By repeatedly taking rebirth in existence
And coming under the influence of evil companions,
One experiences the sufferings
Of saṃsāra and conditioned phenomena. {5.27}
- 5.43 “Steering clear of wicked friends {TK145}
And wrong views,
And remembering the suffering of saṃsāra,
Apply yourselves to the sublime Dharma. {5.28}

- 5.44 “Drink this finest elixir. [F.231.a]
Meditate on emptiness.
From the point of view of the absolute truth,
There are no objects, no substantiality, and no characteristics. {5.29}
- 5.45 “As the five sense organs are empty,
No agent can be found there.
What are merely entities characterized by thoughts
Are likewise inactive. {5.30}
- 5.46 “The six sensations and six forms of craving
Arise from the six types of contact.
In the same way, you should understand
That the five sense bases arising from contact are empty. {5.31}
- 5.47 “Consider how one imputes ‘thingness’
To what is naturally not a thing.
Beings unborn and unceasing—
Consider how insubstantial they are. {5.32}
- 5.48 “All phenomena are subsumed under a single principle
And have no ‘thingness’ in any of the three times.
Those who know this will be free from fever;³²¹
This is the unsurpassed path. {5.33}
- 5.49 “Freedom is certain in these thirteen respects.
It is the cultivation of acceptance
That destroys the perceptions of beings
And liberates subjectivity.” {5.34}
- 5.50 When through the power of the Blessed One’s merit, {TK146} his strength of fearlessness, and the influence of his merit according to his roots of virtue {K112} he chanted these verses with the unimpeded sound of his voice, his words of the maṇḍala of space were heard throughout the ten directions in worlds—with and without the five degenerations—equal in extent to the infinite grains of sand in the Gaṅgā. Immediately, infinite hundreds of thousands of millions of billions of beings in every buddha field obtained faith and undefiled joy. They proceeded irreversibly to unsurpassed and perfect awakening. Some attained absorption, acceptance, or different dhāraṇīs. Those who were gathered in this buddha field obtained the level of irreversibility when they heard the Blessed One’s words, syllables, and meaning. Infinite numbers of beings attained renunciation according to one of the three vehicles.³²²

- 5.51 Jyotirasa, the bodhisattva great being,³²³ magically created the stairs, [F.231.b] made of the seven precious gems³²⁴ and shaded with flowers, for ascending to the lotus throne and, with hands folded³²⁵ in the direction of the Blessed One, implored:
- 5.52 ³²⁶“O omniscient one, gaze upon the entire world
Sunk in the mire of aging and death’s agonies.
Raise the Dharma bridge
For the animate and inanimate worlds. {5.35}
- 5.53 “Gaze upon your field into which have been born {TK147}
Myriads of beings with folded hands.
Distribute your Dharma gifts!
Show us your miraculous power! {5.36} {K113}
- 5.54 “For those tormented by the afflictions,
Reveal the knowledge and the means!
Ascend to the peerless lotus seat, O Lord,
And rain down the rain of the Dharma. {5.37}
- 5.55 ³²⁷“With all the buddhas in the ten directions
And other wise sages here as your witnesses,
Leader of the victors,
Destroy the māras! {5.38}
- 5.56 “Knowing that all phenomena are empty like space
And inseparable from their intrinsic nature,
Remember your past promises!
Turn the unsurpassed and sublime wheel! {5.39}
- 5.57 “O lion among humans, liberate now
The beings swirling in the midst of the four rivers.
Knowing all phenomena, please liberate the world
From the ocean of the three existences. {5.40}
- 5.58 “Your mind is so powerful, O Blessed One!
Please dispel the destructive stains of existence
And teach the unparalleled Dharma
To we who joyfully wish to enter the path of the well-gone ones.” {5.41}
- 5.59 The Blessed One then climbed atop the lotus throne via the magically emanated staircase and took his seat at the center of the lotus. Gazing in all ten directions, the Blessed One {TK148} then addressed the evil Māra: “O Māra, evil one, you are the reason that the Dharma teaching of the Great

Collection was taught here today, whereby countless infinite beings will be liberated and freed from the misery of being in the womb, as well as from aging and death. They will cross over the four rivers. [F.232.a] They will travel the peaceful path. They will realize that wisdom that is equal to space. Evil Māra, because you have set the proliferation of these beings' roots of virtue in motion, you should rejoice! Evil Māra, you should request me to teach the Dharma. Then I shall teach the Dharma so that those in your Māra world may be able to cross the rising river.

5.60 Then Māra, the evil one, spoke the following verse:

"If you, joyful one, have no animosity, aggression, or arrogance,
Why are you teaching the Dharma to inspire fear in us today?
If you had animosity, arrogance, and pride,
Explain liberation to me, O Lord of Sages." {5.42}

5.61 The Blessed One responded:

"When I was on the earth, spending ten months in the womb,
You, Māra, attempted to murder me.
At that time, I held no grudge or even the slightest animosity;
I was patient and had destroyed all animosity without exception. {5.43}

5.62 "As soon as I was born, you caused the earth to quake
And brought down a rain of stones intended to kill me.
Then you dried up my mother's breast milk.
You have tried to harm me in many different ways. {5.44}

5.63 "When I was resting in absorption, you brought ten thousand
damsels. {TK149}
And when I was living on alms, you cut off my access to food.
You constantly tried to give me royal dominion.
In the night when I left the palace, you created a dense darkness. {5.45}

5.64 "At that time you and many people surrounded the city,
And through your magical powers you brought about a fierce storm and
rain.
You made the ground rise up a full fathom and covered me in rocks.³²⁸
And while I was abiding in tranquility, you made a great clamor. {5.46}

5.65 "When I was performing austerities, you sent cold winds.
When I was beside a waterfall, you sent a flood.
You unleashed lions in order to do away with me.
And at that time, you also poisoned my food. {5.47}

- 5.66 “When I went before the Bodhi tree,
You brought down a rain of vajras, meteors, razors, and arrows.
And when I sat on the vajra seat for the sake of beings,
You even smeared daubs of mud on my saffron robes. {5.48} [F.232.b]
- 5.67 “You also sent damsels before me.
You yourself came to murder me with your magical might.
However, you could not harm my mind even slightly.
Once I had tamed you, I attained unsurpassed awakening. {5.49}
- 5.68 “Yet, you had no shame in coming here to talk,
And with your evil behavior attempting to dissuade the supreme Kāśyapa
and others.
Pitilessly, you bring billions of beings to ruin.
Even now, do you still attempt to oppose and deceive me? {5.50}
- 5.69 “When I was fasting
You sent a dangerous and drunken elephant to kill me.
Devadatta cast boulders down a hill toward me. {TK150}
Alas! For three months I ate horse fodder. {5.51}
- 5.70 “To incite gossip, you sent alluring ladies to surround me.
You filled pits with terrible blazing embers.
You put swift-acting poison in my food.
Therefore, you, evildoer, are rotten to the core. {5.52}
- 5.71 “You came here with your armies, children, and forces
Brandishing lances, swords, and arrows to kill me with.
Yet if you have failed to ruffle even one hair of mine,
What are you still doing here, so proud of yourself? {5.53}
- 5.72 “Though you force these billions of māras to keep opposing me,
Trillions of beings have come here,
Filling the entire buddha field, acting as my witnesses,
To see that I have nothing but a supremely loving mind toward you. {5.54}
- 5.73 “I am steeped in compassion, caring for beings.
You are so vicious, constantly trying to obstruct me.
These lords of sages, foremost among humans, are under my power,
And so in this final age, I will perform the deeds of a buddha. {5.55}
- 5.74 “I engage in the benefit of beings with a totally free mind.
Even as you speak, I do not relinquish my patience.
I have no jealousy, animosity, or anger in my mind.

- I constantly exert myself to protect even you. {5.56}
- 5.75 “So, just as you requested and to put your mind at ease, I will explain
A nectar-like Dharma that utterly pacifies the threefold universe.
Thus all your evil activities will be put to an end. [F.233.a]
Quickly, entrust your mind to me, the protector of the world. {5.57} {TK151}
- 5.76 “Though you are always intent on harming,
My heart is always loving, with the aim to liberate you.
Give up this evil attitude and arouse faith in your mind.
Before long I will prophesy your awakening.” {5.58}
- 5.77 Māra, the evil one, became furious with the Blessed One. Disturbed and distressed, he wished to turn back but now noticed he was bound by a fivefold noose. He wished to cry out in fear, but was unable. Through the power of his anger, he blew out incredibly hot breath to kill the Blessed One. Yet the Blessed One transformed it into a most exquisite flower, which he then blessed so that it became a very pleasing parasol in the space directly above the crowns of the heads of all the blessed buddhas dwelling, flourishing, and teaching the Dharma in all the buddha fields throughout the ten directions. The bodhisattva great beings in each of those buddha fields asked their respective blessed buddhas, “Where have these flower parasols come from? And due to whose magical power?”
- 5.78 The blessed ones answered the bodhisattva great beings, saying, “Noble children, there is a world called the Sahā world.³²⁹A thus-gone, worthy, perfect buddha called Śākyamuni made aspirations in the past to fully awaken to unsurpassed and perfect buddhahood within that buddha field, which is rife with the afflictions and the five degenerations and where he now teaches the Dharma. This thus-gone one is about to give an exposition of the dhāraṇī-seal, including its verbal formula, which is called *the terminator of birth based on the essential nature of phenomena in their vajra-like indivisibility*.
- 5.79 “This exposition completely destroys the forces of the entire dominion of Māra and elevates all the strengths, the types of fearlessness, and the domains of a buddha. It ensures the continuity of the teachings of the buddhas and the lamp of the Three Jewels. {TK152} It activates the blessings of his diligence [F.233.b] to increase all roots of virtue. It destroys all enemies and obstructers. It pacifies the ordinary, the inauspicious, disputes, bad dreams, evil omens, famine, the mass of fears, struggle, warfare, captivity, fighting, arguments, drought, unseasonable heat and cold, storms, heat waves, sickness, and unpleasant sounds. It motivates all the gods, nāgas, yakṣas, and human and nonhuman beings. It summons and motivates the warrior caste. It engages the four castes in the service of Dharma. It sets

ablaze the torch of insight and teaches a direct path. It motivates all the households, towns, cities, villages, districts, countryside, royal cities, and hinterlands. It aligns constellations, planets, nights, days, months, fortnights, and years.³³⁰ It ensures good harvests and an abundance of flowers, fruits, grains, and medicinal herbs. It accomplishes all manufacturing and business ventures and supervisory³³¹ tasks. It pacifies all the faults of body, speech, and mind. {K114} It increases insight, mindfulness, intelligence, interest, courage, stability, patience, and eloquence. It awakens the unobstructed vision of all phenomena. It blesses the Dharma tradition with the four noble attributes. It elucidates the Great Vehicle. It nurtures bodhisattva great beings and gives comfort to them. It blesses the vajra-like minds of those at the stage of irreversibility. It makes beings realize the acceptance that phenomena are unborn.³³² It establishes beings in realization consistent with {TK153} the tenth bodhisattva level. It cares for beings that require guidance. It turns the wheel [F.234.a] of Dharma. It covers all beings with great compassion. It engages them in the practice of the perfections. It establishes them on the unsurpassed path. It rains Dharma. It satisfies all beings with the essence of Dharma. It completes the fully awakened intention of the buddhas. It brings freedom from the domain of the four māras. It places beings in the expanse of nirvāṇa without any remainder of the aggregates.³³³

5.80 “This exposition of the dhāraṇī-seal, including its verbal formula, which is called *the terminator of birth based on the essential nature of phenomena in their vajra-like indivisibility*,³³⁴ was given, blessed, and rejoiced at, upon each other’s giving it, by all the thus-gone, worthy, perfect buddhas of the past. Whatever blessed buddhas now dwell and pass their time in the ten directions, teaching the Dharma there, they all give, bless, and rejoice in each other’s offering of this exposition. In the future, whatever thus-gone, worthy, perfect buddhas will dwell in other worlds {TK154} in the ten directions, they all will also {K115} give, bless, and rejoice in each other’s offering of this exposition.”

5.81 Hearing this, all the bodhisattva great beings who dwelled in these buddha fields asked their respective buddhas, “What is this exposition, O Blessed One, that we haven’t heard before [F.234.b] and that is a treasure trove of so many qualities, that is endowed with inconceivable qualities, that grants unobstructed vision of all phenomena,...³³⁵ and that pacifies? Please, O Blessed One, give this exposition that completely destroys the forces of the entire dominion of Māra...³³⁶ and places beings in the expanse of nirvāṇa without any remainder of the aggregates. Give it out of compassion for the

world, for the benefit and happiness of many people. It will surely be in the interest of great numbers of beings, bringing benefit and happiness to gods and humans alike.”

5.82 The blessed buddhas replied to the bodhisattvas, {TK155} “O noble children! We also are going to the Sahā world where the thus-gone, worthy, perfect buddha Śākyamuni dwells. Similarly, whatever blessed buddhas now dwell and pass their time in the ten directions in their respective worlds, they are all going along with their retinues of bodhisattvas and congregations of hearers to the Sahā world where the thus-gone, worthy, perfect buddha Śākyamuni dwells. {K116} Together with the thus-gone Śākyamuni they will give, bless, and rejoice in each other’s offering of this exposition [F.235.a] in order to benefit all beings by stopping them from committing evil acts, fully establishing them in wholesome conduct, and filling them with unsurpassed wisdom.

5.83 “Once all these blessed buddhas have gathered today in the Sahā world along with their retinues of bodhisattvas and congregations of hearers, they will give this exposition there. So, if any of you wants to hear this exposition and to worship the blessed buddhas, as innumerable as the grains of sand in the river Gaṅgā, {TK156} who are abiding together at the same time³³⁷ in the same buddha field, and if any of you want to hear their teachings and to see the domains of all the buddhas, bodhisattvas, gods, māras, and the marvelous ornamentation of all the buddha fields, and if any of you want to see a gathering of buddhas such as has never been seen or heard of, let us now go together to the Sahā world where the thus-gone, worthy, perfect buddha Śākyamuni dwells.”

5.84 The bodhisattva great beings replied to their respective buddhas, “If this is so, O venerable Blessed One, we shall go together with you, our thus-gone one, to the Sahā world where the thus-gone, worthy, perfect buddha Śākyamuni dwells, {K117} in order to hear this exposition that we have not heard before. [F.235.b] We shall worship there, all at the same time and on the same occasion, in the same buddha field, infinite numbers of blessed buddhas living and spending their time there. We will request them to teach us the Dharma. We will see the Sahā world adorned with the miraculous displays originating from the four bases of supernatural power, and that great gathering in a marvelous array. And if we manage to get a place in that buddha field while the dhāraṇī included in this exposition is being recited, we will be able to honor, praise, serve, and worship the buddhas and the bodhisattva great beings who have gathered there.”

5.85 Then each of the blessed buddhas in his respective buddha field spoke to his own retinue of bodhisattva great beings and congregation of great hearers: {TK157}

“Do not be anxious, noble children, or have any doubts about whether there will be enough space available in that world to accommodate everybody. Why so? Because the blessed buddhas have an infinite ability to bring beings to maturity—an ability that derives from their skill in the wisdom of equality particular to their buddha fields. Because, O noble children, the thus-gone Śākyamuni has such great skillful means, he has the ability to expand space. {K118} Noble children, imagine that he is able to accommodate in a single mustard seed all the beings, who depend for existence on physical elements and sense faculties, taken together from their respective realms, even if each and every one of them were as big as Mount Meru. Each of them would have ample room for themselves and none would even arrive in one another’s field of vision. Even if the bodies of all beings were placed in a single mustard seed, they would not appear to shrink, nor would the seed appear to grow. The thus-gone Śākyamuni, noble children, is indeed endowed with such skill in means.

5.86 “And furthermore, O noble children, whatever solidity there is in existence constitutes the earth element. The thus-gone Śākyamuni could place [F.236.a] all of it within a single particle of dust, and this particle, with all of the earth element having entered there, would not appear to expand, nor would the earth element appear to shrink. With such skill in means is the thus-gone Śākyamuni endowed.

5.87 “Again, O noble children, anything that appears as wet constitutes the water element—the thus-gone Śākyamuni could place all of it on a single hair tip, {TK158} and this hair tip, with all the water element having entered there, would not appear to expand, nor would the water element appear to shrink. With such skill in means is the thus-gone Śākyamuni endowed.

5.88 “And further, O noble children, whatever of the wind element is known to exist, the thus-gone Śākyamuni could place all of it within a single pore. This entire element of wind, {K119} even though contained within a single pore of skin, would be able to move around, provided with ample room as if within its own usual sphere of activity.

5.89 ³³⁸“Again, O noble children, anything that appears as hot constitutes the fire element. The thus-gone Śākyamuni could place anything relating to the fire element that has arisen, is arising, or will arise within a single particle of dust. Even if the entire fire element was gathered there in a single particle, it would still be able to function within that single particle, provided with ample range as if within its own usual domain.

5.90 “And further, O noble children, whatever buddha fields there are in the ten directions, the thus-gone Śākyamuni could place all of them, together with all the beings there and the four great elements, on a single hair tip.

- 5.91 “Then, in that infinitely small space, all those beings and the great elements would be able to go about their usual business and move around as if in their own usual spheres of operation, provided with sufficient space. They would not get into each other’s way, and this infinitely small space would not appear to expand, nor would they appear to shrink. With such skill in means is the thus-gone Śākyamuni endowed.
- 5.92 “And further, O noble children, the thus-gone Śākyamuni can know the six sense bases, conduct, grasping, aspirations, blessings, ranges of speech, sounds, phonemes, expressions of language, actions or endeavors that involve the three predispositions,³³⁹ aggregates, analytical minds, and the range of methods for gathering accumulations of all the beings of the three times, in a single instant. {TK159} He is able to know anything at all about any being from the far reaches of the past to that which generates the rebirths in saṃsāra of any of the six kinds of beings throughout the three times, [F.236.b] as well as their deaths, births, and what occurs for each of them. He can know the extent of the particles of earth. He can know how beings pass the moments and hours throughout the three times. He can know every pore of all beings throughout the three times.³⁴⁰ He can know the extent of the enjoyments, behaviors, and experiences of happiness and suffering of all beings throughout the three times. The thus-gone Śākyamuni can know all this within a single instant. {K120}
- 5.93 “The thus-gone Śākyamuni is able to comprehend the three times up to their farthest limit effortlessly and without ideas or concepts, because he is endowed with this kind of clairvoyant wisdom that is miraculous in character. The thus-gone Śākyamuni is endowed with such immeasurable means to bring beings to maturity through equanimity, O noble children, because of his skill in wisdom that derives from his buddha domain.”
- 5.94 When these characteristics were elucidated, infinite and uncountable hundreds of thousands of bodhisattvas from the respective retinues of the thus-gone ones from all the different directions reached the perfection of insight, based on their previous aspirations.³⁴¹
- 5.95 *This concludes the chapter on the characteristics of the Buddha, the fifth in the “Ratnaketu” section of the Great Collection of Mahāyāna sūtras. {K121} {TK160} [B6]*

6.

CHAPTER 6

6.1 At that time the thus-gone Akṣobhya set out from the world in the east called Abhirati in the company of an infinite number of bodhisattva great beings. Through the power and mastery of miracles particular to a buddha, he arrived instantaneously in the buddha field that includes the central world with its four continents, where the thus-gone, worthy, perfect buddha Śākyamuni was staying. Having arrived, he sat upon a lotus seat that appeared just as needed. The bodhisattva great beings [F.237.a] from his retinue also sat upon lotus seats that appeared through their own magical power.

6.2 Headed by Akṣobhya, infinite numbers of the blessed buddhas living in buddha fields as numerous as atoms also arrived. They arrived in a split second, in the same buddha field that includes the central world with its four continents where the thus-gone, worthy, perfect buddha Śākyamuni was staying. Each and every one of these thus-gone ones was accompanied by an infinite number of bodhisattva great beings and hundreds of thousands of millions of billions of hearers. Having arrived, they sat down upon lotus seats that appeared just as needed.

6.3 At the same time, the thus-gone Ratnadhvaja came from the south...³⁴² and he sat upon a seat of lotus filaments.

In the same way {TK161} there came from the north {K122} the thus-gone Dundubhisvara. Having arrived, he sat upon a seat of lotus filaments.

6.4 At the same time, the thus-gone Amitāyus came from the west. Having arrived...³⁴³ he sat upon a seat of lotus filaments.

Simultaneously, the thus-gone Vairocana came from below. Having arrived...³⁴⁴ he sat upon a seat of lotus filaments.

6.5 The thus-gone Jñānaraśmirāja came from above, accompanied by infinite and uncountable hundreds of thousands of millions of billions of bodhisattva great beings, just like specks of dust, hailing from the buddha fields above as numerous as the grains of sand in the river Gaṅgā. Through

his mastery of miracles particular to a buddha, he started off, and within a single instant of thought he arrived in the buddha field that includes the central world with its four continents, where the thus-gone, worthy, perfect buddha Śākyamuni was staying. Having arrived, he sat upon a lotus throne³⁴⁵ that appeared just as needed. The bodhisattva great beings all sat upon lotus seats that miraculously appeared through their own [F.237.b] mastery of magical power according to their individual stores of merit.

6.6 Some of the bodhisattvas who had thus gathered from the ten directions around the thus-gone Śākyamuni rained down gold from the Jambu River in an act of worship of the blessed thus-gone ones. Some circumambulated clockwise the entire buddha field. Some stood with folded hands in front of the blessed buddhas, eager to hear the Dharma. And some directed their minds and abided by modes of virtue particular to themselves.³⁴⁶

6.7 Candraprāṇa, the princely youth, folded his hands and, drawing on his own magical power and the power of the blessed buddhas, {TK162} filled up the entire buddha field with the words that he sang: {K123}

6.8 “O moon-like sages,
Removers of all doubt who have gathered here!³⁴⁷
A gathering of the saṅgha such as this
Has never been seen or heard of before. {6.1}

6.9 “Totally filled with bodhisattvas of supreme austerity
And all the buddhas,³⁴⁸
This buddha field is now a caitya,
Honored by every other field. {6.2}

6.10 “It is not without a reason that you,
The sun-like sages, the perfect buddhas,
Have come today to this field, rife with the five degenerations,
Scorned as it is by beings.³⁴⁹ {6.3}

6.11 “Today the vile Māra will meet his ruin
And his black faction will be destroyed,³⁵⁰
While those with pure conduct stand united—
This is why they have come together. {6.4}

6.12 “Let your minds be filled with admiration,
For the hordes of Māra are to be defeated.
Hear all about the peaceful nature of reality,
And then awaken to perfect buddhahood!³⁵¹ {6.5}

6.13 “You will understand that the Mahāyāna
Is a path of practice with acceptance as its armor.

- Hear this dhāraṇī-seal today
In order to remove all afflictions! {6.6}
- 6.14 “Let us all together, with one voice, {TK163}
Invite the guides
Who will teach this means of protection
While seated on their thrones.³⁵² {6.7}
- 6.15 “May this invincible dhāraṇī,
Which contains all the Dharma teachings [F.238.a]
And pacifies all obscurations, be taught
So that the sublime Dharma may be made to remain for a long time.” {6.8}
- 6.16 Subsequently, infinite and uncountable numbers of bodhisattva great beings implored with a single voice, “O most compassionate blessed buddhas! Please remain on your lotus seats and teach now this dhāraṇī that is suffused with the utmost loving kindness and acceptance, is composed with great skill,³⁵³ and contains all Dharma teachings—the one that removes fear; enables escape from all the domains of Māra;³⁵⁴ topples the banner of Māra, and raises the banner of the Dharma; obliterates all afflictions; {K124} defeats all enemies, severs all doubts, brings one to omniscient wisdom, frees one from all fears,³⁵⁵ offers complete and matchless protection; ensures no loss of memory, intelligence, demeanor, or steadfastness³⁵⁶ with regard to all the qualities of the bodhisattvas; shows the complete array of conduct, skillful means, and wisdom; brings one to the sense bases, blessings, absorption, dhāraṇī, and acceptance that support perfect happiness; fosters proficiency in conventional knowledge,³⁵⁷...³⁵⁸ and contains the essence of the thirty-seven factors of awakening.
- 6.17 “Please teach us this dhāraṇī in order to bring beings into contact with charismatic splendor, health, enjoyments, strength,³⁵⁹ good reputation, happiness, and a comfortable life; to increase eloquence and the powers of recollection and make us able to remember what has been heard without any loss of detail; to defeat all enemies; {TK164} to ensure good harvests;³⁶⁰ to bring the power to retain what has been learned and become a receptacle of mindfulness; and to help accomplish the right conduct and attain awakening.
- 6.18 “Please, O blessed buddhas, teach this dhāraṇī to us now so that this Dharma method will be upheld and remain for a long time and so that the lineage of the Three Jewels does not perish. Teach it to show the complete path [F.238.b] to unsurpassable awakening. Teach it to show the indivisibility of the ultimate reality, space, and suchness and the indivisibility of darkness, light, the observable, the unobservable, near, far, thought, concept, beings, the vital principle, individual soul, and person.³⁶¹

Teach it to show that all phenomena are insubstantial, undifferentiable from the ultimate reality, and equal in their characteristic of not being born, arising, or ceasing. And teach it to show the indivisibility of the elements of earth, water, fire, wind, space, and consciousness.

6.19 “May all the blessed buddhas here recite for us this dhāraṇī, promulgated as the collection of all the Dharma teachings that constitute the path, so that, immediately upon hearing it, innumerable {K125} hundreds of thousands of millions of billions of beings directly realize the nature of the Three Jewels. May they then work as spiritual friends for each other’s benefit. May an infinite number of beings develop the wish to attain unsurpassable, perfect awakening, reach the stage of a non-returner, and each obtain a prophecy of attaining buddhahood.”

6.20 Thus addressed, all the blessed buddhas, now assuming responsibility for the delivery of the Dharma, fell silent and remained seated on their seats of lotus filaments. They entered an absorption that manifests equanimity according to the former aspirations of a buddha. {TK165} All the beings in all these buddha fields gained mindfulness, faith, inspiration, and devotion that served to quell all forms of suffering and to gather all roots of virtue. By merely beholding the blessed buddhas, the attachment, aggression, delusion, wrong views, pride, arrogance, haughtiness, personalistic false views, doubt, acquisition, craving for existence, and faults in the substratum comprising the minds and mental states of all the beings in all these buddha fields were all quelled. Each and every one of these beings had this perception: [F.239.a] “It is just me alone that is here to hear the Dharma before the Thus-Gone One. There is no one else! The entirety of the Blessed One’s mind is directed toward me. He is teaching me the Dharma in order to alleviate all forms of sickness. No one else has requested the Thus-Gone One so as to hear the Dharma.” This perception was possible because the buddhas entered an absorption that manifests impartiality according to the former aspirations of a buddha.³⁶²

6.21 Whatever beings dwelled at that time in this entire buddha field, {K126} all of them, their senses alert, folded their hands and said in one voice:

“Please teach us the Dharma, O blessed buddhas! Teach us the Dharma, venerable well-gone ones! We will apply ourselves to the teachings of the blessed buddhas with earnestness.” {TK166}

6.22 At this point, the thus-gone Śākyamuni, in order to worship the other blessed buddhas, flooded this entire buddha field, through his blessings, with an exquisite and particularly powerful fragrance, far exceeding that of the already present array of aromas. And he placed in the hands of³⁶³ all the

beings that were in all the buddha fields various jewels, flowers, chaplets, scented oils, parasols, banners, flags, ornaments, and embellishments, so that they could themselves worship the remaining³⁶⁴ blessed buddhas.

6.23 He then said, “I beg your attention, O blessed buddhas in the other buddha fields in the ten directions. Please come to my buddha field so we may have a discussion. I made the aspiration in the past to awaken fully and completely to unsurpassed and perfect awakening in this world debased by the five degenerations, to take responsibility for liberating³⁶⁵ {K127} all beings from the weariness³⁶⁶ caused by heat, cold, and hot winds; for liberating, out of compassion, all the beings who have lost their sanity, lost their way, or, veiled by the dark veil of ignorance, been thrown into [F.239.b] the darkness of afflictions,³⁶⁷ and for all the beings who are on their way to being reborn in the three miserable realms, who fall into bad company and are deprived of good company, who spurn the wise, who commit the five acts of immediate retribution, who reject the sacred Dharma, who revile the noble ones, and who have no compassion in their hearts. I do this with the diligence, power, and effort that arise out of great compassion.

6.24 Traveling on foot, I visit villages, towns, cities, countries, and capital cities. To benefit beings, I consume {TK167} small quantities of harsh and disagreeable food, tasteless and utterly disgusting. To develop their roots of virtue, I wear coarse rags for robes, unpleasant to the touch, made from scraps of cotton and hemp salvaged from garbage dumps.³⁶⁸ I live in places such as mountain wildernesses, forest thickets, deserted towns, or charnel grounds. I make my bedding from hemp, sticks, and leaves—rough, stale-smelling, and unpleasant to the touch.³⁶⁹ Donning the armor³⁷⁰ of skillful means, great compassion, and diligence, I engage beings in conversation in various ways. With kṣatriyas, I talk about the might of the king, with brahmins about the Vedas and astrology, {K128} with ministers about the administration of the country. I talk with physicians about the efficacy of mineral and herbal remedies, with merchants about buying and selling merchandise, and with householders about responsibilities pertaining to the affairs of the house. I talk with women about beauty, jewelry, pregnancy, and avoiding petty competition. With monks I discuss the delights of acceptance, good character, and the three types of activity.³⁷¹

6.25 “In order to bring beings to maturity, I set on the path of attainment those who have not yet reached it. I help those not yet realized to attain realization, those who have not had a direct experience to have it, [F.240.a] and those who are not yet liberated to become so. I relieve a variety of sufferings. I travel the country in order to bring beings to maturity.

6.26 “At such times, these beings curse and abuse me. Filled with envy,³⁷² they falsely accuse me of indulging in sex.³⁷³ They harass me with hypocritical gossip and women’s tales—treacherous, wicked, untrue, and mean. They throw dirt upon me. They boldly approach³⁷⁴ me to slay me with weapons, poison, and fire, {TK168} raining upon me discuses, javelins, arrows, swords, spears, axes, and rocks. In order to kill me, they set upon me elephants, venomous snakes, lions, tigers, bulls, buffaloes, wolves,³⁷⁵ and athletes. They fill up my houses, monasteries, and temples³⁷⁶ with filth and foul odors.³⁷⁷ When my hearers enter a town {K129} to beg alms, these ignoble beings rudely follow them in the streets, dancing and singing. They employ many hundreds of thousands of stratagems to kill me, striving to obliterate my doctrine, extinguish the torch showing the way to the Dharma, bring down the banner of the Dharma, break the boat of the Dharma, and scatter my Dharma offerings.

6.27 “Now, may all of you, O blessed buddhas, look at the Dharma methods of the blessed buddhas of the past.³⁷⁸ Please consider how they had gathered together in this buddha field afflicted by the five degenerations in order to ensure the long continuity of the Dharma methods; to crush the entire force and the dominion of Māra; to prevent the interruption of the continuity of the lineage of the Three Jewels; to increase beings’ roots of virtue; to suppress the proclamations of all the hostile preachers of other doctrines;³⁷⁹ to pacify discord, [F.240.b] quarrels, famine, disease, invasions by foreign powers, enslavement, wars, disputes, unseasonable cold and hot spells, storms, torrential rains, hurricanes, the defects of body, speech, and mind, and wrong views; to propitiate all the gods, nāgas, yakṣas,³⁸⁰ {TK169} and human and nonhuman beings; to protect every house, village, town, city, and kingdom; to dispel all the wickedness, poison, evil spirits, blind infatuation, bad dreams, and bad omens;³⁸¹ {K130} to provide beings with all the grain, medicine, fruits, flowers, and extracts that they need for livelihood; to engage the kṣatriyas, brahmins, vaiśyas, and śūdras in virtuous conduct; to generate the mind of awakening; to encourage the practice of the six perfections; to increase the wisdom, skillful means, powers of recollection, mental resourcefulness, demeanor, contemplation, devotion, valor, stability,³⁸² and eloquence particular to the bodhisattva great beings; and to reach the other shore of wisdom that brings the reprieve of the final bodhisattva level.

6.28 “These thus-gone, worthy, perfect buddhas of the past taught, blessed, and rejoiced in each other’s giving of this Dharma discourse and exposition of the dhāraṇī-seal, including its verbal formula, which is called *the terminator of birth based on the essential nature of phenomena in their vajra-like indivisibility*. So now, in exactly the same way, all of you, O blessed buddhas, who live and

spend your time in the ten directions but have now come together for the sake of inquiry to this buddha field of mine afflicted by the five degenerations, who are now seated here all together, may all of you give, bless, and rejoice in each other's offering of this Dharma discourse and exposition of the dhāraṇī-seal, including its verbal formula, which is called *the terminator of birth based on the essential nature of phenomena in their vajra-like indivisibility*.

6.29 “Please do this in order to ensure the long continuity of this Dharma method, to crush the entire force [F.241.a] and dominion of Māra,...³⁸³ and to reach the other shore of unobstructed³⁸⁴ wisdom. Do this out of regard for my wish {TK170} that this sacred Dharma method will continue in this buddha field for a long time, will not be violated by any of the followers of other systems, and will not suffer annihilation,³⁸⁵ and also to ensure the continuity of the lineage of the Three Jewels,³⁸⁶ and provide sustenance to all beings by means of the nectar of Dharma.” {K131}

6.30 The blessed buddhas replied, “Yes, of course! We will certainly carry out our duties as buddhas and take charge of the Dharma situation in this buddha field. To ensure that this Dharma method continues for a long time, to crush the entire force and the dominion of Māra,...³⁸⁷ and to reach the other shore of unobstructed³⁸⁸ wisdom, we will give this Dharma discourse and exposition of the dhāraṇī-seal, including its verbal formula, which is called *the terminator of birth based on the essential nature of phenomena in their vajra-like indivisibility*. All the beings who are in this buddha field, please listen! This dhāraṇī-seal is:

6.31 *aṅkara aṅgara bhaṅkara prabhaṅkara bhayam iha mitraṃ bhase akhe akhamaṅbare dome domante kevaṭṭe keyūre samavahane samantabhadre dharme dharme dharmake japhale mitrānuphale phalavate gaṇe gaṇabaraṇṭe hili {TK171} hili hilā hilake jambhavate ṭakase ṭakaṇṭe ṭakavarāṇṭe gaṇavahante hirinte śirinte vinduvate govāhe jure mitrajure juse agre abame satya tathatāṃ {K132} hulu hile candre sama dharme dharme kucuru mucuru aciṭṭa cili cili cicavaha culu culu mitravaha kulu kulu sara sara kuṭu kuṭu mahāsara tuṭu tuṭu mahāsatya hṛdaya puṣpe supuṣpe dhūmaparihāre abhaye rucire karakṣe abhayam astu vivāha titile [F.241.b] mamale paśvakha śisīra lokavināyaka vajre vajre dhare vajravate vajradade cakravajre cakre cavate dhare dhare bhare bhare pūre ṭare huhure bhaṅgavivare śarīsa cili curu mūle {TK172} maṅḍale maṅḍane gagaraṇe mūḍake sarvamūḍake dhidhirayani makhiśvaralayani {K133} riṣijani dharavaci caṅḍālasame sarvasasyādhiṣṭhānāc chidyantu vāhanā mamini phalarati oḷagre vicini vanaraha bubure guru guru muru muru hili hili hara hara kākaṅḍavaha hihitāṃ āyuhana kuṅḍa jvāla bhase gardane ādahani mārgābhirohaṇi phalasatye ārohavati hili hili yathā vajaya svāgra yathāparaṃ ca hṛdayabāhasatya paribhāva mārgābhirohaṇe {TK173} acala buddhi dada pracala pacaya piṅḍahṛdaya*

candracaraha acale śodhane prakṛtimārge ili ilile prabhe sārāprate sarvatra tathatā satyānugate {K134} anāvāraṇābrate alata aṅgure sāmīni vibrahmavayo hi ahita avāhi niravayava aciramārga lana laghusare triratnavamṣe dharmakāya jvalacandre samudravati mahādbhūtavaya samudra vegava dhāraṇīmudreṇa makhimudra sura-pratisaṅvoid amudra āvartani saṅmoha skāra vidyutarasena kṣiti {TK174} mudrito si ye keci prathivī vāha baha baha baha kīṭakabaṭa śāila pratītya hṛdayena mudṛtā dhāraṇī dhara dhara dhara dantilā dantindālā huska sarvahr̥daya mudrito si jaḍa jvaṭṭa jakhavaṭa sumati mati mahādbhūta mudritā ye kecit ṣaḍāyatananiṣṭā bhūta ini mine sacane ghoṣasacane mudritā caryādhiṣṭhāna vākpathānanyathā mahā-puṇyasamuccayāvātāra mahākaruṇayā mudritā sarvasamyakpratipat {K135} cirarātraṃ jvalatu {TK175} dharmanetrī sarve munivṛṣabhā mahākaruṇā-samādhijñānalābhabalena maitrītyāgātivīryabalenādhiṣṭhitā sarvabhūtopacayāya svāhā!”

- 6.32 Immediately, all the beings present in all the buddha fields thrice exclaimed, “Homage to all the buddhas!³⁸⁹ Homage! Homage to all the buddhas!” and then further marveled, [F.242.a] “How wonderful is this gathering of sages! How wonderful is this gathering of bodhisattva great beings and great hearers! How extraordinarily wonderful is this exposition of the dhāraṇī-seal, including its verbal formula, which is called *the terminator of birth based on the essential nature of phenomena in their vajra-like indivisibility!* It shows how to master all the instructions of the Teacher, the Dharma methods, and the tradition of the Three Jewels. It destroys the army and the dominion of Māra and cuts his noose. It defeats all enemies. It raises up the banner of the Dharma. It protects the Dharma followers...³⁹⁰ and it completely fills the entire domain of the Buddha.³⁹¹ This Dharma discourse and exposition of the dhāraṇī-seal, including its verbal formula, which is called *the terminator of birth based on the essential nature of phenomena in their vajra-like indivisibility*, has presently been spoken by all the blessed buddhas in order to seal the hearts {TK176} of all beings and thus refine their five great elements, their conditioned intellect, and their six sense bases, until they attain the ultimate, final nirvāṇa.”
- 6.33 While this dhāraṇī formula was being recited, {K136} a great number of bodhisattva great beings, thirty times³⁹² as many as there are grains of sand in the Gaṅgā, obtained the absorption and the acceptance that are engendered by this dhāraṇī.
- 6.34 On this occasion, the princely youth Candraprabha rose up from his seat and, looking around with folded hands, spoke as follows, filling the entire buddha field with his voice thanks to the blessing of the buddhas and his own magical power:
- 6.35 “Such a gathering of moon-like victors

- Is difficult to find,
And so are the bodhisattvas here,
Knowledgeable and abiding by their great vows. {6.19}
- 6.36 “It is extremely difficult
To find the chance to hear this dhāraṇī-seal,
Blessed by the compassionate lords
To become a Dharma method. {6.20}
- 6.37 “This dhāraṇī-seal brings victory
Over the enemies who side with Māra,
And, blessed by the perfect buddhas,
It ensures the continuity of the Three Jewels. {6.21} [F.242.b]
- 6.38 “It increases the joy of acceptance,
Thus leading to the removal of all obscurations; {TK177}
It attracts all beings in this world
And protects the kingdom. {6.22}
- 6.39 “It prevents bad activities in this life
And halts wrong views;
It gives comfort to bodhisattvas
And clearly shows the path to awakening. {6.23}
- 6.40 “It increases the six perfections
And perfects virtuous conduct;
In particular, it has been empowered
To increase skillful means, wisdom, and eloquence. {6.24}
- 6.41 “This dhāraṇī brings together the white faction,
And it cannot be defeated.
An immaculate blazing torch, it illuminates the path to awakening
For those who will thus experience the Dharma directly. {6.25}
- 6.42 “One should abandon all doubts
And devote oneself entirely to the dhāraṇī—
It is the complete path
Whereby awakening is realized.³⁹³ {6.26} {K137}
- 6.43 “We will propagate
This invincible dhāraṇī
For the protection of Dharma teachers
And the prosperity of students. {6.27}
- 6.44 “Which of you illustrious bodhisattvas present here

Will uphold this dhāraṇī
As the means for eliminating obscurations
And increasing the welfare of beings?" {6.28} {TK178}

6.45 In reply, the youthful bodhisattva great beings, as numerous as the grains of sand in the Gaṅgā, said with one voice, "We, too, uphold and bless this dhāraṇī. If any noble sons or daughters, any monks or nuns, or any male or female lay practitioners should teach this dhāraṇī, having for this purpose bathed, donned clean clothes, and ascended a lion throne that is soft and pleasant to the touch; inside a well-constructed pavilion covered in various flowers; perfumed with various fragrances; stocked up with refreshments of various tastes; fitted with cloth, soft fabrics, and adornments of various kinds; and provided with parasols, banners, and flags, no one would be able to disturb their thoughts, bodily humors, bodies, or minds [F.243.a] or give them breathing trouble or headaches. This could not possibly happen.³⁹⁴

6.46 "No one would be able to inflict upon them any disease of the body,³⁹⁵ tongue, teeth, bones, throat, arms, back, internal organs, abdomen, pelvis, thighs, or shanks. Nor would anyone be able to interfere with their voice. {K138} If any Dharma teachers should be suffering, due to their previous accumulation of unskillful actions, from any disturbance of the humors or a loss of voice, all of them will be completely pacified when they recite this dhāraṇī. After the negative action is purified, they will become well.

6.47 "Also, the students of the Dharma who will attend their teaching will not be affected by any disturbance of the humors or a loss of voice. For those who hear this dhāraṇī, even if they had long been affected by any disturbance of the humors or a loss of voice due to their previous accumulation of unskillful actions, all of this will be cleared away." {TK179}

6.48 At this point, Candraprabha, the princely youth, bowed with folded hands in the direction of the blessed buddhas and the surrounding bodhisattvas, as numerous as the grains of sand in the Gaṅgā, and said, "Please, O blessed buddhas, listen to and give your support for this dhāraṇī:

6.49 *kṣante asamārope metre somavate ehi navakuṃjave navakuṃjave navakuṃjave mūlaśodhane vaḍhaka vaḍhaka māravatathatā pariccheda baḍhasa baḍhasa amūla acale dada pracalā vidhile ekanayapariccheda caṇḍatṛṇe bosare bosaratṛṇe khagasuratṛṇe snavasuratṛṇe bhūtakoṭi* {K139} *pariccheda jalakha jalakha vaye jalakha namakṣakha kakakha ha ha ha ha phu phu phu phu* {TK180} *sparśavedana-pariccheda amama nyamama khyamama samudra mudrabakha saṃskārāṇāṃ pariccheda bodhisa kṣitvīma mahāvīma bhūtakoṭi akāśaśvāsapariccheda svāhā!*"

- 6.50 This dhāraṇī was applauded by all of the bodhisattva great beings and great hearers who were present in all the buddha fields, as well as other beings of great splendor—Śakra, [F.243.b] Brahmā, the world protectors, and the lords of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas.
- 6.51 The blessed buddhas said, “This dhāraṇī possesses great force and power; it subdues all enemies and completely removes fear, disease, bad dreams, and bad omens...³⁹⁶ and takes beings to the other shore of unobscured wisdom. The dhāraṇī just uttered is the outcome of the supreme wisdom that comes from the accumulations of great merit and wisdom.”
- 6.52 At that time, the great brahmā, Bhūteśvara by name, was seated before the blessed Amitāyus. Through his mastery of magical powers particular to a great brahmā, he took on a female form endowed with all the characteristics of supreme beauty and adorned with clothing, {TK181} ornaments, flowers, fragrances, and scented oils that exceeded in greatness even the celestial realms.
- 6.53 Bhūteśvara, this great brahmā, now rose from his seat and said, with folded hands, “Please bless me, O blessed buddhas, with the *maṇḍala of sound that conveys words*³⁹⁷ and can magically deliver exegetical instructions, so that I can reach with my voice this entire buddha field and no obstacle will arise for me in this respect. {K140} Please bless me so that I can protect Dharma teachers and students through the articulation of mantra words. If any god or a male or female nāga, nāga elder, nāga with an entourage, or nāga offspring;... or a male or female piśāca, piśāca elder, [F.244.a] piśāca with an entourage, or piśāca offspring; or any human or nonhuman being should watch out for and seek an opportunity to attack a Dharma teacher or a Dharma student or approach them with an evil or hostile intent, or should disturb, harm, or remove so much as a single hair from their bodies—if any such evil being should steal their vital energy or even breathe upon them or look at them, even momentarily, with an evil intent, I will instantly restrain or punish these māras...³⁹⁸ or human and nonhuman beings, and {TK182} I will crush, confuse,³⁹⁹ and curse them.
- 6.54 “So please, O blessed buddhas, empower me with the *maṇḍala of sound that conveys words*, so that I will be able to penetrate with my voice the entire buddha field. Which of you will help me with this?”
- The blessed buddhas remained silent, thus granting their consent. {K141}
- 6.55 A śakra by the name of Śikhindhara, whose body was adorned with the light of ornaments made of gold from the river Jambu, sat there for a moment before addressing Bhūteśvara the brahmā as follows: “You should not sit in front of the thus-gone Amitāyus, sister. Do not act in a casual manner and disturb the blessed one. Why so?”

- 6.56 “Naive people delight in the discursiveness of mind,
But thus-gone ones harbor no such thing.
Instead, they show that mental constructs
Are characterized by arising and ceasing. {6.29}
- 6.57 “The thus-gone ones have discovered the path of suchness based on
discriminating all forms, letters, and words. A thus-gone one, O sister, is not
in conflict with suchness. Rather, he is one with it, being the same as space,
which, like him, is characterized by the absence of mental imputations and
the cessation of the three predispositions.⁴⁰⁰ Just as space has no ideas or
concepts with regard to the predispositions, so also a thus-gone one
[F.244.b] does not cogitate {TK183} about sensual enjoyments, form ideas or
concepts about them, dwell on them, or get attached to them. He thus does
not conceptualize about or falsely identify beings, a vital principle, an
individual soul, a person, aggregates, elements, or sense bases. Why then do
you, sister, ruminate about the body of the Thus-Gone One?”⁴⁰¹
- 6.58 “You should consider things carefully, O lord of gods, before you say
them,” counseled the thus-gone Amitāyus, “otherwise you may incur
undesirable results lasting a long period of time. In this case, this truly great
person has performed great service to many buddhas and has cultivated his
roots of virtue in the presence of the blessed buddhas. He magically
transformed himself into a well-adorned woman in order to worship the
Thus-Gone One, so do not address him as a woman.”
- 6.59 The śakra Śikhindhara then said to the brahmā Bhūteśvara, “Show your
compassion for me and forgive me, O noble son! May I not incur the
undesirable results that the thus-gone Amitāyus has spoken of.” {K142}
- 6.60 Now the bodhisattva Kautūhalika inquired, “O Blessed One, had the śakra
Śikhindhara not confessed his words, what kind of ripened result would he
have incurred?”
- “Noble son,” replied the thus-gone Amitāyus, “if he had not confessed, he
would have been reborn eighty-four thousand times as a woman completely
suffused with sensuality. Therefore, one should guard one’s speech. The
maṇḍala of sound that conveys words, O noble son, has now been made available
to you through the blessing of the thus-gone ones. Express your eloquence.”
- 6.61 Bhūteśvara, the brahmā, now with the blessing {TK184} of the buddhas,
directed his gaze in each of the ten directions and beseeched with folded
hands, “Listen to me, O blessed buddhas, bodhisattva [F.245.a] great beings,
great hearers, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras,
and mahoragas! Grant your approval that my wish may come true, namely
that this Dharma method will endure for a long time and that no harm will
come to the Dharma teachers and students who are established in the proper

conduct.⁴⁰² Grant your approval that, during the degenerate time, no māras... or human and nonhuman beings will be able to do any harm to them.”

6.62 At this point, the brahmā Bhūteśvara, in order to restrain and reverse their aggressive intentions and take the pledge⁴⁰³ from the evil-minded beings, uttered a loud cry that filled the entire world sphere, and the lords of brahmās declared in one voice, {K143} “We too offer our support for the dhāraṇī. We will ourselves uphold and teach it during the degenerate period. We will protect the sacred Dharma and also protect the Dharma teachers and students that follow the proper conduct.⁴⁰⁴ Please recite it, honorable one! We declare our support for this dhāraṇī in front of the blessed buddhas, the bodhisattva great beings, and the great hearers.”

6.63 Bhūteśvara, the brahmā, again beseeched, “Give me your blessing, O holy buddhas, bodhisattva great beings, and great hearers! The dhāraṇī is:

*amale vimale gaṇaṣaṇḍe hāre {TK185} caṇḍe mahācaṇḍe came mahācame some
sthāme abaha vibaha aṅgaṇī netrakhave mūlaparicchede yakṣacaṇḍe piśācaṇḍe
āvartani saṃvartani saṃkāraṇi jaṃbhani mohani ucchāṭani hamaha maha maha
maha ākuṃcane khagaśava amala mūla mūlaparivartate [F.245.b] asārakhava
svāhā! {K144}*

6.64 “Whoever transgresses against these mantras⁴⁰⁵
Will be excluded from the community—
He will have his eyes taken out,⁴⁰⁶ his head will burst,
And he will have his limbs broken. {6.30}

6.65 “As sealed in the formula:

*acca avaha cacacu krakṣa cacata kacacā nakhaga caca caca caca na ca hamūla caca
camūla cacaha amūla caca {TK186} hamūla mū baḍabahā svāhā!”*

6.66 Immediately, all the brahmā lords...⁴⁰⁷ and piśācas applauded and said,
“These mantra words possess in excess the ability to crush the great trichiliocosm with their force and power.⁴⁰⁸ This noose will affix itself to all spirits who harbor ill will, so how could they survive?”

6.67 Bhūteśvara the brahmā said, “Those spirits who have wicked minds; who are devoid of compassion and ungrateful; who wish to harass beings or are followers of Māra; who seek opportunities to harm the head-anointed kṣatriya kings that have faith in the Buddha’s teaching; who approach, seeking an opportunity to harm, the chief queens, royal sons and daughters, women of the harem, ministers, military commanders, or other members of the royal court that have faith in the Buddha’s teaching; who approach, seeking an opportunity to harm, the men and women, sons and daughters,

male and female lay practitioners, Dharma teachers and students, monks and nuns, practitioners who engage in meditation and recitation of prayers {K145} or in the service of their superiors—if any such spirits should disturb the aforementioned even for a single moment of mental activity or disturb, harm, or remove even a single hair from their bodies; or if they should steal their vital energy or even breathe upon them; or if they should thus seek, their minds full of malice, an opportunity to cause harm, such māras... and human and nonhuman beings, with their bodies rotting and smelly, will have their heads burst into seven pieces, eyes gouged out,⁴⁰⁹ and hearts desiccated. They will contract leprosy, oozing pus and stinking, and will completely lose their magical power. [F.246.a] The earth will develop crevasses {TK187} beneath them, which they will fall into. The winds will toss them in the four directions, and they will wander aimlessly, with their bodies covered in dust, mentally disturbed. Those who roam the earth will plunge into the crevasses in the ground eighty-four thousand leagues below the surface and will spend the remainder of their lives there. Aquatic beings that are wicked, have no faith in the teachings of the Buddha, and do harm to the kṣatriya kings who do have this faith...⁴¹⁰ or to those who engage in the service of their superiors—they also will have their heads burst into seven pieces... and will spend the remainder of their lives there,⁴¹¹ should they transgress against these mantras.

6.68 “Furthermore, in whatever realm this Dharma discourse—the dhāraṇī-seal that cannot be conquered by the hosts of Māra—is disseminated, there we will {K146} eagerly apply ourselves to the cause of guarding, protecting, and preserving that realm, and we will protect⁴¹² all the beings there who yearn for the Dharma.⁴¹³ We shall expel all, from hostile yakṣas to hostile kaṭapūtanās; avert the discord, quarrels, famine, invasions by foreign powers, and the unseasonable rains, storms, cold and hot spells, and disease in that land; ensure the happiness, social harmony, good harvests, and all that accords with roots of virtue; and ensure the health, renown, material gain, and honor of the teachers and students of the Dharma.”

6.69 Also at that moment, a bodhisattva great being known as Voice of Mahābrahmā, who dwelled on the tenth bhūmi, was present. He was attended by all the brahmās, māras, śakras, and so forth, {TK188} as well as Vaiśravaṇa, Virūḍhaka, Virūpākṣa, Dhṛtarāṣṭra, Maheśvara, [F.246.b] Nārāyaṇa, and the lords of the gods and asuras. He had the finest and most radiant complexion and the most exquisite ornamentation. In the guise of a woman, with female characteristics and deportment, he was seated before the thus-gone Śākyamuni. As an act of venerating the blessed buddhas, he proffered a wish-fulfilling jewel in his hands. The bodhisattva great being

Voice of Mahābrahmā stared at the thus-gone Śākyamuni with unblinking eyes. He stared at him like he was the only thing in existence—something indescribable and unidentifiable.

6.70 The thus-gone Śākyamuni then asked Voice of Mahābrahmā, “Listen, why are you staring at me with unblinking eyes, as if I were the only thing in existence—something indescribable and unidentifiable? Is there any phenomenon that can be called ‘a buddha’ or ‘unidentifiable’? Likewise, the verbal elements in the statement ‘the afflictions of attachment, aggression, or delusion exist’ are merely conditional characteristics. The condition for such characteristics is ignorance. Due to the condition of ignorance, formations proliferate until cessation.”

6.71 “Blessed One,” responded Voice of Mahābrahmā, “if all these do not exist, why do you speak to me of ignorance? Blessed One, if there were no ignorance, from what would the twelve links of existence arise? Can we say they come from space {TK189} when space itself does not exist?”

6.72 “Noble son, that is correct,” answered the Blessed One, “for all the qualities of buddhahood are like space. Just as space is immaterial, is without characteristics, is neither darkness nor light, is neither thought nor concept, cannot be created or described, is unidentifiable, has no component parts, and has nothing to do with entities, likewise, O noble son, the qualities of buddhahood are [F.247.a] deemed to be the ultimate reality because they are suchness. Because they involve no increase or decrease, the qualities of buddhahood are neither high nor low. Because they have no component parts, the qualities of buddhahood are indescribable. Because they do not move and cannot be placed anywhere, the qualities of buddhahood are not material or entities, and they have no characteristics. Because they transcend verbal description, the qualities of buddhahood are not superimposed, for it is from false conceptualization that the links of existence arise.”

When he gave this teaching, eighty-four thousand beings developed the mind directed toward unsurpassed and perfect awakening.

6.73 Then Māra, the evil one, demanded, “If the qualities of buddhahood are indescribable non-entities, like space, then why do you harm me in this way—oppressing me with wisdom, diligence, means, and courage? Why do you destroy my Māra domain? Why do you lead beings from my Māra domain? Why do you instruct them in the nature of illusion, which neither comes nor goes nor is identifiable in any way? When you guide beings in these trainings, no conduct that produces the afflictions can be seen in them. {TK190} For what reason are you assembling all these countless, infinite blessed buddhas, bodhisattva great beings, great hearers, great brahmās, śakras, four world protectors, maheśvaras, and gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas who have

magical might and power, thus filling all the buddha fields, to go against me? Anyone who hears of this cruel act will be immediately struck with a splitting headache; their bodies will decompose [F.247.b] and begin to stink. Such is the mantra that you have spoken.”

6.74 At that moment, sixty-eight thousand māras, a countless infinitude of their retainers, and all the hostile yakṣas, rākṣasas, kumbhāṇḍas, and piśācas all declared with one voice, “As soon as we heard it, we too got headaches. Our bodies started decomposing, began to stink, and we suffered terribly.”

6.75 “Evil ones, remember what happened in the past!” countered the thus-gone Śākyamuni. “When I was sitting at the seat of awakening, you filled the area and the sky around me out to eighty leagues with the hordes of Māra, intent on killing me. And since that time you still send billions of māras and their retainers to kill me. Therefore, I have amassed a countless infinitude of blessed buddhas, bodhisattvas, and so forth, as well as human and nonhuman beings, in order to tame, pacify, and end your torment. I have done so in order to tame, pacify, and end all the suffering of other māras, and so forth, as well as human and nonhuman beings. I have done this to instruct them in the nature of illusion, which neither comes nor goes nor is identifiable in any way. I have done so to dry up the river of saṃsāra in which all beings die and are reborn, and to help them reach the expanse of nirvāṇa without any remainder of the aggregates. {TK191}

6.76 “Evil ones, you should develop the mind directed toward unsurpassed and perfect awakening right now! If you do so, you will immediately be freed from this unbearably painful headache, and ultimately you will actualize the qualities of buddhahood, which have the nature of space. You will even gain the superior domain of the buddhas, which far exceeds that of the māras.”

6.77 The sixty-four thousand māras, the countless infinitude of their retainers, and the hostile yakṣas, and so forth, as well as the hostile kaṭapūtanās, all declared with one voice, [F.248.a] “When we develop the mind directed toward unsurpassed and perfect awakening, we shall actualize the qualities of buddhahood, which have the nature of space, and win the domain of the buddhas as well, superior above all.”

“Even if I were to have a headache until the end of time,” insisted Māra, the evil one, “I would never let such cunning make me develop the mind directed toward awakening.”

6.78 Voice of Mahābrahmā then declared, “I will also joyfully uphold all the Dharma teachings that have been taught before all the blessed buddhas here in this buddha field. I will uphold the teachings of the thus-gone Śākyamuni in this buddha field rife with the five degenerations, holding them as the most important. I will make this teaching—this Dharma method—shine until

Śākyamuni's own sun sets. I will bring the Dharma discourse of this dhāraṇī, which cannot be defeated by the hosts of Māra, {TK192} to all lands where it has not previously spread. And wherever it appears, I will ensure that it flourishes. I will defend all the noble sons and daughters in all the towns, villages, cities, and countries. I will protect them. I will turn away all harm. I will lead them to virtue and what is meaningful.

6.79 “Wherever the Dharma discourse of this dhāraṇī, which cannot be defeated by the hosts of Māra, is at least written down, or where there is a lion throne set for Dharma teachers who desire to teach it authentically, people should recite the following mantra at the outset. This mantra will summon me, and I will come to that place with my retinue. We will defend and safeguard those Dharma teachers and students. The mantra is:

6.80 *avame avame amavare amavare parikuñja nāḍa nāḍa puṣkaravahā [F.248.b] jalukha makhaya ili mili kili mili kīrticara mudre mudramukhe svāhā!*

6.81 “Blessed One, Dharma teachers everywhere should remember this mantra at the start of their teachings. If I hear them with my divine ears of incredible purity and fail to come, I will have deceived all the thus-gone ones of the past, present, and future, and may I therefore not fully awaken to unsurpassed and perfect buddhahood. Therefore, Blessed One, I will go there and place {TK193} the feet of those Dharma teachers at the crown of my head. Because the eloquence of those Dharma teachers is fitting, I will support them.⁴¹⁴ I will dispel all the sicknesses of those Dharma teachers and students. I will dispel their bad views and actions and all their doubts. Blessed One, wherever this Dharma teaching is taught, upheld, or mastered, I will travel there with my retinue and quell all discord, quarrels, famine, disease, fears, invasion by foreign powers, drought, unseasonable winds, heatwaves, and bad views and actions, as well as all fear of humans, nonhumans, and charnel grounds. Then I will dispel all that is inauspicious, bad dreams, evil omens, hostility, cruelty, meanness, bad tastes, snow, heat, foul odors, and things that are unpleasant to touch and poisonous. I will dispel the harm caused by heat and famine. I will dispel the fear of elephants, lions, tigers, buffaloes, wolves, poisonous snakes, thieves, rogues, humans, and nonhumans. There I will amass all sorts of wealth, grain, herbs, flowers, fruits, juices, [F.249.a] food, drink, clothing, and bedding for the beings' use and enjoyment. In whatever land this Dharma teaching is held, upheld, read, mastered, or taught, there we will dispel violence toward each individual being. I will bring about what is beneficial, pleasant, and mentally satisfying for the beings' use and enjoyment. {TK194} I will encourage beings to also desire the Dharma and engage in virtuous actions. I make these aspirations before all the blessed buddhas! All of you blessed buddhas,

please be compassionate toward me! May the blessed buddhas bestow the mastery that functions to fulfill all that one wishes for in order to realize this power.”

6.82 At that moment, Śākyamuni and all the blessed buddhas directed their compassion to Voice of Mahābrahmā and said, “Voice of Mahābrahmā, because of this aspiration you shall obtain the great power to summon śakras, brahmās, all the world protectors, and the other gods, nāgas, yakṣas, gandharvas, and asuras who appreciate the Dharma. We shall give this mantra to Voice of Mahābrahmā.”

6.83 Then the blessed buddhas made the aspiration, “May accomplishment come to Voice of Mahābrahmā. The mantra is:

*camuṇḍe muṇḍaparichede ha mūha ha mūha saṃrakṣavala kṛṣṇamikha parivaha
camarayatha ca suvikha amuhula parichede sarvabuddhādhiṣṭhite svāhā!”* {TK195}

6.84 The thus-gone Śākyamuni said, “Noble son, [F.249.b] this dhāraṇī can summon and inspire all māras, śakras, brahmās, and world protectors, as well as the other gods, nāgas, yakṣas, gandharvas, asuras, and human and nonhuman beings of great splendor. It is upheld and blessed by all the buddhas. Due to its blessings you will be able to master such great powers.”

6.85 “Blessed One,” replied Voice of Mahābrahmā, “I will guard this Dharma method in the guise of a woman. I will also protect women. Blessed One, should a woman desire sons, I will fulfill her wishes if she upholds this Dharma teaching by keeping it, reading it, mastering it, or writing it down. In that way any woman can be protected, for if she holds, reads,... or listens to this Dharma teaching then, even if she experiences desire, she will not be attached to the womb. When a woman who is free from all negative and apprehensive conduct and behavior reads this Dharma teaching, all her wishes will be fulfilled, and she will be filled with all forms of abundant happiness. I offer these two precious gems to all the blessed buddhas in order to guard this Dharma teaching and fulfill the wishes of all.”

“Noble son, thus it is,” responded the Blessed One. “You will thus guard and protect it.” {TK196}

6.86 *This concludes the chapter on the dhāraṇīs, the sixth in the “Ratnaketu” section of the Great Collection.* {TK197} [B7]

7.

CHAPTER 7

7.1 At that time, a bodhisattva great being called Discriminating Intellect was seated before the blessed, thus-gone [F.250.a] Glorious and Brilliantly Shining Jewel, not far from the blessed, thus-gone Śākyamuni. For a short time he was in the guise of Brahmā, before instantaneously appearing in the form of Māra. He likewise briefly appeared in the forms of Śakra, as well as a lord of the gods in the heavens of Making Use of Others' Emanations, Delighting in Emanations, Tuṣita, Free from Strife, and the Four Great Kings, as well as in the form of Maheśvara, and also as a yakṣa, an asura, a garuḍa, a kinnara, a mahoraga, a rākṣasa, a preta, a piśāca, a kumbhāṇḍa, a kṣatriya, a brahmin, a vaiśya, a śūdra, a lion, an elephant, a buffalo, and myriad other species of the animal realm. Instantaneously he appeared in the form of a bird, a tree, a mountain, fruit, clothing, bedding, heavy cloth, a vase, ornaments, jewelry, medicinal herbs, and a jewel. Instantaneously he also appeared in the form of a monk, a nun, and a buddha. Instantaneously he appeared in eighty-four different colors, characteristics, shapes, and forms.

7.2 Then Pūrṇa, the son of Maitrāyaṇī, asked the thus-gone Śākyamuni, "Blessed One, what is the cause and what are the conditions {TK198} of this noble son shifting his appearance among eighty-four different colors, characteristics, shapes, and forms?"

7.3 "Venerable Pūrṇa, this noble son has incredibly great power," responded the Blessed One. "The bodhisattva great being Discriminating Intellect matures beings while abiding by the power of his pledge. With the unobscured eyes of insight, in countless infinite buddha fields throughout the ten directions, both pure and impure, he can see beings and their kinds of thoughts, intentions, actions, and illnesses and where [F.250.b] they go for refuge. Abiding in this type of absorption, he adopted forms ranging from bodhisattvas to buddhas as well as colors, characteristics, actions, shapes, and forms as was necessary to guide beings and establish them at the point where they will not revert from the three vehicles. To ensure that beings who

are overwhelmed by their desire, hankering after all kinds of possessions and enjoyments, could eliminate their attachment, he gave them possessions and established them at the point of irreversibility. He distributed medicine to those who were afflicted with illness and desired a cure, and he established them at the point of irreversibility. The bodhisattva Discriminating Intellect freed beings as numerous as the grains of sand in the Gaṅgā in a single day. This power of his pledge to establish {TK199} them at the point where they will not revert from the three vehicles is not the domain of the hearers or solitary buddhas. They do not reach this far.”

7.4 “Blessed One, how long has this noble son exercised this great power for the sake of bringing beings to maturity?” asked Pūrṇa.

“This noble son developed the mind directed toward unsurpassed and perfect awakening in the furthest reaches of eons past,” answered the Blessed One. “It was countless eons ago—as many as there are particles of dust in all the buddha fields. By now, sixty-four immeasurable eons have passed since the eon when that bodhisattva Discriminating Intellect began exercising this power by means of the strength of his absorption.”

7.5 “How long will it be until he fully awakens to unsurpassed and perfect buddhahood?” Pūrṇa asked.

The Blessed One answered, “After two million six hundred thousand great eons have passed, in a great eon called Liberation,⁴¹⁵ there will be a buddha field called Heart of the Jewel. [F.251.a] There the lifespan of beings will be forty thousand years. He will fully awaken to unsurpassed and perfect buddhahood among beings {TK200} who are inclined toward acts ranging from those of immediate retribution up until the ten nonvirtuous actions. He will be known as the thus-gone, worthy, perfect buddha Light of the Limitlessly Blossoming Flower. He will perform all the deeds of a buddha without exception for forty thousand years. He will mature beings in the three vehicles so that they may reach parinirvāṇa, following which he himself will enter parinirvāṇa in the expanse of nirvāṇa without the remainder of the aggregates.”

7.6 Pūrṇa then asked, “From where do this sublime being’s deeds that mature beings manifest?”

“This great being’s aspirations are without bias,” answered the Blessed One. “He made this aspiration: ‘The blessed buddhas clearly see as many buddha fields as there are particles of dust in all the buddha fields in each of the ten directions. Therefore, I too will not fully awaken to unsurpassed and perfect buddhahood until I see those beings that I, while I previously practiced awakened conduct, caused to initially arouse the mind set on unsurpassed and perfect awakening, {TK201} take hold of it, practice the six perfections, and fully awaken to unsurpassed and perfect buddhahood in

buddha fields in each of the ten directions. Through this type of power, based on absorption, may all beings in all buddha fields—as many as there are atoms in all the buddha fields in each of the ten directions—and in any other realm [F.251.b] who are inclined toward acts ranging from those of immediate retribution and doubt up until the ten nonvirtuous actions, be reborn in my buddha field after they pass away. Then, may I always use this great power to manifest as a bodhisattva in order to arouse roots of virtue in these beings, establish each of them at the level of irreversibility, and ensure that they fully awaken to unsurpassed and perfect buddhahood.’ ”

7.7 Then the bodhisattvas who had congregated from buddha fields in the ten directions {TK202} said, “Those bodhisattvas who have come to this buddha field have gladdened such teachers. Seeing this great assembly of bodhisattvas endowed with great compassion, we have received an excellent and unprecedented opportunity to receive the blessings of the blessed buddhas of the past, present, and future. Thus, we received this Dharma method, this exposition of the dhāraṇī-seal, including its verbal formula, which is called *the terminator of birth based on the essential nature of phenomena in their vajra-like indivisibility*. How fortunate we are!”

7.8 *This concludes the chapter on upholding the sacred Dharma, the seventh in the “Ratnaketu” section of the Great Collection.* {TK203}

8.

CHAPTER 8

8.1

At that time, the thus-gone Akṣobhya addressed the entire assembly: “Noble children, all of you śakras, brahmās, world protectors, and lords of the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, and so forth, as well as human and nonhuman beings, who have arrived here out of faith in the buddhas’ teaching—I will uplift you! It is rare to find such a congregation of the blessed buddhas, bodhisattva great beings, śakras, [F.252.a] brahmās, world protectors, and lords of the gods, nāgas, yakṣas, gandharvas, and so forth, as well as human and nonhuman beings! Therefore, now that you have seen this, may those of you who are happy to sustain this sacred Dharma—this Dharma method—and propagate the lineage of the Three Jewels in the future in this buddha field each make an aspiration before the Blessed One.” {TK204}

8.2

At that time a māra named Flower Mendicant filled a bucket made of the seven precious substances to the brim with flowers, fruits, crops, and sprouts and transformed himself into a buxom lady with a fine complexion. Dressed in women’s clothing and adorned with fine jewelry, the māra said, “All of you blessed buddhas who have come to this buddha field and now abide within it, and all the rest of you who have gathered here, please give me your attention! As I offer this wide cauldron filled to the brim with all manner of flowers, fruits, crops, and sprouts to all the blessed buddhas, out of compassion for all beings please accept this bucket filled with all manner of flowers, fruits, crops, and sprouts. In this way I will then become a female benefactor in every buddha field without exception throughout the entire Fortunate Eon, one who provides others with food, drink, fruits, and flowers. {TK205} I will bring them to maturity too. Through this ripening of merit, I will complete the six perfections and fully awaken to unsurpassed and perfect buddhahood. The beings I train will never lack supplies, [F.252.b] and I will serve them well. Toward that end, please bestow, right now, the accomplishment that fulfills my wishes.”

- 8.3 Then all the blessed buddhas said, “Sublime being, it is excellent that, out of such faith, you have performed such an excellent and lofty act of generosity and venerated all the buddhas. We accept your cauldron filled with flowers and fruits. You shall find all the flowers, fruits, grains, or crops that you wish for. Simply by bringing your wish to mind, it will be fulfilled. May you possess an abundance of flowers, fruits, and grains. May you have abundant wealth.” {TK206}
- 8.4 The māra Flower Mendicant spoke again: “Whether in villages, towns, cities, or border towns, I will be anywhere this dhāraṇī, which the hosts of Māra cannot defeat, is held, taught, explained, or written down. I will ensure the success of everything from the flowers and fruits of their trees to their grain and harvests. I will satisfy all the beings who desire flowers and fruits in those places. Therefore, blessed ones, except in the case of active violence, if there comes a time when there is a being in such a place who dies for want of the flowers and fruits that they desired, then I have deceived all the blessed buddhas in the three times and this great assembly. In that case, may I not fully awaken to unsurpassed and perfect buddhahood. [F.253.a]
- 8.5 “Any being there who desires flowers and fruits will be the cause of my completing the perfection of generosity. Blessed ones, having desired flowers and fruits, should any of those beings have an altruistic, amiable, or compassionate attitude toward one another, that will be the cause of my completing the perfections of discipline {TK207} and patience. Should any of them come to practice diligence, having desired flowers and fruits, that will be the cause of my completing the perfection of diligence. If they develop the perception that the mind and mental states are impermanent, that will be the cause of my completing the perfection of concentration. If, having desired flowers and fruits, even birds or wild animals should come to desire the Dharma and abide in emptiness, that will be the cause of my completing the perfection of insight. Moreover, wherever this Dharma teaching spreads, I will assiduously grant everyone whatever crop they desire, be it fruit, wheat, barley, sesame, white lentils, black lentils, peas, horse gram, red lentils, or beans. I will fill all treasuries and granaries with all kinds of grains and harvests. Should even birds or wild animals desire anything, that will be the cause of my completing the perfection of insight. I will ensure there is plenty of sugarcane, grapes, and pomegranate plants there. I will fill all the beings’ pots, vases, and ladles. {TK208} When even birds or wild animals desire something, that will be the cause of my completing the perfections up to insight. [F.253.b] Having completed the six perfections in this manner, I will fully awaken to unsurpassed and perfect buddhahood. All of you blessed buddhas and bodhisattva great beings, I request you to take delight in this, my bodhisattva conduct.”

8.6 The blessed buddhas expressed their approval by remaining silent. The thus-gone Jñānaketu then declared, “Sublime being, you will be able to enact this great power. Sublime being, do look after all beings with that kind of strength, diligence, enthusiasm, and gentleness.”

8.7 When the māra Flower Mendicant heard this encouragement from the thus-gone Jñānaketu, he said, “Blessed buddhas, please give me your attention. I will not dwell where this Dharma teaching is not practiced, but only wherever it is practiced. {TK209} I will ensure that all the grain, herbs, fruits, and flowers that exist in that place are resplendent, bountiful, plentiful, delicious, and colorful, so that people may savor them and enjoy them. I will satisfy people there with food and drink. I will fill their treasuries, granaries, pots, vases, and ladles. Should even the birds or wild animals desire something, that will be the cause of my completing the perfection of insight. I will satisfy the beings here in this buddha field for a thousand eons with food and drink. Likewise, I will perform this great power for a thousand eons in each and every one of the infinite, countless buddha fields, as numerous as the grains of sand in the Gaṅgā, that are afflicted [F.254.a] and ripe with the five degenerations. Then, as I fully awaken to unsurpassed and perfect buddhahood, all my deeds shall be perfected. Please bestow upon me this accomplishment. Blessed ones, the following mantra {TK210} effects summoning according to one’s personal aspiration:

8.8 *camekha camekha camekha vivritahate vaha vaha vaha smara asmarakān sarate
vivavasave sara sara indre sara mahindre sara vajrendre tara vajrendre tarapaya
asmakan hu hu hu hu hu hu asaṅgajave ta kha kha vayuvahe upanaya santarpaya
vijaphalapuṣpa oṣadhi dhanadhanyenacandra akṣaye jalavahane smara asmarakan
samyak pratipannapayasaṭatakāli yama me mam imam edacavara svāhā!*

8.9 “Blessed ones, may I abide wherever this Dharma teaching and mantra are spoken, in order to bring beings to maturity and perfect my bodhisattva conduct.” {TK211}

The blessed buddhas all expressed their approval to him. All the bodhisattva great beings, Māra and his entire retinue, the śakras, the brahmās, and all the world protectors, as well as all the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, kumbhāṇḍas, piśācas, and human and nonhuman beings in this buddha field expressed their approval with one voice, saying, “Sublime being, it is excellent that you bring beings to maturity in the form of a woman and engage in the six perfections. May we all achieve this kind of power through our own merit, [F.254.b] diligence, strengths, and bravery!”

8.10 The thus-gone Śākyamuni then said, “May you be joyful supporters who assist this sublime being.”

- The entirety of the māra Flower Mendicant's retinue then declared with one voice, {TK212} "For this purpose, we will be this being's followers, associates, and harmonious assistants. Sublime being, when you fully awaken to unsurpassed and perfect buddhahood, please bestow prophecies of our attaining unsurpassed and perfect awakening."
- 8.11 "Friends, may this come to be!" agreed the māra Flower Mendicant. "When a being plants a seed in the earth and enjoys its flowers, fruit, and fragrance, may this bring us happiness and benefit!"
- 8.12 The māra Flower Mendicant then addressed the thus-gone Śākyamuni: "I will uphold your teachings and spread your Dharma methods. First and foremost, I will assiduously apply myself to eradicating all calamities involving famine. Blessed One, please bestow a prophecy of unsurpassed and perfect awakening upon me."
- 8.13 The māra Flower Mendicant then bowed to the thus-gone Śākyamuni, touching the five points of his body⁴¹⁶ to the ground, and sat to one side. The thus-gone Śākyamuni then said to him:
- 8.14 "Heroic heir of the well-gone ones, O lotus face, stand!
You have today made the essential aspiration to supreme awakening.
Arousing your compassion, sole kinsman, you will liberate beings
tormented {TK213}
By the suffering of hunger, and then you will accomplish buddhahood. {8.1}
- 8.15 The nature of phenomena is that they are immaculate, just like space.
They are emptiness and utterly transcend the domains of signs and wishes.
Realizing this, [F.255.a] you will soon become a buddha called Splendor—
A wise being who tames all enemies in this buddha field with his vast
teaching." {8.2}
- 8.16 Extremely pleased and delighted, the māra Flower Mendicant cast a variety of flowers toward the blessed ones.
At that time, the bodhisattva great being Siddhimati rose from his seat. Joining his palms, he spoke in a clear voice to the blessed buddhas in this buddha field: "Blessed buddhas, please give me your attention! Once, at the beginning of the Fortunate Eon, I made an aspiration before the thus-gone Krakucchanda so as to be able to bring beings to maturity. In a female form, I extracted the nectar of the earth by searching among herbs and roots in order to heal the four hundred and four illnesses.⁴¹⁷ {TK214} Thus, in order to make beings happy and free from illness, I demonstrated how to prepare one thousand and four sets of medicinal treatments. These included four hundred and four medicinal extracts, four hundred and four herbal medicines, four hundred and four medicines made from fruits, four hundred and four applications made from butter, four hundred and four applications

made from seed oil, four hundred and four cleansing treatments, four hundred and four medicines known as ‘good health,’⁴¹⁸ and so forth, as well as treatments ingested in the form of powders, pills, and aromas.⁴¹⁹ In order to bring beings to maturity, heal their illnesses, and benefit them, I acted in various functions as the thus-gone Krakucchanda’s attendant, serving him, and from him sought a prophecy of unsurpassed and perfect awakening.

8.17 “The thus-gone Krakucchanda then declared to me, ‘In the future, when beings’ lifespan is a hundred years, there will be one called Śākyamuni who will be called a blessed, thus-gone, worthy, perfect buddha. [F.255.b] From the previous aspirations of this thus-gone one, a great gathering of buddhas and bodhisattvas will manifest. Then you will receive a prophecy of unsurpassed and perfect awakening.’ Later, this was mentioned by the thus-gone Kanakamuni and then by the thus-gone Kāśyapa as well.

8.18 “And so I aspired, ‘At that time, may I {TK215} become a great healer, a god who can extract for sick beings the essences in this buddha field for great eons as numerous as the grains of sand in the Gaṅgā. There I will also take up the vast essence of the earth, seeking among the various grasses, roots, leaves, petals, flowers, and fruits to heal the diseases of beings and be of use to them. Then, whenever a person who has prepared these medicines comes to understand that the mind and all mental states are impermanent, suffering, empty, and selfless, may this be the cause for my completing the perfection of insight. To the degree that I manifest this great power in this buddha field, may I, in a female form, ripen and serve diseased beings in worlds throughout the ten directions as numerous as the grains of sand in the Gaṅgā, for as many eons as there are grains of sand in the Gaṅgā, with great enthusiasm, strength, diligence, and gentleness. Through this may I awaken fully and completely to unsurpassed and perfect buddhahood.’ {TK216}

8.19 “Even now, I strengthen my aspiration before the blessed buddhas. May I be the assistant of the greatly fortunate, victorious, and reliable Flower Mendicant. [F.256.a] We will both bring beings to maturity while in the guise of female forms bearing the same complexion. We will ripen women. Blessed ones, furthermore, for the sake of healing the diseases of the old and sick, the two of us will prepare food and drink replete with color, scent, and taste extracted from the essence of the earth. In doing so, may that become a cause for us to complete all the perfections up to insight.

8.20 “So, when I ask whether I will fully awaken to unsurpassed and perfect buddhahood, I implore you blessed buddhas to give your assent. Blessed buddhas, please bestow a prophecy of unsurpassed and perfect awakening upon me.”

The blessed buddhas then said, “Good, good, O sublime being.”

- 8.21 The thus-gone Śākyamuni then declared: {TK217}
“You are the sole doctor for the ailing world
Who, further, delights all lords.
In the sublime and pure field called Lotus
You will become the victor Vairocana.” {8.3}
- 8.22 The bodhisattva great being Earth Holder also desired a prophecy. In a female form, he made the aspiration to be able to bring beings to maturity by employing earth⁴²⁰ and the thus-gone Śākyamuni said to him:
- 8.23 “You are the sole supporter of the mountains and earth.
May your hopes be quickly fulfilled.
In the rich and supreme field Victorious
You will become the victor Lord of Wisdom.” {8.4}
- 8.24 Likewise, the bodhisattva Supreme Wisdom also desired a prophecy. Taking a female form, he made the aspiration to be able to bring beings to maturity by employing water and the Blessed One said to him as well: [F.256.b]
- 8.25 “You have satisfied beings here with fruits and flowers
Through your skill and insight.
In the supreme and pure field Doorway
You will become the victor Supreme Sun of Bliss.” {8.5} {TK218}
- 8.26 Likewise, the bodhisattva Demonstrator of Consequences also desired a prophecy. Taking a female form, he made the aspiration to be able to bring beings to maturity by employing fire. The Blessed One said to him as well:
- 8.27 “Perceiving beings as impermanent,
You matured beings to reach awakening.
O disciplined being, in the supreme field Highly Extolled
You will become the well-gone one Lamp of Fire.” {8.6}
- 8.28 Likewise, the bodhisattva Immaculately Moved by Beings also desired a prophecy. Taking a female form, he made the aspiration to be able to bring beings to maturity by employing wind. The Blessed One said to him as well:
- 8.29 “In movement, you will bring bliss to beings,
Totally pacifying their afflictions.
In the field of Purity you will see the meaning of sameness
And become the victor Candraprabha.” {8.7}

- 8.30 Likewise, the bodhisattva Unobscured Lamp also desired a prophecy. Taking a female form, he made the aspiration to be able to bring beings to maturity by employing space. {TK219} The Blessed One said to him as well:
- 8.31 “Teacher of nonabiding wisdom, beyond anguish;
Preacher of what is meaningful—the supreme and authentic path of
awakening—
In the field called Unimpeded Remover of Obscurations
You will become the victor Supreme Wisdom.” {8.8}
- 8.32 Likewise, the bodhisattva Supreme Scent-Perfused Preacher also desired a prophecy. Taking a female form, he made the aspiration to be able to bring beings to maturity by employing flowers. [F.257.a] The Blessed One said to him as well:
- 8.33 “By venerating with flowers of the sweetest fragrance
The buddhas who teach the supreme path,
In the supreme field Source of Flowers
You will become the well-gone one Totally Fragrant.” {8.9}
- 8.34 Likewise, the bodhisattva Saffron Color also desired a prophecy. Taking a female form, he made the aspiration to be able to bring beings to maturity by employing various colors. The Blessed One said to him as well: {TK220}
- 8.35 “Dressing the world in saffron,
You fashion it to the delight of the lineage of the Three Jewels.
In the supreme buddha field Blue Light
You will become well-gone one Precious Light.” {8.10}
- 8.36 Likewise, various gods of seeds, forests, fruits, and so forth, all the way up to sixty-seven trillion bodhisattvas, also desired to receive prophecies. All of them made aspiration prayers to reach unsurpassed and perfect awakening in order to bring beings to maturity while in female form and to be able to ripen women. Why was this? It is because it is very easy for someone who has male genitalia to acquire female genitalia, whereas it is very difficult for someone who has female genitalia to acquire male genitalia. They each individually received a verse of prophecy.
- 8.37 At that time, billions of gods and great nāgas also desired prophecies. They aspired to awakening, and each individually received a verse of prophecy. Likewise, sixty-four quintillion eight hundred million asuras, seventy septillion female gods and humans, and ninety-nine novillion māras and their retinues, as well as humans and nonhumans [F.257.b] {TK221} including brahmins, kṣatriyas, vaiśyas, śūdras, men, women, boys, and girls, all as numerous as the grains of sand in the Gaṅgā, desired to receive a

prophecy of unsurpassed and perfect awakening. They each individually received a verse of prophecy. Moreover, a countless infinitude of humans and nonhumans, and likewise gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, pretas, and piśācas that had not previously generated the mind directed toward unsurpassed and perfect awakening, developed it. Countless beings came to abide at the stage of irreversibility. Countless beings achieved the various absorptions, acceptances, and dhāraṇīs of bodhisattvas. Countless beings achieved the result, were freed from desire, and exhausted their defilements. Countless beings aroused their minds away from the vehicles of the hearers and solitary buddhas and came to abide on the stage of irreversibility within buddhahood itself.

8.38 All of these beings then declared with one voice, “We all will uphold this sacred Dharma just as the blessed buddhas have commanded. Whoever retains this Dharma teaching, commits it to writing, {TK222} or upholds it, we shall use our skills to sustain that person.”

8.39 *This concludes the chapter on prophecy, the eighth in the “Ratnaketu” section of the Great Collection. {TK223}*

9.

CHAPTER 9

9.1 The blessed, thus-gone Śākyamuni then said, “O all you [F.258.a] blessed buddhas who have come here to this buddha field motivated by compassion to engage in discussion, please give these beings your attention. These noble children will satisfy others with clothing, food, drink, medicine, and supplies. They will use the female form to mature others for unsurpassed and perfect awakening. From the moment they developed the mind of awakening in order to mature others, they have been dedicated to emanating and providing clothing, food, drink, medicine, and supplies to fulfill their hopes—no matter what, why, or how these things are desired. These sublime beings will enact this great power and be able to serve beings with what is enjoyable and useful.”

9.2 Thereupon, bringing to mind the concordant cause that is adorned by {TK224} great compassion, merit, wisdom, and absorption, the blessed buddhas addressed these sublime beings, saying, “In order to fulfill your wishes and hopes, the blessed buddhas who course through the three times will grant you their blessings and bestow this mantra, which accords with the cause of all roots of virtue. It is:

9.3 *jyotovava dhritivava munivava satyavava sūnya alaṅkaravava dhyānarasavava mahākāraṇavava mahāprativava amohavava rutivava kṣitivava salilavava khagavava bayavava vartavava adhiṣṭhānavava amavava ahannavava tathāvava bhūtakoṭivava nirṛitivava triyalanavava traidhātukava [va] trivimokṣavava triśūklavava raṣṭi adhiṣṭhānavava vava vava vava samatrayananyasamatā ṭaṭa ṭaṭa ṭaṭa ṭaṣṭa siddhi-sarvakulaśalamula {TK225} adhiṣṭhānaya svāhā!⁴²¹*

9.4 “Sublime beings, you should take up this mantra of the sameness of all phenomena, [F.258.b] which fulfills all wishes, in order to accomplish the enjoyment, delight, and ripening of beings and the mastery of your awakened conduct.”

9.5 At that time, ten thousand bodhisattvas, including Flower Mendicant, Goddess of Glory, the medicine goddess Siddhimati, and the goddess Earth Holder, exerted themselves in female form to accomplish the enjoyment, delight, and ripening of beings. They said together with one voice, “Since this mantra has been spoken by the blessed buddhas in order to fulfill our hopes, we will be able to serve beings by means of this blessing. We will be able to accomplish unsurpassed wisdom. We will joyfully uphold this mantra {TK226} with great zeal in order to bring beings to maturity. Additionally, out of compassion for beings, we will each live by our own pledges that we made before the thus-gone ones. Should any god, nāga and so forth, or human being attempt to extinguish, destroy, or ruin this Dharma method which the thus-gone ones have blessed, then should we then fail to repel them or act assiduously against them so that the sacred Dharma may long remain, we will have deceived all the blessed buddhas who course through the three times. In that case, may we not fully awaken to unsurpassed and perfect buddhahood!

9.6 “Friends, should a god and so forth, or a human, harm a monk, nun, layman, or laywoman, if we [F.259.a] do not repel them or exert ourselves to quell the disturbance they are creating, then we will have deceived all the blessed buddhas who course through the three times. In that case, may we not fully awaken to unsurpassed and perfect buddhahood! Blessed ones, should any noble son or daughter who seeks awakening be threatened by fire, {TK227} water, poison, weapons, evil spirits, or infectious diseases that last one, two three, or four days or be threatened by or scared of any gods, nāgas, yakṣas, kaṭapūtanās, kṣatriyas, brahmins, vaiśyas, śūdras, lions, tigers, diseases, hunger, thirst, or harm of any kind, if they recall this dhāraṇī mantra, which fulfills all wishes and is blessed by all the buddhas, and we do not deliver them from such threats—except for those brought on by their own past karmic obscurations—then we will have deceived all the blessed buddhas who course through the three times. In that case, may we not fully awaken to unsurpassed and perfect buddhahood!”

9.7 At that moment, all the blessed buddhas gathered in this buddha field expressed their approval, saying, “Good, O sublime beings. You have made an excellent promise. Good! You will be able to enact this kind of great power that sublime beings possess.”

9.8 The thus-gone Śākyamuni then said to Māra, the evil one:

“Be joyful and faithful regarding these sages who have arrived.

Quickly, today, with joy, arouse the mind of awakening for the welfare of others. [F.259.b]

Evil one, outside your realm you are friendless and powerless,

So make yourself free of fault and do not cause problems for the sages!" {9.1} {TK228}

9.9 Māra, the evil one, responded:

"Your words do not arouse even one thought of faith in this immaculate awakening.

O Sage, just remain silent, for I have followers too.

My soldiers and their mounts are gathered in my realm.

For as long as I live, my supreme dominance will leave you powerless." {9.2}

9.10 *This concludes the chapter on compassion, the ninth in the "Ratnaketu" section of the Great Collection.* {TK229} [B8]

10.

CHAPTER 10

10.1 The thus-gone Māndāravagandharoca then addressed the thus-gone Śākyamuni, saying, “In the past, previous thus-gone ones came from their disparate buddha fields and congregated in buddha fields that were afflicted and rife with the five degenerations. They excellently blessed this sacred Dharma method. They defeated billions of māras and gazed upon all beings with the eyes of great love and compassion. They freed them from evil views, lit the lamp of insight, and laid out the peaceful path. They delivered this Dharma discourse, this exposition of the dhāraṇī-seal, including its verbal formula, which is called *the terminator of birth based on the essential nature of phenomena in their vajra-like indivisibility*. Thus they defeated the black faction and planted the banner of the Dharma. In the same way, right now, so many of us blessed buddhas who live and spend our time in the ten directions have assembled in this buddha field filled with the afflictions and the five degenerations out of our concern for others. We have performed acts such as excellently blessing this Dharma method and so forth, as well as planting the banner of the Dharma. However, Śākyamuni, [F.260.a] after your sun has set, who will reign supreme in this buddha field? Who will uphold this sacred Dharma? {TK230} Who will nurture these Dharma methods? Who will bring beings to maturity? Who will be included in this great assembly? Into whose hands shall I entrust this Dharma discourse?”

10.2 The thus-gone Śākyamuni answered the thus-gone Māndāravagandharoca, “You can entrust the Dharma discourse of this dhāraṇī-seal to the hands of anyone—whether bodhisattvas who have achieved acceptance, or śakras, brahmās, and world protectors, or lords of the gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas, or anyone else—as long as they exert themselves in this Dharma method, live in these four central continents, and are clearly faithful toward this Dharma method. It does not matter if they are a śakra, brahmā, world protector, and so forth, including a lord of the mahoragas.”

- 10.3 The thus-gone Māndāravagandharoca then let his unimpeded voice suffuse the entire buddha field, saying, “Friends, everyone who is gathered in this buddha field, please listen! It is incredibly rare that a thus-gone, worthy, perfect buddha comes to the world. But it is even more rare that all the blessed buddhas should gather together as one in a single buddha field. Now, however, all these buddhas have gathered out of concern for you, to care for all beings, to bless the methods of the sacred Dharma, {TK231} and to set out the unsurpassed path. {K147} [F.260.b]⁴²² The entirety of the elements of earth, water, fire, wind, and space throughout the three times⁴²³ have been blessed in order to ensure that these methods of the sacred Dharma will continue for a long time, that the lineage of the Three Jewels will not be interrupted, that all beings will be brought to maturity, and so forth, and that the other shore of saṃsāra will be reached.”
- 10.4 All the blessed buddhas who lived in that buddha field then spoke the following words of advice to the bodhisattva great beings, to the beings of great splendor—śakras, brahmās, other world protectors, and the lords of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas—and to the beings who inhabit the world with the four continents. They said, “To your hands especially, friends, we entrust this way of the sacred Dharma, having empowered it to bring all beings to maturity. You should keep this method of the sacred Dharma in mind, glorify it, and protect it,⁴²⁴ so that the sacred Dharma continues unbroken and does not disappear from this world too soon. {K148} We entrust to the hands of all of you, as is proper, all the noble sons and daughters who have faith, monks and nuns, male and female lay practitioners, all the persons who uphold the sacred Dharma, and those who uphold this Dharma discourse of the Great Collection... or write it down, so that you may protect them and care for them. You shall protect... and care for the Dharma teachers and students, persons who desire the Dharma and delight in meditation, {TK232} and those who uphold the sacred Dharma. [F.261.a] Why is this?”
- 10.5 “Whichever thus-gone, worthy, perfect buddhas were in this world in the past, all of these thus-gone ones, having congregated in the buddha field afflicted by the five degenerations, entrusted this Dharma method to the hands of all the protectors of the world, the śakras and the brahmās, so that it was protected and did not disappear, so that the persons who uphold the sacred Dharma were protected... and so that all beings could be brought to maturity.
- 10.6 “In the same way, whatever blessed buddhas there will be in the future, throughout the ten directions, they too, having instantaneously assembled in the buddha field afflicted by the five degenerations, will recite the mantra

words of this dhāraṇī for the benefit of beings and will consecrate this Dharma method. They will entrust it to the hands of the śakras, brahmās, and other world protectors, so that it is well protected.

10.7 “In the same way, we also now entrust especially to your hands—śakras, brahmās, and other world protectors and the lords of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, and mahoragas who inhabit this buddha field and this world consisting of the four continents—this method of the sacred Dharma so that it is protected and brings beings to maturity. You should likewise {K149} keep it in your mind and glorify and protect it,⁴²⁵ so that it continues unbroken and does not disappear too soon.

10.8 “You should protect, honor, and venerate all the noble sons and daughters who have faith—the persons who uphold the sacred Dharma, monks and nuns, and male [F.261.b] and female lay practitioners—who uphold this Dharma discourse of the Great Collection... or write it down and preserve it in the form of a book, as well as the Dharma teachers and students who practice meditation {TK233} and uphold the sacred Dharma. Why is this?

10.9 “Because this Dharma discourse has been blessed by all the buddhas. In the hamlets, villages, towns, cities, district capitals, state capitals, inhabited forests,...⁴²⁶ or family houses where this Dharma discourse is disseminated, explained, taught, studied, or merely written down and preserved in the form of a book, the elixir of the Dharma will increase the potency of the earth and the vitality of beings.

10.10 “By this means you will become full of vitality, energy, strength, diligence, and courage, and your retinues and palaces will thrive. Any king who rules over a populace will obtain protection, his royal might will increase, and his entire kingdom will be protected. Satisfied by this Dharma elixir, the kings of Jambudvīpa will become kindly disposed toward one another. Placing their faith in the ripening of action, they will develop minds full of good qualities; free from envy, benevolent, compassionate toward all beings... they will embrace correct views, and each will be content with his respective domain. {K150}

10.11 “The whole of Jambudvīpa will prosper, filling up with inhabitants far and wide. It will abound in provisions and will be pleasant to inhabit. The earth will be populated with many people over vast areas and will be fecund, yielding juicy and sweet fruits, leaves, medicinal herbs, [F.262.a] {TK234} crops, and other treasures in abundance. It will afford a healthy and comfortable life. All the discord, quarrels, famine, disease, invasions by foreign powers, stinging insects, venomous snakes, troublesome yakṣas, rākṣasas, deer, birds, wolves, unseasonable rains, and storms will be pacified. Auspicious constellations, nights, days, months, fortnights, seasons, and years will rule.

- 10.12 “The beings, for the most part, will conduct themselves according to the ten virtuous actions. After dying in this world, they will proceed to the blissful forms of existence in the heavens. They will form your retinue. This Dharma discourse of this dhāraṇī thus possesses many qualities and brings much benefit.
- 10.13 “This Great Collection sūtra⁴²⁷ has been consecrated by all the buddhas so that beings may reach the far shore of saṃsāra.⁴²⁸ It will attract increasing and eventually great fame, and it will completely exhaust the action that causes one to experience the condition of being a woman in this life or in future lives. In short, {K151} even if the condition of a woman were experienced in one’s current birth, this already acquired female gender would be completely purified, except in the case of those who have committed any of the five acts of immediate retribution, opposed the sacred Dharma, or reviled a noble one. Whatever other unpleasant results could ripen because of actions committed with the body, speech, or mind, will all be completely purified.
- 10.14 “If one merely writes down this Dharma discourse and preserves it in the form of a book, one’s obscurations that are due to action and afflictions, even if they are as enormous as Mount Meru, will dissipate completely. And all one’s roots of virtue—the bases of support—will grow until fully accomplished. One will be complete and perfect in every limb and [F.262.b] have all one’s wishes come true, and all the good that one does with one’s body, speech, {TK235} and mind will flourish. One will abandon all wrong views and defeat all of one’s enemies in accordance with the Dharma. One will engage in all actions that are peaceful and subtle. All this will occur through the power of this Dharma discourse—this Great Collection dhāraṇī—blessed by all the buddhas.
- 10.15 “The earth in the realm where this Dharma discourse—the Great Collection dhāraṇī—spreads and proliferates will be most kind, full of vitality, and rich in juicy and sweet fruits. It will not produce anything sour, bitter, acerbic, or tasteless. It will abound in flowers and fruit, and the pots and jars in the granaries and storehouses will be brimful of grain and other crops. The beings who will live there will be amply provided with clothing, food, water, medicines, and tools. If they sustain themselves with this water and food, they will be completely free from disease and will be wealthy, beautiful, strong, astute, and intelligent. They will yearn for the Dharma and will delight in wholesome pursuits. They will give up evil ways.
- 10.16 “After they die in this world, they will be reborn as your companions.⁴²⁹ {K152} With your retinues enhanced by all this, you, powerful with your invincible armies, will protect humankind with its four

castes, your strength fueled by the Dharma. You will engage beings in the pursuit of the Dharma, worshiping in this way all the blessed buddhas of the three times.”

10.17 At this point, the thus-gone Māndāravagandharoca, filling the entire buddha field with the pure sound [F.263.a] of his special wisdom-voice of a buddha that so aptly conveys the meaning of words, {TK236} exhorted all the bodhisattva great beings, the lords of the śakras, the lords of the brahmās,... and the lords of mahoragas who dwell in this buddha field and this world sphere consisting of the four continents, to preserve, teach, and protect the Dharma methods taught in this Great Collection sūtra, thus following the instructions of all the buddhas.

10.18 In response, all of the ninety-seven tens of thousands of millions of bodhisattva great beings who dwell in this buddha field and have attained acceptance, led by Maitreya, spoke with a single voice: “We also, following the instructions of all the buddhas, accept, as is proper, our responsibility with regard to this Dharma discourse that has been commended by our supreme guides, as the way to worship the thus-gone ones of the three times and out of respect for our teachers. Acting out of compassion we will, in order to bring beings to maturity... and to establish them on the unsurpassable path, glorify this Dharma discourse far and wide—in villages, towns, cities, countries, state capitals, and inhabited forests. We will bring beings to full maturity so that the sacred Dharma continues for a long time.”

All the blessed buddhas in this buddha field applauded, saying, “Good! Good it is, O good people, that you will do this!” {K153}

10.19 And the lords of śakras, brahmās, mahoragas, and other beings who were in this buddha field—sixty-four million billion beings of great splendor and majesty—all said with one voice, “To ensure that the sacred Dharma continues for a long time, we will also uphold,... [F.263.b] {TK237} teach in full, and glorify this Dharma discourse—the Great Collection dhāraṇī. We will bring beings to full maturity. We will protect and take care of the Dharma students who uphold the sacred Dharma. Wherever this Dharma discourse is practiced, there we will, following the instructions of all the buddhas, pacify all discord, quarrels, wars, famine, disease, invasions by foreign powers, unseasonable cold and hot spells, storms, torrential rains, hurricanes, and anything that tastes foul, unpleasant, sour, bitter, or is tasteless. We will bring about every type of comfort and pleasure and ensure there is an abundance of provisions of every kind. We will make every effort to ensure that the methods of the sacred Dharma continue for a long time. Furthermore, we will protect righteous kings and take care of those who delight in meditation.”

10.20 All the blessed buddhas applauded them, saying, “Good! Good it is, O good people, that you will do this! You should exert yourselves for the sake of yourselves as well as others. In this way you will venerate the blessed buddhas of the three times. If you make an effort to bring beings to maturity, to glorify this Dharma method, and to make the sacred Dharma continue for a long time, you will swiftly awaken fully and completely to unsurpassed and perfect buddhahood.”

10.21 Now all the lords of śakras, brahmās,⁴³⁰ gods,⁴³¹ and mahoragas [F.264.a] who live in the central universe consisting of the four continents—all of them of great splendor—rose {K154} from their seats and, standing with folded hands, said, {TK238} “We, too, following the instructions of all the blessed buddhas, will protect this Dharma method and glorify⁴³² it. We accept, as is proper, our responsibility with regard to this Great Collection sūtra that has been blessed by all the buddhas—this dhāraṇī-seal—this Dharma discourse... and will teach it in full in villages, towns, cities, countries, state capitals, and inhabited forests. We will care for and protect those who uphold the sacred Dharma. As for those who are established in the practice of the Dharma—Dharma teachers and students, monks and nuns, male and female lay practitioners, and other noble sons and daughters who have faith, delight in meditation, uphold this Dharma discourse,... or write it down and preserve it in the form of a book—we will protect, care for, respect, revere, honor, and worship all of them. We will respectfully present them with robes, parasols, banners, flags, scented oils,... and all kinds of medicines and utensils.

10.22 “And while this Dharma discourse is being taught and elucidated, we will attend to it to hear it for ourselves. Recognizing it as the supreme teacher, we will respect, revere, honor, and worship this Dharma discourse with parasols, banners, and flags. Why is this? It is because while this Dharma discourse on the dhāraṇī-seal that has been blessed by all the buddhas is being taught, we will be energized by the elixir of the Dharma. Strong, [F.264.b] diligent, mindful, and surrounded by supporters, we will become an invincible army. In this way, {K155} we will quell, in every realm, all discord, quarrels, {TK239} wars, disputes, famine, disease, invasions by foreign powers, unseasonable storms, torrential rains, cold and hot spells, droughts, bad dreams, and bad omens; all the foul, unpleasant, sour, bitter, acerbic, or insipid tastes; and all immoral predilections.

10.23 “Moreover, we will provide for every possible comfort, the abundance of provisions and food, enjoyments, and freedom from disease. We will set in motion⁴³³ timely winds, rains, cool and hot weather, and an abundance of water.⁴³⁴ We will set in motion auspicious constellations, nights, days, months, fortnights, seasons, and years. We will fill the rivers, lakes, ponds,

- and lotus ponds.⁴³⁵ In places where beings are troubled by floods, we will stop this calamity. Furthermore, in such places of trouble—villages, towns, cities, and countries—we will procure for the benefit of beings leaves, branches, flowers, fruits, bulbs, grain, herbs, and other crops⁴³⁶—all of them plentiful, of prime quality and pleasant appearance, juicy, succulent, and tasty. We will also provision beings with wealth, crops, medicines, clothing, and ornaments, without leaving anything lacking.
- 10.24 “We will ensure the longevity that arises from glory and merit⁴³⁷ for those beings who engage in wholesome pursuits and will spurn evil ones.⁴³⁸ In the houses, towns, cities, countries, [F.265.a] or capital cities where this Dharma discourse on dhāraṇī-seals, blessed by all the buddhas, {TK240} is taught in its entirety, written down {K156} and preserved in book form, recited, worshiped, and treated with respect, any head-anointed kṣatriya kings who are living in these places will be protected and cared for by us. We will dispel anything that is harmful to them, and we will procure for them anything that is salutary. We will quell all idle curiosity,⁴³⁹ inauspiciousness, wrong views, wrong actions, wrong authority, wrong aspirations, wrong refuge, hypocrisy, garrulousness, treachery, deceit, lies, envy, anger, and resentment. We will establish them on the straight path of correct views and inspire them to adhere to faith, self-control, self-restraint, conscientiousness, and decorum.
- 10.25 “In the same way, we will protect, care for,... and inspire conscientiousness and decorum in the chief queens, concubines, ministers, and accountants, in the prominent people in the towns and the country, in the four castes, and in women, men, sons, and daughters. We will also, in the same places, give complete protection to all the animals. Wherever this Dharma discourse is explained... and written down and preserved in the form of a book, we will thus care for the beings there with great effort and courage. We will strive to glorify this Dharma method and stop it from disappearing.”⁴⁴⁰
- 10.26 All the blessed buddhas applauded these sublime beings, saying, “Good! Good it is, sublime beings, that you will do that, [F.265.b] and that you will strive to prevent this Dharma method and the lineage of the Three Jewels {TK241} from disappearing. In this way you {K157} will worship the blessed buddhas of the three times.”
- 10.27 *This concludes the tenth chapter of the “Ratnaketu Sūtra,” about protection.* {K158} {TK242}

11.

CHAPTER 11

11.1 Now the blessed, thus-gone Śākyamuni addressed Śakra, Brahmā, Virūḍhaka, Virūpākṣa, Dhṛtarāṣṭra, and Kubera:

“O sublime beings, I have fully realized unsurpassed and perfect awakening in this buddha field, which is afflicted by the five degenerations and lacking in Dharma, through my compassionate dedication to sentient beings. In order to quell the pain of beings⁴⁴¹ thrown into the darkness of ignorance and overwhelmed by the thieves and rogues of the afflictions,⁴⁴² I have conquered the faction of Māra, raised the banner of the sacred Dharma, delivered countless beings from suffering, rained showers of the sacred Dharma, and defeated ten million māras.

11.2 “O sublime beings, {K159} this Dharma discourse and exposition of the dhāraṇī-seal, including its verbal formula, which is called *the terminator of birth based on the essential nature of phenomena in their vajra-like indivisibility*, [F.266.a] has been consecrated {TK243} by infinite numbers of blessed buddhas and bodhisattva great beings, impossible to count, who have gathered from the world spheres in the ten directions; it has been consecrated by them to pacify the negativities of beings in this buddha field who depend for life on the earth’s vitality to bring them to maturity, to exhaust all their negative action, to ensure the long continuity of the lineage of the Three Jewels,... and to completely fulfill all the buddhas’ intentions. So, too, you should bless it and protect it.

11.3 “I entrust you with the responsibility for the formation of merit through the roots of virtue of anyone who protects this sacred Dharma method. Likewise, I entrust you with the responsibility for the formation of merit through the roots of virtue of anyone who imparts the scriptures or recites, memorizes, pronounces, or explains them, goes for refuge in the Three Jewels, maintains lay vows, or observes pure conduct. I also entrust you with the responsibility for the formation of merit in the process that begins with entry into the first concentration and continues until the cultivation of the

cessation of perception and sensation, as well as the process that begins with actualizing the fruit of entering the stream⁴⁴³ and continues until actualizing the awakening of buddhahood. I entrust you with the responsibility for the formation of the roots of virtue of these kinds of accumulations of merit in the present and in the future, as well as the formation of merit that results from shining the lamp of the sacred Dharma. I entrust you with the responsibility for the formation of merit for anyone who strives to propagate the Dharma methods blessed by the thus-gone ones. Anyone in the future who retains, or even writes down, this Dharma in the form of a book and carries it will purify all karmic action through this Dharma discourse. Friends, whether in a town, a home, or another place, should a Dharma preacher bathe, put on new garments, and sit on a lion throne strewn with various flowers, censed with fragrant incense, and covered with fine fabrics and linens to teach this Dharma discourse from the tip of his tongue, or even just write it down and recite it, will you care for the Dharma teacher and student? Will you protect the Dharma students? [F.266.b] {TK244} If you do not go there to exhaust the nonvirtue of both yourselves and others, you will have deceived us and will have become deluded with regard to the development of the path.”

11.4 Brahmā, lord of the Sahā world, then made a pledge to the Blessed One, “Now or in the future, as long as this sacred Dharma method still exists, should a Dharma teacher, or a faithful noble son or daughter—whether a monk or a nun, a layman or a laywoman—in any village, town, city, country, border town, capital, temple, forest, palace, brahmin household, merchant household, or common household, first bathe, anoint their body, and put on new garments and then, in a courtyard adorned with various flowers, take a seat on a lion throne that is covered with fine fabrics and linens, censed with fragrant incense, and surrounded by delicious foods and teach this dhāraṇī-seal extensively to others from the tip of their tongue or, alternatively, write it down or read it, if I do not come, surrounded by hundreds of thousands of members of my retinue, to protect that Dharma teacher and clear away the afflicted karmic actions of those Dharma students—both myself and others⁴⁴⁴—and to ripen their virtuous qualities, to nurture this great Dharma method, and set them on the supreme path of the great light of wisdom—if I do not come to care for those villages... and common households and fill their treasuries and granaries with wealth and grain, then I will have transgressed the unprecedented vow I took before the blessed buddhas. [F.267.a] {TK245}

11.5 “My dhāraṇī is as follows: *aṃ guha aṃ guha dhaṅga pura hana yami kha kha kha kha kha kha khava khava klinnakhava svāhā!*

“Blessed One, if I do not come to support and satisfy those Dharma teachers and students with treasuries and granaries of wealth and grain, then I will have transgressed my vow.”

All the blessed buddhas, bodhisattva great beings, gods, humans, and asuras expressed their approval of Brahmā, lord of the Sahā world.

11.6 Then Kauśika repeated Brahmā’s vow and said, “My dhāraṇī is *khavam rikha khavam rikha na lagha amudaṇa amuvaha akataṭa akha aśakha jinavrakhe svāhā!* Blessed One, if I do not follow through on my pledge, then I will have transgressed my vows.” Everyone then expressed their approval of Śakra, lord of the gods.

11.7 Next Virūḍhaka spoke up as well, repeating the same vow {TK246} before saying, “My dhāraṇī is *ukhanavana vasavana samudrasaṇṇidjña tathachyudta varuṇa vavāṇājā svāhā!*”⁴⁴⁵ Everyone also expressed their approval of Virūḍhaka, the great king.

11.8 Now Virūpākṣa spoke up, [F.267.b] repeating the same vow before saying, “My dhāraṇī is *jalaugha atogha amama mogha amasarājanacaryayamuja svāhā!*” Everyone expressed their approval of Virūpākṣa, the great king.

11.9 Next Dhṛtarāṣṭra spoke up as well, repeating the same vow before saying, “My dhāraṇī is *bindujava khava javaramukha kṣa sāra* {TK247} *pukavaḥa amārgavaṭa svāhā!*” Everyone expressed their approval of Dhṛtarāṣṭra, the great king.

11.10 Then Kubera spoke up as well, repeating the same vow before saying, “My dhāraṇī is *kṣutre kṣu kṣu kṣutre kha kṣutre atikṣutre anayanakṣutre hrīdakṣutre saḡarahrīdakṣutre saṃkusukṣutre dharmakṣayamutre svāhā!*” Everyone also expressed their approval of Kubera, the great king.

11.11 After this, twelve hundred great yakṣa commanders who live in this world system of four continents and guard it; forty thousand who live in other four-continent systems; and other gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, [F.268.a] and mahoragas of great magical power all said with one voice, “Blessed One, now or in the future, as long as this sacred Dharma lamp still shines, should a Dharma teacher, or a faithful noble son or daughter—whether a monk or a nun, a layman or a laywoman—in any village, town, city, country, border town, {TK248} capital, forest, palace, brahmin household, merchant household, aristocratic household, or common household, first bathe, anoint their body, and put on new garments and then, in a courtyard adorned with various flowers and censured with fragrant incense, take a seat on a lion throne that is covered with fine fabrics and linens and surrounded by delicious foods and teach this dhāraṇī—seal extensively to others from the tip of their tongue or, alternatively, write it down or read it, if any one of us does not come surrounded by hundreds of thousands of members in our retinues to such places to protect the Dharma

teacher and the students, protect their assemblies, protect other beings, and bring beings to maturity; or if we and our retinues do not heed their command and protect them; or if we do not come there and fill their treasuries and granaries with much wealth and grain; or if we do not avert beings' discord, quarrels, famines, diseases, foreign invasions, untimely rains, storms, cold snaps, and heatwaves, then we will have deceived, betrayed, and displeased the blessed buddhas of the past, present, and future. [F.268.b] Our bodies will then be struck by leprosy, our sight will deteriorate, and our bodies will rot. We and our retinues will propagate this Dharma method of the blessed {TK249} thus-gone Śākyamuni in both the present and the future in this four-continent world. We will teach this Dharma discourse. We will protect people who have faith in this Dharma discourse. We will nurture them. We will make them mature. {K160}⁴⁴⁶We will encourage any Dharma teacher to teach this Dharma discourse in order to purify bad actions. We will cause the wealth, grain harvests, enjoyments, and pleasures of these Dharma teachers and students to increase. We will support the doctrine of the victorious ones so that it is not destroyed."

11.12 Hearing this, all the blessed buddhas applauded all the human and nonhuman beings. The bodhisattva Kautūhalika, the great being, asked the thus-gone Śākyamuni, "Blessed One, what is this? Are all the billions of māras here with their retinues?"

"Yes, they are here with their retinues," the Blessed One replied.

11.13 The bodhisattva Kautūhalika then asked, "Have all of them and their retinues developed faith in the Three Jewels?"⁴⁴⁷

"No, O noble son!" answered the Blessed One. "Māra, the evil one, who has thousands of servants, has not developed faith. He is outraged and frustrated now and will still be so in the future. He will wait and watch for the opportunity, for as long as this method of the sacred Dharma is glorified, to strive [F.269.a] to bring about {K161} its destruction and disappearance. Likewise, the eighty māras with their thirteen thousand servants, and the two hundred māras with their twenty-one servants, have not developed faith in the Three Jewels. They are outraged and frustrated now and will still be so in the future. As long as this method of the sacred {TK250} Dharma proliferates, they will wait and watch for the opportunity to harm my doctrine. They will strive to destroy and obliterate it. Why is this?⁴⁴⁸

11.14 "It is because they are under the sway of their previous enmity. They have not planted any roots of virtue, have been taken in by evil companions, have no desire for the happiness of nirvāṇa, and are discouraged by virtue. Because they have not made any aspirations, they are unable to put their thoughts together, cannot be faithful, are never pleased, and do not become

liberated. However, simply because they have seen this great gathering of the buddhas and heard this profound dhāraṇī discourse, they will later develop faith in unsurpassable and perfect awakening.”⁴⁴⁹

11.15 ⁴⁵⁰“Blessed One, it is incredible,” marveled the bodhisattva Kautūhalika, {K162} “that if beings who have not produced roots of virtue hear this Dharma discourse, that in itself becomes a cause for their unsurpassed and perfect awakening. Well-Gone One, it is incredible.”

11.16 At that time there was a māra named Agasti who had worshiped former victors, developed roots of virtue, discovered unfailing faith in the Three Jewels, and received his prophecy of unsurpassed and perfect awakening. Appearing in the guise of a great sage, he sat before the thus-gone Śākyamuni. He rose from his seat and, gazing ahead, joined his palms together. Invigorated by the blessed buddhas, he filled the entire buddha field with his voice, saying, [F.269.b] “Buddhas and bodhisattva great beings, please give me your attention! Gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, {TK251} mahoragas, humans, nonhumans, māras and your retinues, heed my words! This teacher, the blessed Śākyamuni, is a lord of great compassion. He is a teacher who eliminates all degenerated buddha fields and perfects them with a complete array of positive attributes. It is through his past aspirations that he fully awakened to unsurpassed and perfect buddhahood in this kind of buddha field, which is rife with the afflictions and the five degenerations. Thus he proceeded to mature the minds of beings who have committed the acts of immediate retribution, who spurn the sacred Dharma, slander noble beings, develop roots of nonvirtue, and indulge in evil deeds. He set out to turn them back from the three lower realms, to bring them to maturity in the three vehicles, to establish them in absorption, dhāraṇī, and acceptance, to purify the buddha field, and to ensure that the lineage of the Three Jewels remains uninterrupted.

11.17 “I implore you to ensure, by whatever means necessary, that this Teacher’s doctrine remains for a long time, so that this way of the buddhas is put into practice and does not perish. Otherwise, whether now or in the future, should this doctrine of the victors that the Thus-Gone One teaches be deprecated, threatened, or assailed by anyone, whether a māra or their retinue, then I implore you all to prevent this situation and dispel distractions and the obstacle to virtue. The same applies should Māra, the sons or daughters of Māra, his male or female retinue, or his messengers wait and watch for the opportunity to harm those who uphold this sacred Dharma, who exert themselves in it or teach it; or if they do so to monks or nuns, laymen or laywomen, or any noble sons or daughters who have faith and listen to the Dharma; or if they do so to those who are diligent in body, speech, and mind, delight in the creation of merit, [F.270.a] and exert

themselves in {TK252} acts of venerating the Three Jewels; or if they do so to those who exert themselves in discarding the afflictions ubiquitous in the three realms; or if they do so to those who seek to completely free all beings from suffering.

11.18 “I pray to all the blessed buddhas of the present: please bestow the mastery of activity upon me! All bodhisattva great beings, retinues of Māra, gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, and nonhumans, please be on my side! All who abide on the earth within this buddha field, please be on my side in order to benefit all beings and ensure the longevity of the Buddha’s teaching, the way of the sacred Dharma. Bestow the mastery of mantra upon me! I shall then oppose Māra and his retinues by intoning a mantra that serves to destroy, disturb, harm, and intimidate them and destroy their magical powers. This mantra will hurt Māra, the sons or daughters of Māra, his male or female retinue, and his messengers, should they persist in arousing just a single faithless attitude toward the blessed ones’ teaching, or should they develop intentions to harm a monk, or even disturb his mind and the like for a brief moment, or cross-examine him. Should they decide to endanger any village, town, city, country, {TK253} capital, or border town; [F.270.b] or should they desire to cause strife, discord, famine, disease, or foreign invasions, or untimely winds, rain, cold, or heat, or any flooding, earthquakes, fissures in the earth, or falling meteors in a place where this Dharma discourse is taught; or should they spoil the nutrients in leaves, flowers, fruit, grain, or herbs, then, as soon as they form that wish, I will ravage them with plagues. I will make their bodies heavy, dark, degenerate, stinky, inefficient, and unable to get up. I will then tie them down with a fivefold noose and the like, until they are unable to move their limbs. I will then bring darkness upon them such that they no longer can see the shining sun. Because of the loss of their magical powers,⁴⁵¹ their minds will then become disturbed and their six sense faculties will be unable to apprehend objects. The dhāraṇī is:

11.19 *amale ahaṇi male ahaṇi male ajavava ajavava mūlasare vyākhasale jamasale haha
haha haha ghorasatṭa jatakhaga jñeyakhaga vijñevāsakhaga amūksara kṣaksakṣa
kṣaksakṣa mūlabaha khagasvakajña svaparivartamūra ajñajña vāyujñajña {TK254}
candrasūryaujñajña nāvahajñajña khurakṣajñajña babajñajña bhūtakoṭitathatājñajña
sarvajñebhir {K163} adhiṣṭhitajñajña vakrama trigataṣava kṣamamakṣamajña kṣitā-
māraviṣaya svāhā!”*

11.20 By the blessing of the omniscient ones, the ephemeral dominions of Māra faded away and became ineffective. The same happened to all those who harbored ill will. All the blessed buddhas applauded Kautūhalika, and so did all the bodhisattva great beings, the gods, and the other human and

nonhuman beings. [F.271.a] Simultaneously, the earth in that area trembled, the waters were stirred,⁴⁵² and the kings of mountains quaked. Except for those who had faith in the Buddha's teachings and the bodhisattvas among them who had attained acceptance, Māra, his retinue, and the kaṭapūtanās were shaken.⁴⁵³

11.21 Māra, the evil one, inquired of the bodhisattva Dṛḍhamatī, "O noble son, where has the power of the māra Agastī gone? And where is his might, if, because of the cruel Buddha, his own followers and also the power and valor of my own realm have been destroyed, the dark factions have been defeated,⁴⁵⁴ and the followers of the monk Gautama who preaches the extreme form of nihilism have been elevated? I myself, after hearing that dhāraṇī, have become stinky {TK255} and sweaty and unable to act. It has grown dark for me in all directions, and I can't see the light. I am burning with great anguish."

11.22 "The māra Agastī, O evil one, has brought about the ruin of the entire realm of Māra, along with its power and valor," replied the bodhisattva Dṛḍhamatī. "This transpired through the blessing of all the buddhas, involving the power of all human and nonhuman beings. {K164} He pronounced this dhāraṇī with its mantra words that cannot be conquered by others. So please, evil one, be inspired with faith in the presence of the thus-gone ones and develop the mind directed toward unsurpassed and perfect awakening, so that you may be freed from the suffering of your body, speech, and mind."

11.23 Māra, the evil one, retorted, "I would rather endure worse suffering of my evil body, speech, and mind than this, far into the unreckonable future, than to develop the mind directed toward unsurpassed and perfect awakening."

11.24 *This concludes the eleventh chapter on protecting the methods of the sacred Dharma in the "Ratnaketu" section of the Great Collection of Mahāyāna sūtras. {K165} {TK256}*

12.

CHAPTER 12

12.1 The great general of the yakṣas, [F.271.b] Āṭavaka, in the form of the yakṣa Bhīṣaṇaka, and Saṃjñika in the form of a deer, Jñānolka in the form of a monkey, Tṛṣṇājaha in the form of a jackal,⁴⁵⁵ and Chinnasrotas in the form of an elephant—these five great beings—were sitting not too far from the thus-gone Śākyamuni and in front of the thus-gone Kauṇḍiṇyārcis. From each of their bodies a pure light radiated, suffused with fragrance. Each of these five great beings was holding in his hands a great precious gem called Starlight for the sake of worshipping the Blessed One.⁴⁵⁶

12.2 The bodhisattva Kautūhalika saw the profound purity of their hearts and minds. Thinking that they must be bodhisattva great beings, he addressed the great yakṣa general, Āṭavaka: “What purpose, O good man, do you see in your endeavor to worship the blessed buddhas through acting the way you do?”

12.3 Āṭavaka replied, “Formerly, O noble son, ninety eons ago, there was a thus-gone, worthy, perfect buddha named Vipāśyin in this buddha field. At that time, the five of us were blood brothers. Once we developed the mind directed toward unsurpassed and perfect awakening, we earnestly applied ourselves to bringing beings to maturity. Later, following the time of the thus-gone Śikhin, the time of the thus-gone Viśvabhū, and right at the beginning of the Fortunate Eon {TK257} when the thus-gone Kakutsunda came to this world, {K166} we were again reborn as brothers because of our previous aspirations. We worshiped and served the thus-gone Kakutsunda a great deal. During that time, the lay practitioner Saṃjñika, the great being who delighted in [F.272.a] meditation, made the following great wish:

12.4 “ I must become a great general of the yakṣas during the Fortunate Eon. I will give the appropriate Dharma instructions. I will give the appropriate Dharma instructions to the yakṣas,... and the kaṭapūtanās who roam forests and wildernesses in various deformed shapes and who are wicked, cruel, and have no compassion for beings. I will cause them to develop faith and

embrace the training and will thus establish them on the auspicious path. I will teach the Dharma also to those yakṣas born in animal forms such as deer, antelope, pigs, and so forth, until I have brought to maturity, by means of the Dharma instructions, as many wicked yakṣas as there are grains of sand in the Gaṅgā, including also those in animal forms that have not planted the roots of virtue. I will thus establish them in the three vehicles, and after this I will obtain a prophecy with regard to my own unsurpassed and perfect awakening.’

12.5 “Similarly, the yakṣa Jñānolka, in the form of a monkey, made a wish to bring monkeys to maturity. Tṛṣṇājaha, in the form of a jackal, made a wish to bring to maturity beings born into unfree conditions fraught with danger. Chinnasrotas, in the form of an elephant, made a wish to bring elephants to maturity. In this way, twelve thousand yakṣas of great power, who lived in this world of the four continents, variously made wishes to bring beings to maturity, {TK258} as they themselves were seeking unsurpassed and perfect awakening. {K167}

12.6 “I, too, seeking unsurpassed and perfect awakening, made a wish in front of the thus-gone Kakutsunda to bring wicked yakṣas to maturity in this world, throughout the entire Fortunate Eon:

12.7 “ ‘Come what may, I must induce the wicked yakṣas to train so that I can establish them on the path of no return—the wicked yakṣas who are cruel, ungrateful, dangerous, inclined toward evil, and devoid of compassion... and the kaṭapūtanās who harm beings, steal their energy, [F.272.b] disturb their minds, inflame them with unwholesome thoughts, take their lives,... and who harbor wrong views; who disturb the minds of kṣatriyas, brahmins, vaiśyas, and śūdras; who plague countries, villages, towns, cities, and other inhabited areas; who upset the auspicious influence of planets, constellations, the moon, the sun, nights, days, months, fortnights, seasons, and years; who spread discord, quarrels, famine, disease, invasions by foreign armies, untimely winds and rains, and extreme cold and heat; who destroy seeds, herbs, leaves, flowers, fruits, and sap; and who cause the disappearance of all the happiness, contentment, and good health of beings, as well as social harmony, the desire for positive qualities, earth essences, vital force, wealth, and the taste for the Dharma and liberation. Later, I will obtain for myself a prophecy of unsurpassed and perfect awakening.’

12.8 “Ever since the time of making this vow, I have taken rebirth as a general of the wicked⁴⁵⁷ yakṣas, and brought the yakṣas... and kaṭapūtanās to maturity by establishing them within the three vehicles, thus establishing them on the path of no return. Ever since that time, when seeing beings of a lower, middling, or superior type, {TK259} I do not allow myself to ignore their capacities, and whatever bodily form I see, I assume the same form to

address them, converse with them, reinvigorate them, cheer them up, cause them to turn away from evil, and establish them in a loving and compassionate mindset. According to their different inclinations, I establish them in the three vehicles, thus setting them on the path of no return.⁴⁵⁸ Whatever gathering of yakṣas I approach, I am greeted with the words, ‘Welcome to the forest-roaming yakṣa!’ Hence my name has become Āṭavaka, one who roams the woods.

12.9 “Humans who are presently deprived of the long-established Dharma, who do not practice restraint and who engage in singularly evil deeds, will plunge after death [F.273.a] into one of the three lower realms. Few of them will be reborn as humans. Those who engage in mixed activities and have no faith⁴⁵⁹ in the Three Jewels will, for the most part, fall after death into the realm of the wicked yakṣas... and kaṭapūtanas.⁴⁶⁰ This is why, in this time, there is in this world such {K168} a proliferation of wicked yakṣas... and kaṭapūtanas. All of them strive to make the white faction disappear.

12.10 “For this reason,⁴⁶¹ while the dark age is upon us, I am unable at this time to cause⁴⁶² these wicked yakṣas... and kaṭapūtanas to develop the qualities of gentleness and kindness. Nor am I able anymore to quell⁴⁶³ the disturbed mental states of any kṣatriyas, brahmins, vaiśyas, śūdras, ascetics, men, women, sons, or daughters or the disturbances suffered by villages, towns, cities, countries, or states. Nor am I able any longer to instill in the minds and thoughts of beings⁴⁶⁴ the fondness for liberation. O noble son, I have thoroughly understood, through the majesty and splendor of the buddhas, the hearts of all the yakṣas and kaṭapūtanas—their treachery and the stratagems they employ. {TK260}

12.11 “There is, O noble son, a very fierce and terrible dhāraṇī, a mantra of magic called the *expanse of the vajra sky*,⁴⁶⁵ which is the heart essence of all spirits. When the words of this dhāraṇī are employed, evil beings will no longer be able to disturb the kṣatriyas,... countries, or states—no yakṣa or yakṣiṇī, male or female yakṣa elder, yakṣa son or daughter, yakṣa or yakṣiṇī with a retinue, rākṣasa or rākṣasī,... nāga or nāginī, kumbhāṇḍa or kumbhāṇḍī, quotidian through quartan⁴⁶⁶ malarial fever-spirits, male or female pūtanas or kaṭapūtanas, male or female kaṭapūtana elders, [F.273.b] male or female kaṭapūtana offspring, or male or female kaṭapūtanas with a retinue.

12.12 “In any village, town, city,... or household where the mantra words of the *expanse of the vajra sky*, this very fierce and terrible spell that is the heart essence of all spirits, have been taught, these wicked yakṣas and kaṭapūtanas {K169} there will abandon their unwholesome acts and previously held grudges. They will all develop minds of loving kindness, compassion, gentleness, compassion for all spirits, and benevolence. They

will then quell all the disturbances that affect countries, households, gods, nāgas, yakṣas, and kaṭapūtanās, as well as all those that affect the moon, the sun, the planets, and the constellations. They will terminate punishments, neutralize poisons and weapons, and appease evil spirits. They will heal the bodies affected by imbalances of wind, bile, or phlegm, the malarial fever that lasts for one, two, three, or four days, and leprosy, ringworm, itching, {TK261} bronchitis, dermatitis, abdominal pain, and diseases of the limbs and digits.

12.13 “They will cause human and nonhuman beings, animals, and birds to engage in wholesome activities, and they will cause all their fear to subside, provide them with all kinds of pleasure and comfort, and ensure that they pass their nights and days in the right way. They will cause them to delight in virtue, generosity, and restraint, they will remove their weariness of body and mind, and they will engage them in the quest of the path to awakening.”

12.14 Āṭavaka, the great general of the yakṣas,⁴⁶⁷ then continued:

“If, O noble son,⁴⁶⁸ all the blessed buddhas would grant me the mastery of activity based on the mantra words of this *expanse of the vajra sky*, and if they empowered me and gave me their felicitous approval, [F.274.a] I would become the reciter and teacher of these mantra words, which are the heart essence of all spirits—words that quell all disturbances, inspire deep faith in beings, restrain all those who reinforce what is unwholesome, and support all those who reinforce what is wholesome.

12.15 “Thus-gone Śākyamuni, please confer upon me, through your blessings, the *maṇḍala of sound that conveys words*, so that I may fill this entire buddha field by its means with the sound of enunciated syllables and delight the members of the assembly gathered in it with the meaning, words, and letters⁴⁶⁹ that comprise this *maṇḍala of sound that conveys words*.” {K170}

12.16 The thus-gone Śākyamuni then spoke to Āṭavaka, the great general of the yakṣas:

“In order to scare away the black faction and glorify the white faction, the blessed buddhas now confer upon you, O noble son,⁴⁷⁰ the *maṇḍala of sound that conveys words* {TK262} for conveying this *expanse of the vajra sky*—this mantra-dhāraṇī that is the heart essence of all spirits. Act with courage, O good man, and recite the mantra words of this *expanse of the vajra sky* that quells all disturbances—this mantra-dhāraṇī that is the heart essence of all spirits and restrains all wicked beings.”

12.17 Āṭavaka, the great general of the yakṣas, now got up from his seat, bowed with folded hands in the direction of the thus-gone Śākyamuni, and, making the entire buddha field resound with the sound of his voice, uttered the following mantra words:

12.18 *“dhuma dhuma dhama dhama dhūma dhūma nili na nala nola milā kuṭanī kuṭane mahākuṭane ṭaṭa ṭaṭo mahāṭaṭo abhaṣa abhi abhi riṇi riṇi mahāriṇi riṇi rimi rimi rimi rimi dārimi riṣe mahāriṣe śulu śulu mahāśulu śulu śulutha mahāśulu śulu uguma [F.274.b] guma gumana rimi rimi hiri hiri hiri hiri hiri hiri hiri hiri hiri hiri nimi nimi nihi nihi muni muni buddhi li pravaraṁ sṛṣṭhaloka caryājine jine jinarṣabha jinā jina jinarṣabha svāhā!”*

12.19 He then continued:

“O Blessed One! If in any village, town,... or household where this *expanse of the vajra sky*—this mantra-dhāraṇī that is the heart essence {TK263} of all spirits, this great spell consisting of mantra words—is recited, the wicked yakṣas... and kaṭapūtanās do not develop faith in their minds; if they do not fully embrace the study and training with their body, speech, and mind; {K171} and if they do not give rise to loving kindness for the beings there, then I will recite, for their sake, even more terrible mantra words. They are:

12.20 *acche acche mune mune agne hu hu mune mune manārṣabha hu hu akradaṇḍe atadaṇḍe ata ati aṭa hini hini hiri hiri hiri hiri hiri hiri hiri traguma guma guma guma hili hili nili nili mahānili samudramekha haṭa haṭa haṭa dharaṇamekha kṣabhakha kṣabhakha pṛthivī apa tejo vāyo ākāśa ṭha ṭha ṭha guṁbhe bhagumbhe akṣi kumbhe jihvāgugumbhe sarvāgumbhe raṅgumbhe sabhāstugumbhe svāhā!”*

12.21 As soon as Āṭavaka, the great general of the yakṣas, intoned these mantra words, all the gods, nāgas, yakṣas, and kaṭapūtanās were jolted with fear, trembling violently wherever they were on earth or in the sky. They immediately folded their hands toward the blessed buddhas, bowing three times, and said, {TK264} “Homage to all the blessed buddhas! Homage, homage to all the blessed buddhas! These mantra words that penetrate [F.275.a] the hearts of all the spirits, just intoned by Āṭavaka, the great general of the yakṣas, are extremely terrifying.”⁴⁷¹

12.22 *This concludes the twelfth chapter, about Āṭavaka, in the “Ratnaketu Sūtra” from the Great Collection of Mahāyāna sūtras. {K172} {TK265}*

13.

CHAPTER 13

- 13.1 At this time, all the blessed buddhas displayed the signs of rising and returning⁴⁷² to their respective buddha fields. At the same moment, the beings of this entire assembly, who were on earth as well as in the sky, shuddered, and so did the entire earth. A rain of flowers poured from the sky, millions of instruments resounded in midair, and all kinds of fragrances of perfume and incense were released. As the entire buddha field filled with light, those in the assembly pressed their hands together. Then Brahmā, lord of the Sahā world, asked the thus-gone Mahācandanagandha, “How many roots of virtue, O Blessed One, will those beings accumulate who in the future uphold and preserve this Dharma discourse—who read it, master it, and teach it authentically and extensively to others? How many roots of virtue will those beings accumulate who set it down in writing and uphold it in writing?⁴⁷³ What qualities will they be rewarded with by the blessed buddhas?”
- 13.2 Thus addressed, the blessed, thus-gone Mahācandanagandha replied to Brahmā, lord of the Sahā world, “Just as the six realms, O Brahmā, have been blessed by all the buddhas in order to fend off the black faction of Māra, to pacify all the negativity of the dark age,⁴⁷⁴ to bring beings to maturity, to ensure the continuity of this Dharma method {TK266} for a long time, and to purify the path, so too will the beings of the future be blessed by all the buddhas and bodhisattvas with the ten perquisites if they uphold this Dharma discourse [F.275.b]... and write it down and preserve it. What are these ten perquisites? {K173}⁴⁷⁵
- 13.3 “(1) Through the power of all the buddhas and bodhisattvas, O Brahmā, you will duly set these beings apart⁴⁷⁶ and always protect them from all the gods, nāgas, yakṣas, gandharvas, rākṣasas, and kumbhāṇḍas. (2) You will cause them to turn away from that which is worthless⁴⁷⁷ and fully engage their body, speech, and mind in that which is wholesome. (3) You will provide them with ample food, drink, comfort, pleasures, good health, and

good fortune when they are alive, and support them at the time when they give up their lives. (4) They will become skilled in faultless memory, mental faculties, and eloquence.⁴⁷⁸ (5) Being free from attachment to sense pleasures and from mental fabrications, they will be at ease and immersed in emptiness. (6) Possessed of equanimous minds merged with the dhāraṇī and of profound acceptance,⁴⁷⁹ they will engage in the acts of attracting beings. (7) Engaged in wholesome practices, devoting their energy to the body of the assembly, completely free from the three things,⁴⁸⁰ they will master the conduct of awakening. (8) They will attain the absorption *jeweled banner*, through which they will become adroit in the insightful knowledge of all absorptions. (9) At the time of dying they will perceive standing in front of them innumerable blessed buddhas, passing their time in the company of their retinues of monks and the hosts of bodhisattvas and explaining the Dharma. They will hear the Dharma that is being thus explained complete with its meaning, words, and letters. [F.276.a] (10) To ensure that they obtain spiritual joy and grace—noble and distinguished in every respect—all the karmic obstacles of nonvirtue {K174} will be extinguished in their last moment of consciousness at the time of dying, in accord with the Dharma. After death they will take miraculous birth, just as they wished, in pure buddha fields. They will live together with other beings established in the Mahāyāna, who possess unobscured knowledge and minds equal to the sky, in any of the buddha fields {TK267} where the blessed buddhas live and pass their time teaching the pure⁴⁸¹ Mahāyāna doctrine. Before long, they themselves will acquire the same qualities. They will not be born again in a buddha field afflicted with the five degenerations, unless they aspire to do so. They will swiftly awaken fully and completely to unsurpassed and perfect buddhahood.

13.4 “With these ten requisites the blessed buddhas will bless these beings who, in present and future times, glorify this Dharma method, and uphold,... write down, and preserve this Dharma discourse, this dhāraṇī-seal, in the form of a book. These beings, blessed by all the buddhas and bodhisattvas, will become bodhisattva great beings who are freed from all depravities stemming from the afflictions.”

13.5 Now the blessed, thus-gone Śākyamuni addressed the world protectors, Śakra and Brahmā:

“Friends, the blessed buddhas here, who have all congregated from the ten directions, have now given this extraordinary and wonderful exposition—this Dharma discourse never heard before on the profound dhāraṇī with its special words. They have given it out of compassion for you and in order to purify the external objects in this world system. [F.276.b] They have taught it in order to bring beings to maturity, show them the conduct

leading to awakening, defeat the faction of Māra, raise the banner of Dharma, demonstrate by their own example how to carry out the work of all the buddhas, ensure the continuity of the lineage of the Three Jewels, quell all diseases, restrain all wicked beings, protect from all fear, {K175} cause beings to abandon wrong views and enter the path of awakening, endow them fully with the ten strengths of a thus-gone one, and exhaust all their action and afflictions. They have taught it so that households, villages, towns, districts,... and the worlds consisting of four continents, gods, nāgas, yakṣas, human and nonhuman beings, grain, medicinal herbs, leaves, flowers, fruits, crops, Dharma teachers, and Dharma students will be protected. They have taught it to facilitate the attainment of the unobstructed dhāraṇī, the wisdom that is equal to space, {TK268} and the omniscient wisdom particular to the single principle.

13.6 “Through this Dharma discourse, my friends, each and everything in this buddha field has been empowered in ten different ways by the blessed buddhas, as a result of their knowledge suffused with great compassion.⁴⁸²

13.7 “(1) Friends, this entire buddha field has been adopted by all the buddhas and bodhisattvas so that it may be blessed with all things virtuous. (2) It has become an object of veneration for all beings born in buddha fields. (3) It represents the teacher. (4) It is generally revered as the spiritual instructor. (5) It is a fitting object of worship. (6) It is a place where even those who have roots of nonvirtue, including the five acts of immediate retribution, can completely purify their karmic obscurations, which would otherwise ripen unpleasantly. (7) Once these karmic obscurations are removed, one can become established in good qualities. [F.277.a] (8) This buddha field, friends, is the maker of great men—the blessed buddhas.⁴⁸³ (9) This buddha field, friends, is the place where you should respect the Dharma, uphold it, and protect it. (10) In this buddha field you should also protect the householders and the wandering mendicants who uphold the Dharma, and persons who have adopted⁴⁸⁴ the sacred Dharma. This will contribute to your own happiness and prosperity.” {K176}

13.8 Now, to illustrate the good qualities and benefits of this Dharma discourse, the thus-gone Kusumadhvaja said:

“The merit of someone who fills all the fields with gold and offers them
To the protectors and guides in order to worship them would be finite;
A fearless person who upholds this supreme, important sūtra, however,
Would obtain infinite merit.” {13.1}

13.9 The thus-gone Ratnacchatraśrī said: {TK269}

“By teaching this sūtra one accumulates the same merit as by giving to the eminent sages gold coins equal in number to the grains of sand in the Gaṅgā.

13.10 “Merit equal to that gained by upholding this sūtra cannot even be attained
By giving to the eminent sages
Gold coins equal in number
To the grains of sand in the Gaṅgā.”⁴⁸⁵ {13.2}

13.11 The thus-gone Girikūṭa said:

“Anybody could fill the sky with clouds dense with heaps of the best flowers
and parasols
And offer them to the buddhas with a joyful mind in order to worship them,
But the person who upholds this sūtra later, at a degenerate time full of fear
and violence,
Would accumulate merit whose extent no being could describe.” {13.3}

13.12 Even the blessed, thus-gone Śākyamuni spoke as follows:

“One could, before this sage,⁴⁸⁶ hold up a burning wick fed with scented oil
as big as Mount Meru
For the duration of ten million eons, one’s face smiling with devotion,
But someone desirous of merit and seeking to reduce hindrances
Would gain far greater merit by teaching this sūtra in public during this
degenerate time.” [F.277.b] {13.4}

13.13 The thus-gone Akṣobhya said:

“Any intelligent person can always cultivate acceptance and practice
diligence.
Continually devoted to meditation, mindful of their body, they may develop
their insight, {K177}
But those who uphold this seal of the sacred Dharma in this world during
the dark age
Possess unequaled acceptance and diligence, and their insight is also
superior.” {13.5}

13.14 The thus-gone Virajasamādhilavikrāmin⁴⁸⁷ said:

“It is not possible to describe the merit acquired
By someone who propagates this sūtra in this world, upholds it, writes it
down,
Causes others to learn it by skillfully explaining it again and again,

And worships it with incense, flowers, garlands, and the best quality fabrics." {13.6} {TK270}

- 13.15 Continuing like this, infinite numbers of blessed buddhas proclaimed the immeasurable virtues, qualities, and benefits of this sūtra. Having then summoned the world protectors, Śakra, and Brahmā, they instructed them, "Please, friends, uphold this Dharma discourse that exhausts all karmic obscurations and the afflictions. By merely hearing this discourse during the later degenerate time, all karmic obscurations and the afflictions of sentient beings will be exhausted."
- 13.16 So spoke the Blessed One. The entire assembly and the worlds of gods, humans, asuras, and gandharvas rejoiced and praised this teaching by the Blessed One.
- 13.17 *This concludes the thirteenth chapter, the final in the "Ratnaketu Sūtra," in the Great Collection of Mahāyāna sūtras.* {K178}

c.

Colophon

c.1

Because of the special merit that I have accumulated when refining, with all
my devotion, care, and a joyous mind,
The text of this Ratnaketu Dhāraṇī—the dhāraṇī that removes great fear—
May this entire world obtain in this very moment this Ratnaketu Dhāraṇī
Adorned with words of the Sage’s doctrine, clear in meaning, and
resplendent with great qualities!

· Tibetan Translators’ Colophon ·

c.2

This sūtra was translated by the Indian preceptor Śilendrabodhi and the
translator-editor Yeshé Dé. It was later standardized in line with the new
terminological register.

ab.

ABBREVIATIONS

D Tibetan Degé edition

G Gilgit manuscript

K Kurumiya 1978 (page numbers entered in braces, e.g. {K26} denotes page 26)

TK Kurumiya 1979 (page numbers entered in braces, e.g. {TK26} denotes page 26)

NOTES

n.

- n.1 Braarvig 1993.
- n.2 Kurumiya 1978.
- n.3 Denkarma, folio 297.a.4. See also Herrmann-Pfandt (2008), p. 52, no. 91.
- n.4 Phangthangma, p. 7 (with abbreviated title *'phags pa rin po che'i tog*).
- n.5 Interestingly, the catalog of the Narthang Kangyur records the tradition that The Ratnaketu Dhāraṇī was first translated into Tibetan by Tönmi Sambhoṭa (*thon mi sam+b+ho Ta*), the legendary seventh century minister and scholar credited with the development of the Tibetan alphabet during the reign of King Songtsen Gampo (ca. 617–650). See *Narthang Catalog*, folio 14.a.1, and Skilling 1997, p. 89.
- n.6 Lamotte 2001, pp. 1541–42.
- n.7 This information is based on a private communiqué from Peter Skilling, who does not recall seeing the feminine form *vyākaraṇī* in any other sūtra.
- n.8 [Toh 1-1, 1.233 \(https://read.84000.co/translation/toh1-1.html#UT22084-001-001-555\)](https://read.84000.co/translation/toh1-1.html#UT22084-001-001-555) et seq.; see translation in Miller et al. (2018). *The Chapter on Going Forth* contains a much longer and more detailed account of the story of Upaṭiṣya and Kaulita (Śāriputra and Maudgalyāyana), but the culmination of their story in their encounter with Aśvajit and meeting with the Buddha is related in the present text with a little more detail, including some verses of which the *Vinayavastu* account has much briefer equivalents. The main additional element in the story in the present version—the advent of Māra following that meeting with Aśvajit—is of course the narrative theme that ties together all the component parts of *The Ratnaketu Dhāraṇī*.
- n.9 Skt. *dharmanetrī*; Tib. *chos kyi tshul*.

- n.10 The following section, up to “I must make them embrace the view of the evil one” at 1.19, has been translated entirely from the Tib., filling a lengthy lacuna in the Skt. text.
- n.11 Because of their magical character, uncertain readings, and the extent of corruption, the Sanskrit dhāraṇī formulae in this text would be impossible to translate in full. Although some individual words and phrases are intelligible, it would be risky to attempt a coherent translation—the alliterations (which possibly are part of the magic), for example, would be impossible to replicate in English. These dhāraṇīs have therefore been quoted throughout the translation in the original Sanskrit, with some editorial emendments that affect mainly word divisions and orthography. These emendments by no means make the Sanskrit text correct or even consistent, and have not been reported in the critical apparatus.
- n.12 The Buddha and his hearer disciples are often compared to elephants or “great elephants” (*mahānāga*).
- n.13 Tib. *kun tu rgyu ba* (Skt. *parivrājaka*). “Wandering mendicants” is a generic designation for the flourishing communities of mendicants of various religious outlooks who lived as wandering spiritual seekers (*śramaṇa*) in India during the time of the Buddha. Often, these wandering practitioners of various religious paths would interact with one another and exchange views and practices, such as what we hear about in this scripture.
- n.14 The “nectar” seems to be referring to the nectar of the Dharma, i.e., the genuine teachings.
- n.15 Tib. *gang gi chos* read as *gang gis chos* in accordance with the other instance just above.
- n.16 This is an expanded version of the well-known and widely quoted stanza, sometimes called “the essence of dependent arising” (*rten 'brel snying po*), which, in Sanskrit, reads, *ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat | teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ*. One source of this stanza is found in a parallel version of the present narrative in the *Chapter on Going Forth (Pravrajyāvastu)* chapter of the *Vinayavastu*, Toh 1-1, folios 33.a–b (see Miller 1.236 (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-558>)). The formula in Sanskrit and Pali has acquired the status of a dhāraṇī and is ubiquitous in Buddhist Asia as a seal at the end of texts, rolled into scrolls in stūpas, or used in rituals (sometimes with *om* at the beginning and *svāhā* at the end). See also *The Sūtra on Dependent Arising* (<https://read.84000.co/translation/toh212.html>) (Toh 212), in which the Buddha

explains and recommends its use in the construction of stūpas. It should be noted that there are several quite significantly different renderings of the verse in Tibetan—compare, for example, the version in the present text and the one in Toh 1-1 (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-558>). Unfortunately, this stanza is missing in the available Sanskrit portions of *The Ratnaketu Dhāraṇī* (including the Gilgit manuscript which begins from folio 4.a).

- n.17 The thousand monks who used to have matted hair is a reference to the one thousand non-Buddhist mendicants who are said to have converted en masse to the Buddha's teaching and who, at this early point, made up the Buddha's entire saṅgha. The thousandfold congregation comprised the five hundred followers of Urubilvā-Kāśyapa and the five hundred followers of his two brothers (who each had 250 followers), all practicing beforehand at different points along the River Nairāñjana. This is recounted in the *Saṅgha-bhedavastu* chapter of the *Vinayavastu* (Toh 1-17, folio 56.a et seq.; 84000 translation currently in progress). The implication here is that the Buddha had only recently arrived in Rājagṛha for the first time, at Bimbisāra's invitation.
- n.18 Here begins the translation from the Skt.
- n.19 "The view of the evil one" has been supplied from the Tib. (Skt. lacuna). Incidentally, it seems a little odd that Māra refers to himself as the "evil one."
- n.20 The Tib. reads, "What I said before about causes and productive causes is false."
- n.21 Skt. *mṛtyu*; Tib. 'chi bdag.
- n.22 The Tib. reads, "Knowing the supreme teachings that captivate the minds of the wise and terminate the three sufferings, / No one anywhere could shake us from this knowledge."
- n.23 Instead of "owing to the Thus-Gone One... the wandering mendicant's life," the Tib. has "the wandering mendicant's life of the Thus-Gone One."
- n.24 "Sickness" has been supplied from the Tib.
- n.25 "Five hundred" is missing from the Tib.
- n.26 "Stable... hard" has been supplied from the Tib. (Skt. lacuna).
- n.27 "Making a great din" has been supplied from the Tib.
- n.28 The Tib. is missing "hundreds."

- n.29 After “expounding the Dharma,” the Tib. adds “while gazing ahead.”
- n.30 Here, the Tib. renders the Skt. *viśārada*, defined in Edgerton’s dictionary as “fearlessness,” as “fearless insight,” which could be more correct.
- n.31 The Skt. prefix *upa* functions as the English “Jr.” Hence Upaṭiṣya means “Ṭiṣya, Jr.”
- n.32 I.e., the “son of Śāri.”
- n.33 The sentence beginning “Some people know me” is absent in the Tib.
- n.34 The most complete story of Śāriputra and Maudgalyāyana going forth can be found in the *Pravrajyāvastu* (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-536>).
- n.35 The phrase “who convey,” which fills the lacuna in the Skt. text, has been partially reconstructed from the Tib., which, however, is not very clear (*gang dag bstan bcos don spyod mkhas pa rig pa'i pha rol song*).
- n.36 The phrase “and clear” has been supplied from the Tib., filling in the lacuna in the Skt. text.
- n.37 The Tib. has, “Your path brings beings to the lower realms and causes them to discover an ocean of suffering.”
- n.38 The Tib. has, “What more can you say, O garrulous, reckless liar with the voice of a jackal?”
- n.39 The Tib. has, “Why do you try to shake me, you fool, with advice to enter nirvāṇa?”
- n.40 The Tib. for this verse is, “Has someone arrived today that upset you?”
- n.41 “Why won’t you have fun?” has been supplied from the Tib., filling in the lacuna in the Skt. text.
- n.42 Tib. “He has the lassos of generosity, yogic discipline, contemplation, aspiration, and compassion. / He brandishes the supreme bow and arrow of emptiness and signlessness. / In accordance with the path to absolute peace and escape from saṃsāra, / He is the teacher of how to repel saṃsāra entirely.”
- n.43 The Tib. adds at this point (after a comma) “applying themselves according to the precepts” (*cho ga bzhin du zhugs nas*).
- n.44 The Tib. adds “incense” after “perfume.”

- n.45 The phrase “and were overjoyed” has been supplied from the Tib., filling in the lacuna in the Skt. text.
- n.46 The Tibetan of this half-stanza is unclear. It seems to be “The single eye for beings that dries up all rivers of craving, / Seeing the whole world that lacks eye[sight]...”
- n.47 The Tibetan of this verse is unclear: *byang chub yan lag rin chen dri med nor gsung sgron*.
- n.48 In the Tib., this verse is “Hasten to the refuge provided by the compassionate one.”
- n.49 “Along with their retinues” is missing from the Tib.
- n.50 “With their retinues” is missing from the Tib.
- n.51 “Became even more enraged” has been supplied from the Chinese (Skt. lacuna; cf. K, p. 14, n. 1).
- n.52 “Commoners’ ” is a tentative translation of the Tib. *dmangs phal shing* (Skt. lacuna).
- n.53 “Our sons and legions” has been supplied from the Tib. (Skt. lacuna).
- n.54 The reading “scorched by fire with flaming tongues” follows the Tibetan. Skt. has only *aṅgāreṇa vayaṃ* (lacuna), “by embers, we...”
- n.55 The reading “taken refuge” (supported by the Tib.) has been obtained by emending *śaramaṃ* in Kurumiya’s edition to *śaraṇaṃ*.
- n.56 “Pulled in by the Dharma hook he casts” has been supplied from the Tib. (Skt. lacuna).
- n.57 “After being entrusted to me” has been supplied from the Tib. (Skt. lacuna); this is a tentative translation of *nga la dpang btsugs nas*, assuming that *dpang* is a misspelling of *pang*.
- n.58 “With his magic” is missing from the Tib.
- n.59 Tib. “Then, 1.2 quintillion of Māra’s attendants rose up, stretching upward for 84,000 leagues. They manifested violent magical displays of power and dominion, filling the entire space above the four continents with black clouds, violent black winds, and meteors. They slammed the king of mountains, Sumeru, with their hands, making all four continents shake violently.”

- n.60 The Tib. has “conjured up a rain of stones a league in size.”
- n.61 The Tib. has, “They also conjured up and released a great rain of swords, clubs, stones, lances, javelins, razors, blades similar to razors, axes, blades similar to axe blades, axe blades, (unclear), and terribly (unclear)—a rain of solid, hard, rough, and sharp objects.”
- n.62 The Tib. has “turned into a rain of celestial flowers [such as] blue, pink, and red varieties of lotus, mādārava, and great mādārava.”
- n.63 The Tib. adds here, “The land of Aṅga-Magadha was not struck by any of the falling meteors; rather, through his blessings a rain fell.”
- n.64 The passage has been abbreviated here by the Skt. scribe. The source passage has not been located.
- n.65 Literally, “endowed with a cranial protuberance (*uṣṇīṣa*) that cannot be [fully] seen when looked at.” This alludes to the belief in the wide-ranging powers of the Buddha’s *uṣṇīṣa*. Since it extends all the way to the realm of gods, thereby enabling the Buddha to control all the realms with his body, its full extent cannot be seen from earth. The *Mañjuśrīmūlakalpa* elaborates on the powers of the Buddha’s *uṣṇīṣa* at considerable length. See Dharmachakra Translation Committee, trans., *The Noble Root Manual of the Rites of Mañjuśrī* (<https://read.84000.co/translation/toh543.html#UT22084-088-038-2161>), Toh 543 (84000: Translating the Words of the Buddha, 2020), 14.2–3 et passim.
- n.66 Here the Tib. repeats the entire list as above.
- n.67 The Tib. does not mention bowing.
- n.68 In the Tib. the number is 20,000, and in the Chinese 22,000.
- n.69 “In his presence” is missing from the Tib.
- n.70 “Who accomplishes all purposes” is the translation of the Buddha’s name, Siddhārtha.
- n.71 The part about causes and results is unclear in both the Skt. and the Tib. The Tib. seems to be saying “cause and result from accumulation.”
- n.72 In the Tib., these three verses are, “You destroy, O protector of worlds, the disease of ignorance / Wherein one is caught by the sense objects in existence, / Which are like an illusion, a mirage, or the moon reflected in water.”
- n.73 This line has been supplied from the Tib. (Skt. lacuna).

- n.74 In the Tib., this verse is “May the flowers we tossed in all directions / Become parasols / Eternally providing happiness, / Floating above the crown of the best of bipeds.”
- n.75 The Tib. has “living blessed buddhas.”
- n.76 The Tib. is somewhat different; it interprets the Skt. *svaramaṇḍala* (“lute”) literally as the “maṇḍala of sound,” which gives in translation, “They also heard the speech of the blessed buddhas’ melodious maṇḍalas.”
- n.77 *Prasāda* (“faith”) is translated into the Tib. as “admiration and devotion.”
- n.78 Instead of “ten trillion” the Tib. has “one quintillion.”
- n.79 “Let alone kill him” is absent from the Skt.
- n.80 In this address, the Tib. explicitly includes women; the Skt. just has “noble sons.” The same applies to the next four occurrences of “noble son(s).”
- n.81 The Tib. says, “They must not grasp, give up, accept, dwell upon, appropriate, conceive of, or conceptualize any phenomenon, so that when they are training in the perfection of generosity, they do not give up, grasp, accept, appropriate, dwell upon, conceive of, or conceptualize the fruits of generosity.”
- n.82 The passage has been abbreviated here by the Skt. scribe. The last clause, starting from “when they are training,” should be repeated for all the remaining perfections, up to and including the perfection of insight.
- n.83 The Skt. words used here for being, the vital principle, and individual soul or personhood (*sattva*, *jīva*, *poṣa*, and *pudgala* respectively) are near synonyms. They denote or imply an individual being or individual existence.
- n.84 The passage has been abbreviated here by the Skt. scribe. The omitted part is to be supplied from the corresponding passage above.
- n.85 The Tib. has “beings or the realm of beings.”
- n.86 The passage has been abbreviated here by the Skt. scribe. The omitted part is to be supplied from the corresponding passage above.
- n.87 The passage has been abbreviated here by the Skt. scribe. The omitted part is to be supplied from the corresponding passage above.
- n.88 The Tib. has “conceptualize the occurring, remaining, or arising of the causes, conditions, reference points, or the ripening of the fruits of the

threefold universe, three times, aggregates, elements, or sense bases.”

- n.89 “Void” reflects the Tib. reading; the Skt. has, depending on how the *sandhi* is resolved, either “separate” or “not separate.”
- n.90 “Without characteristics” seems to be listed twice.
- n.91 For “neither friendly nor hostile” (which as a translation may be problematic), the Tib. has “not directional, not antidotes.”
- n.92 “Appropriation, becoming, and birth” are the ninth through eleventh links in the chain of dependent origination. The Tib., however, has the “birth, craving, and appropriation of beings.”
- n.93 “This shore and the other” refers to *saṃsāra* and *nirvāṇa*, i.e., conditioned existence and liberation.
- n.94 Instead of “rocks,” the Tib. has “charnel ground,” reflecting the reading *śmaśānaṃ* rather than *śmānaṃ*.
- n.95 The reading “without darkness” (*atamas*) is supported by the Chinese translation; the Tib., however, reads “indescribable.”
- n.96 The Tibetan *nyams par yang mi bgyid pa* (“not subject to deterioration”) makes better sense in the present context than the Skt. *na sāmīcīkaroti* (“one does not pay respect”).
- n.97 The “students and the adepts” (*śaikṣa* and *aśaikṣa*, literally “training” and “no more training”) could be referring to the five Mahāyāna paths.
- n.98 The reading “one does not analyze” has been obtained by emending Kurumiya’s *vivekanayena* to *vivekanaye na*. The Tib. has “one does not analyze or cling.”
- n.99 This statement is equally vague and unclear in the Skt. and in the Tib.
- n.100 This statement has been supplied from the Tib. (which happens to be unclear), filling in the lacuna in the Skt. text.
- n.101 The Tib. seems to be rendering this as, “How should one increase and accumulate all of the ornaments of awakening?”
- n.102 Possibly the Sāṅkhya concepts of *rajas* and *tamas* are meant here.
- n.103 The Tib. omits “all the thus-gone ones.”

- n.104 This sentence is very unclear in both the Skt. and the Tib. The Skt. is possibly corrupt.
- n.105 The past, present, and future.
- n.106 In the Tib., this passage, starting from “It is because all phenomena...,” could be read as, “Since phenomena are of the nature of being devoid of any attachment, they are all without imputation. They constitute the limit of nonarising and nonceasing; the ultimate limit where neither ignorance nor nirvāṇa arise; the ultimate limit where neither space nor nirvāṇa arise; the ultimate limit where all phenomena are inexpressible and in which beings are also inexpressible; the limit where all phenomena are insubstantial; the limit where the three times, the three realms of existence, and all the aggregates are nothing whatsoever; the limit where the three formations are emptiness; and the limit where the phenomenal aggregates, ripened aggregates, and the amassing or diminishing aggregates are insubstantial.”
- n.107 In the Tib., the last sentence could be read as, “Bodhisattva great beings attain omniscience when they are fully endowed with the understanding of the facts of emptiness, the ultimate reality, the meaning of the inexpressible, and the truth of all phenomena.”
- n.108 This number in the Tib. is 9.2 quintillion.
- n.109 It is not clear who “these” twenty thousand bodhisattvas are. Possibly the twenty thousand of Māra’s children mentioned in the previous paragraph, who have now entered the bodhisattva path.
- n.110 The Tib. adds “servants” after “harem.”
- n.111 Instead of “subtle mind” (*sūkṣmamati*), the Tib. has “peaceful intellect.”
- n.112 This line in the Tib. reads, “Destroyer of the suffering of death, transmigration, sickness, aging, and birth.”
- n.113 Instead of “subtle mind” (*sūkṣmamati*), the Tib. has “peaceful intellect.”
- n.114 “Uncaused” is missing from the Tib.
- n.115 Instead of “subtle mind” (*sūkṣmamati*), the Tib. has “peaceful intellect.”
- n.116 After “the snares of Māra,” the Tib. adds, “and will be released from his ways.”
- n.117 The “single principle” is perhaps the same as the one described above for attaining omniscience.

- n.118 The Tib. has “death and transmigration.”
- n.119 In the Tib. this verse reads, “Blessed One! How does female birth come about?” The Skt. reading, however, is confirmed by the Chinese.
- n.120 “Right here and now” is the Tib. reading. The Skt. seems to be saying, “as it is like space.”
- n.121 The Tib. has, “Thus addressed by these noble children.”
- n.122 To obtain the reading “It has great magical power,” as found in the Tib., one needs to emend *mahārthikā* in Kurumiya’s edition to *maharddhikā*.
- n.123 The Tib. list additionally includes asuras, garuḍas, kinnaras, and mahoragas.
- n.124 The Tib. has “head-anointed kṣatriya king.”
- n.125 “Nonhuman beings” is missing from the Tib.
- n.126 It is not completely clear whether it is the ascetic sitting on the throne or whether the text is placed on the throne.
- n.127 As before, it is not clear whether it is the ascetic sitting on the throne, or the text is placed on the throne.
- n.128 The Skt. text breaks off here (and resumes again at °le *hihile* down below), as one folio is missing from G. The translation of the missing part has been supplied from the Tib.
- n.129 In some Tibetan versions, the narrative about the thus-gone Splendorous continues up to this point, i.e., it is he who is seen at the distance of an arrow shot and then recites the dhāraṇī. The Buddha Śākyamuni then recites the same dhāraṇī as part of his own narrative. In this version, the Buddha possibly replicates, at this stage in the narrative, the actions of the thus-gone Splendorous by making the earth shake, appearing in front of all the beings, and reciting the dhāraṇī himself.
- n.130 The first part of the dhāraṇī (up to °le *hihile*) is based on the reconstruction by Dutt, who reconstructed it on the basis of the Tib. (the original Skt. is absent due to a missing manuscript folio).
- n.131 Up to this point the text of this dhāraṇī has been reconstructed by Dutt, and the following part by Kurumiya.
- n.132 The last part of the dhāraṇī constitutes a request to have the karma of being reborn as a woman purified and to subsequently acquire male

characteristics.

- n.133 “And our disenchantment” has been supplied from the Tib.
- n.134 “Along with her retinue” has been supplied from the Tib. (Skt. lacuna).
- n.135 Instead of “thus-gone one,” the Tib. has “monk.”
- n.136 The Tib. has “Māra’s tricky and deceptive activity.”
- n.137 “And from some the male” is absent from the Tib.
- n.138 “To some, birth as a preta; to some, birth as a hell being” has been supplied from the Tib.
- n.139 “The ending of birth, death, and transmigration” is based on the Tib. The Skt. could be interpreted as “a high birth from which there is no falling back.”
- n.140 “A vow breaker” is omitted in the Tib.
- n.141 The expression “in the fruit” (*phale*) is unclear. It would be natural to take *phale* as standing for *phalayāne* (following after the preceding solitary buddha *yāne* and hearer *yāne*). The term *phalayāna* (“fruition vehicle” or “resultant vehicle”) later became applied to the tantric vehicle (*tantrayāna*).
- n.142 The Tib. reads, “thus changing their female sex organs and establishing them in the state of being men.”
- n.143 Instead of “near the Thus-Gone One” (*tathāgatasyāntike*), the Tib. has “about the Thus-Gone One.”
- n.144 The list, here abbreviated by the Skt. scribe, is meant to include all the stages of the Buddha’s life.
- n.145 The Tib. has “the seat of awakening underneath the Bodhi tree.”
- n.146 The Tib. reads, “You should not think that the king Utpalavaktra who did [these things] is someone unknown to you. If you are uncertain, vacillating, or doubtful, do not think that way. Why not? It was I who was at that time the king Utpalavaktra, universal monarch ruling over the four continents.”
- n.147 This sentence is not completely clear. The Tib. reads, “It was I who acted as the male power.”
- n.148 The Tib. reads, “You should not think that the chief queen Surasundarī who went forth at that time is someone unknown to you. If you are uncertain, vacillating, or doubtful, do not think that way. Why not? It was the

bodhisattva great being Maitreya who was at that time the chief queen Surasundarī.”

- n.149 The Tib. reads, “O good people, you should not think that the soldier Kumārabhṛta, with his retinue of tens of millions of doubt-filled beings who said unpleasant things about the Buddha, is someone unknown to you. If you are uncertain, vacillating, or doubtful, do not think that way. Why not? It was this very Māra, the evil one, who was at that time the soldier Kumārabhṛta.”
- n.150 “Asuras” has been supplied from the Tib.; it is also supported by the Chinese.
- n.151 “Overcome with grief” (*śokāgāre niṣaṇṇa*) has been translated into the Tib. literally as “sitting in the house of grief.”
- n.152 “Sahā” is not in the Tib.
- n.153 “In order to listen to the Dharma” has been supplied from the Tib.
- n.154 In the Tib., this verse reads, “A supreme one, he emanates the threefold existence.”
- n.155 “He does not belong anywhere” has been supplied from the Tib. (Skt. lacuna).
- n.156 “To kill him” has been supplied from the Tib. (Skt. lacuna).
- n.157 The three feelings are those of those of pleasure, pain, and indifference.
- n.158 It is not quite clear what type of social engagements are meant, but the Skt. word used (*saṃsarga*) could suggest the sexual. The Tib. is vague.
- n.159 In the Tib. this verse is longer and a little different: “I will throw terribly sharp vajras, / Spears, swords, and hammers. / When these flaming missiles strike him, / The scion of the Śākya will be crushed to dust.”
- n.160 In the Tib., the last two sentences are, “We will immediately show whatever magical powers we have at our disposal to the monk Gautama. Know that [we will do this].”
- n.161 The Tib. reads, “You must engage with him in conversation at great length about many edifying topics.”
- n.162 The Tib. has “to dispel their hunger.”

- n.163 In the Tib. the last verse reads, “Confused and senseless, they will be scattered by our magical power, running off into different directions.”
- n.164 It is indicated in the Skt. text that this last sentence ought to be expanded into the corresponding passage from the section on Venerable Śāriputra above, with the substitution of names.
- n.165 This verse is absent in the Skt. text; it has been supplied from the Tib. To preserve the verse numbering as in the Kurumiya edition, no separate number has been given to it here.
- n.166 Instead of “fast flows the water,” the Tib. has, “like the swiftly moving, rough water on a steep slope.”
- n.167 The expression “likewise, as before” (Skt. *peyālam*; Tib. *de bzhin du sbyar*) signifies that the passage “Life passes quickly, my friends; fast flows the water. A naive person doesn’t know this—” is elided and to be repeated in the text that follows (the next three stanzas).
- n.168 The translation here follows the Tib. G has “deceits of illusion.”
- n.169 The Tib. could be interpreted as, “The ultimate reality is empty and free from all limits.”
- n.170 The Skt. of the last two lines is very unclear. The last two lines in the Tib. seem to be, “Being led along through practicing the path of awakening, awakening is found. / It is taught that undeluded reality itself is protected in the Dharma.”
- n.171 The Tib. reads instead, “Under the influence of bad friends, we have never heard these teachings before.”
- n.172 “Through delusion and ignorance” has been supplied from the Tib. (Skt. lacuna).
- n.173 A kind of gem, reddish in color (Edgerton).
- n.174 The Tib. adds at this point, “Its scent surpassed divine incense. It occurred through world-transcending roots of virtue.”
- n.175 Instead of “various stanzas with words rich in meaning,” the Tib. reads, “various words, meaning, and verse.”
- n.176 The phrase “has come” has been supplied from the Tib. (Skt. lacuna).
- n.177 I.e., Śāriputra and Maudgalyāyana respectively.

- n.178 The Tib. reads, “Upatiṣya and Kaulita, proficient in moral precepts, are guided by [this] teacher. / They are knowledgeable and skilled in many treatises, and their final aim is the Dharma.”
- n.179 The “three types” are the instructions in the vināya (disciplinary code), the sūtra (collection of discourses), and the abhidharma (the science of the mind and phenomena).
- n.180 The “three stains” are the stains of ignorance, hatred, and greed.
- n.181 The phrase “will teach everything today” has been supplied from the Tib.; the Skt. seems to be saying “will now depart.”
- n.182 Instead of “reveals,” the Tib. has “sees.”
- n.183 “Follow from” has been supplied from the Tib. (Skt. lacuna).
- n.184 The Tib. has “preacher of the six seeds.” It is not clear what the “six seeds” refers to, possibly the six perfections.
- n.185 Instead of “essential teachings” (*sāradharma*), the Tib. has “transcendent (*pharol*) teachings.”
- n.186 “He defeats those who live in the city” has been supplied from the Tib. (Skt. lacuna).
- n.187 It is not clear what the “six supreme goals” (*ṣaḍuttamārtha*) refers to. Possibly the six perfections.
- n.188 The Skt. *duranta* can mean “leading to a bad end” and “infinite.” This is not reflected in the Tibetan, which we have followed here.
- n.189 It is unclear what “signs of the thirteen aspects” refers to.
- n.190 This line in the Tib. reads, “For those who are attached to their concepts about form and so on.”
- n.191 Instead of “train in behavior” (*vinītaṣṭāḥ*), the Tib. has “curb/discipline their deceit/fickleness.”
- n.192 The phrase “without agent and without action” is provided from the Tibetan and Chinese (Skt. lacuna).
- n.193 In the Tib., this verse reads, “If those who meditate on all phenomena in this world as empty, / Being without agent and action, / Abandon their wishes, they will reach / Unsurpassed awakening of the sky-like nature.”

- n.194 The translation of *asama* as “out-of-character” is uncertain. The Tib. seems to be saying in this verse something different altogether: “Listen to my words with minds of unchanging [fealty]!”
- n.195 The Tib. reads, “He with power and might, whose qualities are totally immaculate, / Lives in this world in order to stabilize beings.”
- n.196 Instead of “lotus,” the Tib. has “something sublime” (*dam pa*).
- n.197 The Tib. reads “there is no other supreme refuge.”
- n.198 The Tib. reflects the reading *vadana* (“face”) rather than *vacana* (“speech,” “words”), the reading of G, which has been adopted here.
- n.199 The Tib. reads, “We, [on the other hand,] are scared and terrified.”
- n.200 In the Tib., this verse reads, “We should go to see [him] with eagerness and faith, in the city where he’s come.”
- n.201 Instead of “devotion,” the Tib. has “enthusiasm.”
- n.202 This seems to refer to four kings of the mundane (*phal pa*), i.e., human, realm as distinct from the four great heavenly kings just mentioned, but we cannot confirm their identities.
- n.203 This and the next five items belong to the seven precious emblems of royalty (*saptaratna*, “seven precious ones”), which comprise a precious wheel, precious wish-granting jewel, precious queen, precious minister, precious elephant, precious general, and precious horse.
- n.204 The Tib. has “dangling white ornaments.”
- n.205 Tib. “dangling green ornaments.”
- n.206 “Strings of pearls” is omitted in the Skt.
- n.207 The Tib. has “dangling ornaments.”
- n.208 The Tib. reads, “If these beings would just acknowledge [me], I could disturb their minds.”
- n.209 “My merit” is missing from the Tib.
- n.210 The “fivefold noose” metaphorically refers to the five aggregates (cf. [5.40](#): “By totally comprehending the five aggregates, one is freed from their noose”).

- n.211 The reading “refuge, and defender of the world” is taken from the Tib. The Skt. seems to be saying “refuge from the ways of the world.”
- n.212 “Birth” has been supplied from the Tib.
- n.213 The reading “O sage” (supported by the Tib.) has been obtained by emending Kurumiya’s reading *muner* to *mune*.
- n.214 “The greatest and most important being” has been supplied from the Tib., as the Skt. is unclear.
- n.215 “Instructions” is not in the Tib.
- n.216 Gandharvas, asuras, garuḍas, kinnaras, and mahoragas are omitted in the Skt. list.
- n.217 Instead of “mounted forces,” the Tib. has “youthful forces.”
- n.218 The reading “destruction” is based on G’s *saṃkṣyaṃ* (unmetrical), read as *saṃkṣayaṃ*.
- n.219 Reading (on the authority of the Tib.) *suta*° (“son”) as *muni*° (“sage”).
- n.220 The Tib. reads, “O you who have accomplished the ten strengths.”
- n.221 The Tib. reads “each more fierce and cruel than the other.”
- n.222 This phrase might not have an English equivalent. “To pull one’s hair” would perhaps be the closest expression in English.
- n.223 The Skt. phrase “Give comfort... to all those who draw breath” involves a play on words, as the Skt. *āśvāsaya* (“give them comfort”) literally means “make them breathe freely.”
- n.224 “Gifts” here includes the sacrifices of one’s own life and limb for the sake of others.
- n.225 Instead of “Cakravāḍa range,” the Tib. has “Mount Meru.”
- n.226 The “self-arisen ones” are the thus-gone ones.
- n.227 Instead of “absolute truth,” the Tib. has “supreme path.”
- n.228 This line is missing from all Tibetan editions. The “great fears,” sometimes the “four great fears,” are probably the fears of death, old age, sickness, and birth.
- n.229 This line is missing from all Tibetan editions.

- n.230 The translation of the last two lines is based on the Tib., as the Skt. is a little unclear.
- n.231 The eight qualities of water are that it is cool, sweet, light, soft, clear, pleasant, wholesome, and soothing.
- n.232 “Preaches wherever he travels” is based on the Tib.
- n.233 This verse has been translated based on the Tib., as the Skt. is not completely clear.
- n.234 A species of aquatic bird; the name *madgu* (from √*majj*) suggests submerging or diving.
- n.235 In the Tib., the Skt. *pratidarśaya* is translated as “teach [them] individually.”
- n.236 The Tib. is unclear; it seems to be saying, “Should calamity befall the hundred guides.”
- n.237 The name Siddhartha (*siddhārtha*) is here paraphrased as Prāptārtha, which has the same meaning, “one who has accomplished their purpose.”
- n.238 The Tib. reads, “I will show the immaculate and authentic path.”
- n.239 In the Tib., possibly reflecting a different Skt. reading, this verse is, “I will summon them by a great miracle.”
- n.240 The translation of this verse is based on the Tib., as the Skt. is unclear.
- n.241 It is not clear what the “sun of death” (*mṛtyusūrya*) refers to.
- n.242 The Tib. adds “fragrant oils” after “garlands.”
- n.243 The context and the Chinese translation suggest that they covered the road with these items. G, however, which seems corrupt, suggests that it was the Blessed One.
- n.244 The Tib. adds “pearl garlands” after “celestial cloth.”
- n.245 The eight qualities of water are that it is cool, sweet, light, soft, clear, pleasant, wholesome, and soothing.
- n.246 Instead of “great sage,” the Tib. has “great miracles.”
- n.247 The narrative here ties in with verse 3.18 and the preceding paragraph.
- n.248 Four folios of the Skt. manuscript are missing at this point. The following text up to the end of verse 4.107 has been translated entirely from the Tib.

- n.249 Measurement by fingers (Skt. *aṅgulipramāṇa*) was used in ancient Indian medical science to divide and measure the individual sections of the body. The basic unit is the breadth of a finger.
- n.250 This seems to refer to a distance of four fingers, but it is not clear where the point of reference is.
- n.251 This seems to refer to a distance of four fingers, but, again, it is not clear where the point of reference is.
- n.252 The point of reference is actually not specified; it could be “from the neck,” “toward the neck,” “up the neck,” etc.
- n.253 Again, the point of reference is not specified and the phrase is unclear. The text actually says “the other half finger.”
- n.254 Again, the point of reference for this measurement is not specified.
- n.255 Again, the point of reference for this measurement is not specified.
- n.256 Translation tentative. Tib. *myur du bdag khyim zhig par bgyid*.
- n.257 Again, the point of reference for this measurement is not specified.
- n.258 There seems to be some inconsistency here, as, according to [verse 4.67](#), the Buddha himself was born under the constellation Puṣyā.
- n.259 Translation tentative. Tib. *yang dag dga' bya drug smra zhing*.
- n.260 It is unclear what the “three phenomena” refers to, but perhaps to the threefold taxonomy of phenomena, namely the aggregates (*skandha*), sense bases (*āyatana*), and elements (*dhātu*).
- n.261 The translation from the Skt. resumes here.
- n.262 This paragraph, because of several lacuna in the Skt. text, has been translated based on the Tib. Some parts of it remain unclear.
- n.263 The phrase “holding a flower” has been supplied from the Tib. (Skt. lacuna).
- n.264 The phrase “world with the light from your eye of wisdom” has been supplied from the Tib. (Skt. lacuna).
- n.265 This line has been supplied from the Tib. (Skt. lacuna).
- n.266 The clause “I prostrate to you today” has been supplied from the Tib. (Skt. lacuna).

- n.267 This line has been supplied from the Tib. (Skt. lacuna).
- n.268 “By turning the wheel of the Dharma” has been supplied from the Tib. (Skt. lacuna).
- n.269 These two lines have been supplied from the Tib. (Skt. lacuna).
- n.270 Instead of the “net of craving,” the Tib. has “ocean of views.”
- n.271 “Please tell me, O best of humans” has been supplied from the Tib. (Skt. lacuna).
- n.272 The translation of this verse is partially based on the Tib., as the Skt. text includes a number of lacuna.
- n.273 The translation of this verse is partially based on the Tib., as the Skt. text includes a number of lacunae.
- n.274 The Tib. reads, “May they attain the wisdom of the essential nature that is endowed with the quintessence of the sense faculties.”
- n.275 Supplied from the Tib. (Skt. lacuna).
- n.276 This line has been supplied from the Tib. (Skt. lacuna).
- n.277 The last two lines have been supplied from the Tib. (Skt. lacuna).
- n.278 The translation of this verse is partially based on the Tib., as the Skt. text includes a number of lacunae.
- n.279 The translation of this verse is partially based on the Tib., as the Skt. text includes a number of lacunae.
- n.280 The translation of this verse is partially based on the Tib., as the Skt. text includes a number of lacunae.
- n.281 The translation of this verse is partially based on the Tib., as the Skt. text includes a number of lacunae.
- n.282 The Tib. has “parasol in the sky.”
- n.283 This line has been supplied from the Tib. (Skt. lacuna).
- n.284 The earth is personified here as the goddess Vasundhurā, which could be either a corruption of *vasundharā* (“holder of riches”) or a correct variant of her name, meaning “laden (*dhurā*) with riches.”
- n.285 “Bow her head to your feet” has been supplied from the Tib. (Skt. lacuna).

- n.286 Tib. “trichiliocosm” (Skt. lacuna).
- n.287 The translation of the Tib. *yid skyo* as “moved” is slightly problematic; the corresponding Skt. text is missing.
- n.288 The translation of this paragraph is partially based on the Tib., as the Skt. includes a number of lacunae.
- n.289 The translation of this paragraph is partially based on the Tib., as the Skt. includes a number of lacunae.
- n.290 The phrase “those beings who were capable of being guided by buddhas” has been supplied from the Tib. (Skt. lacuna).
- n.291 The phrase “For this occasion, the Blessed One” has been supplied from the Tib. (Skt. lacuna).
- n.292 The last half-stanza is translated based on the Tib. (Skt. lacuna).
- n.293 We cannot provide the location for the next page number (TK129), as the relevant page from our copy of Kurumiya 1979 was missing.
- n.294 Two folios of the Sanskrit manuscript are missing at this point (they are missing in the TK edition of the Tibetan canon as well). The missing part has been translated entirely from the Degé edition.
- n.295 In some classifications, our impure world is also part of a buddha field. The same may be true for other impure worlds.
- n.296 Translation tentative. Tib. *rtsig pa med pa*.
- n.297 What follows is the list of the thirty-seven factors of awakening.
- n.298 The Sanskrit page number is repeated, as the Skt. text resumes on the same page after a long lacuna.
- n.299 Translation from the Skt. resumes here.
- n.300 “And took their seats” has been supplied from the Tib. (Skt. lacuna).
- n.301 This line has been supplied from the Tib. (Skt. lacuna).
- n.302 “I never stop anyone” has been partially supplied from the Tib. (Skt. lacuna).
- n.303 This line has been supplied from the Tib. (Skt. lacuna).
- n.304 The phrase “fivefold noose” has been supplied from the Tib. (Skt. lacuna).

- n.305 "I am liberated and thus liberate beings" has been supplied from the Tib. (Skt. lacuna).
- n.306 This line has been supplied from the Tib. (Skt. lacuna).
- n.307 "Cast away all your doubts" has been supplied from the Tib. (Skt. lacuna).
- n.308 This line has been supplied from the Tib. (Skt. lacuna).
- n.309 This line has been supplied from the Tib. (Skt. lacuna).
- n.310 This line has been supplied from the Tib. (Skt. lacuna).
- n.311 The phrase "to cultivate emptiness" has been supplied from the Tib. (Skt. lacuna).
- n.312 Reading *puṣpa*° ("flowers") as *puṣya*° ("to be fostered"), against the Tib. reading, which reflects *puṣpa*°.
- n.313 The translation of this verse is based mainly on the Tib. because of extensive lacunae in the Skt. text.
- n.314 It is not obvious what the three stains are, but presumably hatred, desire, and ignorance.
- n.315 This line has been supplied from the Tib. (Skt. lacuna).
- n.316 The "threefold liberation" is defined differently in different Buddhist systems. Here it most likely means (1) freedom from moral depravities (*āsrava*), (2) from conditioned existence, and (3) from ignorance.
- n.317 The three types of restraint are the restraints of the body, speech, and mind.
- n.318 The translation of this verse is based mainly on the Tib. because of extensive lacunae in the Skt. text.
- n.319 This line has been supplied from the Tib. (Skt. lacuna).
- n.320 The translation of this and the remaining verses in this section (up to verse 34) is based mainly on the Tib. because of extensive lacunae in the Skt. text.
- n.321 *Jvara* ("fever") is used here in the sense of mental anguish.
- n.322 The translation of this paragraph is partly based on the Tib. because of frequent lacunae in the Skt. text.
- n.323 The phrase "Jyotīrasa, the great bodhisattva being" has been supplied from the Tib. (Skt. lacuna).

- n.324 The phrase “made of the seven precious gems” has been supplied from the Tib. (Skt. lacuna).
- n.325 The phrase “with hands folded” has been supplied from the Tib. (Skt. lacuna).
- n.326 This and the following two verses have been translated partly based on the Tib. because of frequent lacunae in the Skt. text.
- n.327 From this point up to “the remainder of the aggregates” in chapter 7, the translation has been made entirely from the Tib., as two folios of the Skt. manuscript are missing.
- n.328 The translation here is very tentative. Tib. *sa ni 'dom do 'phang tsam rdo bdag gis gang bar byas.*
- n.329 The translation from the Skt. resumes at this point, but still relies heavily, in this and the next paragraphs, on the Tib. because of frequent lacunae in the Skt. text.
- n.330 In the Tib., this list reads “weeks, constellations, days, nights, months, fortnights, seasons, and years.”
- n.331 The Tib. translates *adhiṣṭhāna* as “blessing”; in the context of manufacture, though, this should perhaps be taken in its more literal meaning of “supervision.”
- n.332 In the Tib., this sentence seems to come after the next.
- n.333 This entire paragraph, which describes the exposition that is going to be given, could be read, in the Tib., as a description of the Buddha’s actions instead. The Skt. grammar, however, seems to preclude this interpretation.
- n.334 The next few occurrences of this phrase have been shortened to just “this exposition.”
- n.335 The passage has been abbreviated here by the Skt. scribe. The source passage has not been located.
- n.336 The passage has been abbreviated here by the Skt. scribe. The omitted part is meant to be supplied from the identical passage two paragraphs above (5-79), starting with “completely destroys the forces” and ending with “remainder of the aggregates.”
- n.337 The Skt. seems to be saying “during the same eon.”

- n.338 In the Tib. translation, this paragraph comes before the (previous) paragraph on wind, reflecting the usual order in which the four elements are listed.
- n.339 It is unclear what these three predispositions are, but perhaps the predisposition to ignorance, greed, and hatred.
- n.340 The passage from “He is able to know anything at all about any being” (just above), up to this point has been supplied from the Tib., filling in the lacuna in the Skt. text.
- n.341 This paragraph has been translated in part from the Tib. because of the lacuna in the Skt. text.
- n.342 The passage here has been abbreviated by the Skt. scribe. The omitted part is to be supplied from the matching passage above.
- n.343 The passage here has been abbreviated by the Skt. scribe. The omitted part is to be supplied from the matching passage above.
- n.344 The passage here has been abbreviated by the Skt. scribe. The omitted part is to be supplied from the matching passage above.
- n.345 The Skt. word for “throne” is here *siṃhāsana* (“lion seat”), which can just mean a royal seat or throne, or perhaps a throne supported by lions.
- n.346 The last clause, starting from “some directed their minds,” has been supplied from the Tib. because of the lacuna in the Skt. text.
- n.347 The Tib. reads “who have gathered here from all directions!”
- n.348 This line has been supplied from the Tib. because of the lacuna in the Skt. text. It is possible that the phrase “of supreme austerity” is not a description of the bodhisattvas, but of the worthy ones.
- n.349 This line has been translated based on the Tib. because of the lacuna in the Skt. text.
- n.350 This line has been translated based on the Tib. because of the lacuna in the Skt. text.
- n.351 Parts of this verse have been supplied from the Tib. because of the lacunae in the Skt. text.
- n.352 Parts of this verse have been supplied from the Tib. because of the lacunae in the Skt. text.
- n.353 Instead of “skill,” the Tib. has “fearlessness.”

- n.354 "Allows escape from all the domains of Māra" has been supplied from the Tib., filling in the lacuna in the Skt. text.
- n.355 "Brings one to omniscient wisdom, frees one from all fears" has been supplied from the Tib., filling in the lacuna in the Skt. text.
- n.356 Instead of "demeanor" and "steadfastness," the Tib. has "realization" and "inspiration."
- n.357 The Tib. here reads "brings on skill in illuminating wisdom."
- n.358 Here the passage has been abbreviated by the Skt. scribe. The omitted part is to be supplied from an unidentified location.
- n.359 The phrase "beings into contact with charismatic splendor, health, enjoyments, strength" has been supplied from the Tib. because of the lacuna in the Skt. text.
- n.360 "To defeat all enemies; to ensure good harvests" has been supplied from the Tib. because of the lacuna in the Skt. text.
- n.361 Parts of this sentence have been supplied from the Tib. because of the lacunae in the Skt. text.
- n.362 Large chunks of this paragraph have been supplied from the Tib. because of the lacunae in the Skt. text.
- n.363 The phrase "he placed in the hands of" has been supplied from the Tib. (Skt. lacuna).
- n.364 The word "remaining" has been supplied from the Tib. (Skt. lacuna).
- n.365 The passage starting from "Please come to my buddha field" has been supplied from the Tib. (Skt. lacuna).
- n.366 "Weariness" has been supplied from the Tib. (Skt. lacuna).
- n.367 "Veiled by the dark veil of ignorance, been thrown into the darkness of afflictions" has been supplied from the Tib. (Skt. lacuna).
- n.368 The translation of this sentence is based on the Tib. because of a number of lacunae in the Skt. text.
- n.369 The part "... deserted towns, or charnel grounds. I make my bedding from hemp, sticks, and leaves—rough, stale-smelling, and unpleasant to the touch" has been supplied from the Tib. (Skt. lacuna).

- n.370 "Donning the armor" has been supplied from the Tib. (Skt. lacuna).
- n.371 The three types of activity are actions committed with the body, the speech, or the mind. The phrase "with monks" has been supplied from the Tib. (Skt. lacuna).
- n.372 "Filled with envy" has been supplied from the Tib. (Skt. lacuna).
- n.373 "Indulging in sex" has been supplied from the Tib. (Skt. lacuna).
- n.374 "Boldly approach" (*parākramanti*) is not in the Tib. text.
- n.375 The Tib. adds "wild pigs" after "wolves."
- n.376 "My houses, monasteries, and temples" has been supplied from the Tib. (Skt. lacuna).
- n.377 "Foul odors" has been supplied from the Tib. (Skt. lacuna).
- n.378 It is not completely clear which blessed buddhas are which, but it seems that Buddha Śākyamuni is now addressing the buddhas who have gathered in his own buddha field and speaks about the buddhas of the past, using them as an example.
- n.379 Instead of "to suppress the proclamations of all the hostile preachers of other doctrines," the Tib. reads "to destroy enemies and obstructers in a fashion that accords with the Dharma."
- n.380 The Tib. adds "asuras" after "yakṣas."
- n.381 "Evil spirits, blind infatuation, bad dreams, and bad omens" has been supplied from the Tib. (Skt. lacuna).
- n.382 "Contemplation," "devotion," and "stability" are absent in the Skt. text; they have been supplied from the Tib.
- n.383 The passage is abbreviated here; the source passage is two paragraphs above.
- n.384 The word "unobstructed" is not in the source passage.
- n.385 In place of "annihilation," the Tib. has "fearless" (the two are spelled in Tib. almost the same, *'jig* and *'jigs* respectively).
- n.386 "To ensure the continuity of the lineage of the Three Jewels" is missing from the Tib.

- n.387 The passage is abbreviated here; the source passage is three paragraphs above.
- n.388 The word “unobstructed” is not in the source passage.
- n.389 After “the buddhas,” the Tib. adds “and bodhisattvas.”
- n.390 The list of the qualities of the dhāraṇī is abbreviated here; the missing part is to be supplied from the similar list(s) elsewhere, but the source passage could not be located.
- n.391 It is unclear in what way the domain of the Buddha is filled or made complete.
- n.392 The Tib. has “thirty-six times.”
- n.393 The Tib. reads, “It is the complete path for those who are accomplishing awakening.”
- n.394 The last sentence is missing from the Tib.
- n.395 Instead of “body,” the Tib. reads “eye.”
- n.396 The passage has been abbreviated here by the Skt. scribe. The source passage has not been located; it could be any of the passages above that list the qualities of the dhāraṇī-seal called *the terminator of birth...*”
- n.397 The *maṇḍala of sound that conveys words* (Skt. *svaramaṇḍalavāgvyāhāra*) seems to be the name of the magical ability to make one’s words heard over a distance without a weakening or distortion of the sound. The phrase “maṇḍala of sound” (*svaramaṇḍala*) is not completely clear. Our translation here presumes that it is the magical medium that conveys the sound of spoken words over any distance. The other meaning of *svaramaṇḍala*, that of a “lute,” is unlikely in this context.
- n.398 The list has been abbreviated here by the Skt. scribe; the full list should include the remaining classes of nonhuman beings: gods, nāgas, and so forth. The same should be assumed for other abbreviated lists of nonhuman beings below.
- n.399 After “confuse,” the Tib. adds “freeze, befuddle.”
- n.400 It is unclear what these three predispositions are, but perhaps the predispositions to ignorance, greed, and hatred. The last part of this sentence, starting from “characterized,” is missing from the Tib.

- n.401 In the Tib., the last sentence begins, “If he does not get attached to them, why then do you, sister...”
- n.402 In the Tib., three categories of persons are mentioned: Dharma teachers, students, and those established in the proper conduct.
- n.403 The phrase “reverse their aggressive intentions and take the pledge” has been supplied from the Tib. (Skt. lacuna).
- n.404 In the Tib., three categories of persons are mentioned: Dharma teachers, students, and those established in the right conduct.
- n.405 “These mantras” implies that the above dhāraṇī consists of individual mantras, which is consistent with the structure of this dhāraṇī.
- n.406 The Tib. interprets this as going blind; however, the eyeballs bursting or being otherwise destroyed is a common theme in the tantras in similar contexts.
- n.407 The list has been abbreviated here by the Skt. scribe; the full list should include the lords of the remaining classes of nonhuman beings: gods, nāgas, and so forth.
- n.408 “The great trichiliocosm” is missing from the Tib.
- n.409 The Tib. interprets this as going blind; however, the eyeballs bursting or being otherwise destroyed is a common theme in the tantras in similar contexts.
- n.410 From this point onward, certain passages in the source texts have been elided and refer to text that the reader will have to infer. It is not always clear precisely what this text may be, so we have indicated this in the translation by ellipses, rather than supplying the text from other passages.
- n.411 Following the parallel with the dry land dwellers, it would seem that the evil aquatic beings would also fall into clefts in the earth (in the bottom of the sea?).
- n.412 Instead of “protect,” the Tib. reads “ripen.”
- n.413 Everything from this point up to the point indicated by [n.422](#) in chapter 10 has been translated entirely from the Tib. (Skt. lacuna).
- n.414 Translation tentative. Tib. *chos smra ba de’i spobs pa rigs pas nye bar bsgrub par bgyi’o*.

- n.415 This name seems somewhat dubious.
- n.416 The “five points of the body” are here the forehead, the elbows, and the knees.
- n.417 Here and in the following, “four hundred and four” translates the Tib. *brgya rtsa bzhi*, which in itself only means “one hundred and four.” However, given that the number of illnesses enumerated in classical Indian medicine is four hundred and four, we have read the Tib. as a contraction of *bzhi brgya rtsa bzhi*.
- n.418 The total count of these “sets of medicinal treatments” far exceeds the number one thousand and four.
- n.419 Here “aroma” tentatively translates *snar stsal ba*.
- n.420 The phrase “to be able to bring beings to maturity by means of employing earth ” has been added to fit the pattern of employing each of the five elements found in this section.
- n.421 The Skt. of this mantra, like that of the others in this text, is quite corrupt. Possibly all the occurrences of °*vava* should be °*vaha*.
- n.422 Translation from the Skt. resumes here.
- n.423 “Throughout the three times” has been supplied from the Tib.
- n.424 “And protect it” is absent from the Tib.
- n.425 “And protect it” has been supplied from the Tib.
- n.426 In the Tib. this list is “hamlets, villages, towns, cities, states, mountain cliffs, royal cities, isolated places...”
- n.427 Reference is here made to this text—the *Ratnaketu Dhāraṇī*—one of the Mahāsannipāta sūtras. This reference occurs several times throughout this chapter.
- n.428 “Saṃsāra” has been supplied from the Tib.; the Skt. reads “formation.”
- n.429 I.e., will be reborn in the realms of Śakra or Brahmā. In place of “as your companions,” the Tib. reads “equal in fortune to you.”
- n.430 The Tib. adds “world protectors” after “brahmās. The Chinese, though, supports the Skt.

- n.431 The Tib. indicates that the list was abbreviated at this point; the full list should include the lords of the remaining classes of nonhuman beings: gods, nāgas, and so forth.
- n.432 In place of “protect... and glorify,” the Tib. reads, “teach, care for, and protect.”
- n.433 Skt. *āvāhayiṣṭāmaḥ* (“we will cause to move / drive”); Tib. *rgyu bar bgyi* (“set in motion”).
- n.434 “An abundance of water” (*augha*) is missing from the Tib.
- n.435 The Tib. reads “waterfalls, springs, lakes, and ponds.”
- n.436 “And [other] crops” is missing from the Tib.
- n.437 “We will ensure the longevity that arises from glory and merit” has been supplied from the Tib. (Skt. lacuna).
- n.438 “And will spurn evil ones” has been supplied from the Tib. (Skt. lacuna).
- n.439 “Idle curiosity” is the translation of the Skt. *kautuka*, which is rendered into the Tib. as “entertainment.” Here it probably means chasing after anything that arouses curiosity or is amusing, but not necessarily beneficial.
- n.440 The Tib. reads, “We will strive for infinite eons to ensure that this Dharma method is taught authentically.”
- n.441 “In order to quell the pain of beings” has been supplied from the Tib. (Skt. lacuna).
- n.442 “Overwhelmed by the thieves and rogues of the afflictions” has been supplied from the Tib. (Skt. lacuna).
- n.443 The beginning of this paragraph up to this point the translation relies heavily on the Tib. because of frequent lacunae in the Skt. text; from this point on, up to the words “we will encourage any Dharma teacher” at the end of 11.11, the translation is entirely from the Tib. (Skt. lacuna).
- n.444 Translation tentative. Tib. *bdag dang gzhan gnyi ga'i nyon mongs pa'i las yongs su sbyang ba'am*.
- n.445 The Skt. of this dhāraṇī is too corrupt to be edited reliably.
- n.446 Translation from the Skt. resumes here.

- n.447 Missing passages from the Skt. text corresponding to the translated section beginning with “I entrust you with the responsibility...” at {K159} to this point have been supplied from the Tib.
- n.448 Gaps in this paragraph have been filled in using the Tib. (Skt. lacuna).
- n.449 Gaps in this paragraph have been filled in using the Tib. (Skt. lacuna).
- n.450 From this point, up to the words “the loss of their magical powers” near the end of 11.18, the translation is mostly from the Tib. (Skt. lacunae).
- n.451 Translation from the Skt. resumes here.
- n.452 In place of “the waters were stirred,” the Tib. reads “the clouds billowed.”
- n.453 The translation of the last sentence is based on the Tib. and the Chinese. The Skt. reads, “Trembled also Māra along with his retinue. However, the gods, the kaṭapūtanās, and the bodhisattvas, who attained acceptance, did not tremble.”
- n.454 “The dark faction defeated” has been supplied from the Tib. (Skt. lacuna).
- n.455 In place of “jackal,” the Tib. reads “goat.”
- n.456 In place of “Starlight,” the Tib. reads “Firelight.”
- n.457 “Wicked” is missing from the Tib.
- n.458 The translation of this sentence is based on the Tib. The Skt. reads, “According to their different inclinations, I establish them in the Three Jewels as non-returners.”
- n.459 “Have no faith” is the Tib. reading; the Skt. has “have unshakable faith,” and the Chinese, “have pure faith.”
- n.460 The Skt. includes an additional sentence here: “Most [beings] thus fall into the realm of the wicked yakṣas... and kaṭapūtanās,” which seems to be an unnecessary reiteration.
- n.461 The Skt. has at this position, against the Tib. and the Chinese, the words “O Blessed One!”
- n.462 The Tib. reads “gently cause” but omits “gentleness and kindness” later on in this sentence.
- n.463 The Tib. reads “gently pacify.”

- n.464 Here the Tib. interpretes *bhūta* not as “being” but as “spirit.”
- n.465 The meaning of *vajrakhavasari* is unclear. Here it has been translated as *vajra-kha-avasari* (“vajra-sky-expanding”); it seems to be translated into the Tib. as *inserting thought into the vajra sky*.
- n.466 “Quotidian through quartan” is a reference to malarial fever that recurs every day, or every second, third, or fourth day.
- n.467 “Āṭavaka, the great general of the yakṣas” is missing from both the Tib. and the Chinese.
- n.468 “Noble son” is based on the Tib. The Skt. has the plural “noble sons.”
- n.469 “Meaning, words, and letters” (*arthapadaavyañjana*) seems to be a stock phrase implying the completeness of the speech conveyed through the *maṇḍala of sound that conveys words*: this maṇḍala conveys speech on three levels, namely the letters that form words, the words, and the meaning that the words convey.
- n.470 The vocative meaning, “O noble son,” has been obtained by restoring the G reading *kulaputrebhir* (BHS *sandhi*, *kulaputra + ebhir*) against the K reading *kulaputrain*.
- n.471 “Are extremely terrifying” is missing from the Tib.
- n.472 The reading “returning” was obtained by emending the Skt. *gagana* to *gamana* (supported by the Tib. and the Chinese).
- n.473 The passage from “who read it...” up to this point has been supplied from the Tib.; it is absent in the Skt. text.
- n.474 In place of “the [negativity of] the dark age,” the Tib. reads “the turbidity of struggle.”
- n.475 The following division into ten has been introduced when translating this list into English and may be different from what was originally intended.
- n.476 “You will duly set these beings apart” (*nyāyataḥ parītāḥ*) seems to be missing from the Tib.
- n.477 The Tib. reads, “You will avert that which is harmful to them.”
- n.478 The Tib. reads “faultless memory, intellect, understanding, and eloquence.”

- n.479 The “profound acceptance” (*gambhirakṣānti*) is an abbreviation of the type of *kṣānti* called “the acceptance that does not fear the profound meaning (i.e., emptiness)” (*zab mo’i don la mi skrag pa’i bzod pa*).
- n.480 It is not clear what the “three things” are, but perhaps the three notions of subject, object, and action.
- n.481 “Pure” (*śuddha*) is supported by the Chinese, but the Tib. reflects the reading *kevalam* (“only”).
- n.482 The following division into ten has been introduced when translating this list into English and may be different from what was originally intended.
- n.483 The Tib. reads, “[This buddha field is a product] of the great power of the blessed buddhas.” The Skt. reading is, however, supported by the Chinese.
- n.484 The Skt. *pratipanna* means “who have met with” with the sense perhaps of “who have adopted.” The Tib. reads “who earnestly practice.”
- n.485 This verse has been supplied from the Tib. It is absent in the Skt. text.
- n.486 It seems that the Buddha is referring to himself.
- n.487 This name is reflected in the Tib. and the Chinese translations; the Skt., however, has a shorter version, *Virajabalavikrāmin*.

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 Abhirati

mngon par dga' ba

མངོན་པར་དགའ་བ།

abhirati

The celestial realm of the tathāgata Akṣobhya in the east.

g.2 absorption

ting nge 'dzin

ཉིང་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 *Mahāvīyūtpatti* 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.3 acceptance

bzod pa

བཟོད་པ།

kṣānti

Intellectual and spiritual readiness to accept certain tenets, such as the nonarising of phenomena or the law of karma. Also translated here as “patience.”

g.4 Acintyamati

blo gros bsam gyis mi khyab pa

བློ་གྲོས་བསམ་གྱིས་མི་ཁྱེན་པ།

acintyamati

A bodhisattva in the retinue of the Buddha.

g.5 acts of attracting beings

bsdud ba'i dngos po

བསྐྱུ་བའི་དངོས་པོ།

saṃgrahavastu

The means of winning over beings; traditionally there are four of them—generosity, kind talk, meaningful action, and impartiality.

g.6 afflictions

nyon mongs

ཉོན་མོངས།

kleśa

Mental and emotional traits that bind one to saṃsāra; the fundamental three are ignorance, desire, and anger. When the term refers to the fundamental three, it tends to be translated as “the afflictions.”

g.7 Agasti

ri byi

རིགྱི།

agasti

One of the māras.

g.8 aggregate

phung po

ཕུང་པོ།

skandha

See “five aggregates.”

g.9 Airāvāṇa

sa srung

ས་སྐྱུང།

airāvāṇa

The elephant of Indra.

g.10 Akaniṣṭha

'og min

འོག་མིན།

akaniṣṭha

One of the gods' realms.

g.11 Akṣayamati

blo gros mi zad pa

བློ་གྲོས་མི་བཅད་པ།

akṣayamati

A bodhisattva in the retinue of the Buddha.

g.12 Akṣobhya

mi 'khrugs pa

མི་འཁྲུགས་པ།

akṣobhya

In the *Ratnaketudhāraṇī*, he is one of the six “directional” tathāgatas.

g.13 Amitāyus

tshe dpag med

ཚེ་དཔག་མེད།

amitāyus

In the *Ratnaketudhāraṇī*, he is one of the six “directional” tathāgatas.

g.14 Aṅga-Magadha

ang ga ma ga d+hA

ཨང་ག་མ་ག་རྒྱ།

aṅgamāgadha

At the time of the Buddha, the countries of Aṅga and Magadha were referred to as a single entity.

g.15 Anurādhā

lha mtshams

ལྷ་མཚམས།

anurādhā

The name of a lunar asterism. Its chief star is known as Delta Scorpii in the occidental tradition.

g.16 applications of mindfulness

dran pa nye bar bzhag pa

དྲན་པ་ཉེ་བར་བཞག་པ།

smṛtyupasthāna

See “correct applications of mindfulness.”

g.17 Ārdrā

lag

ལག།

ārdrā

The name of a lunar asterism. Its chief star is known as Alpha Orionis in the occidental tradition.

g.18 Arivijaya

dgra las nam par rgyal

དབྱ་ལས་རྣམ་པར་རྒྱལ།

arivijaya

A bodhisattva in the retinue of the Buddha.

g.19 Āśleṣā

skag

སྐག།

āśleṣā

The name of a lunar asterism. Its chief star is known as Alpha Hydrae in the occidental tradition.

g.20 asura

lha ma yin

ལྷ་མ་ཡིན།

asura

A class of titans or demigods.

g.21 Aśvajit

rta thul

རྟ་ཐུལ།

aśvajit

One of the five ascetics, the companions of the Buddha during his early practice of austerities.

g.22 Aśvinī

tha skar

ཐ་སྐར།

aśvinī

The name of a lunar asterism. Its chief star is known as Beta Arietis in the occidental tradition.

g.23 Āṭavaka

'brog gnas

འཇོག་གནས།

āṭavaka

One of the five yakṣa generals.

g.24 awakening

byang chub

བྱང་ལྡན།

bodhi

I.e., awakening to the reality of phenomena (inner and outer) as they actually are.

g.25 Bālāha

sprin gyi shugs can

སྤྲིན་གྱི་ཤུགས་ཅན།

bālāha

A mythical horse.

g.26 bases of supernatural power

rdzu 'phrul gyi rkang pa

རྩུ་འཕྲུལ་གྱི་རྒྱུ་རྒྱུ་ལྔ།

ṛddhipāda

See “four bases of supernatural power.”

g.27 becoming

srid pa

སྤྲིན་པ།

bhava

One of the twelve links of dependent origination.

g.28 Bharanī

bra nye

བ་ཉེ།

bharanī

The name of a lunar asterism. Its chief star is known as 35 Arietis in the occidental tradition.

g.29 Bhīṣaṇaka

'jigs 'jigs

འཇིགས་འཇིགས།

bhīṣaṇaka

One of the five yakṣa generals.

g.30 Bhūteśvara

phun sum tshogs pa'i dbang phyug

ཕུན་སུམ་ཚོགས་པའི་དབང་ཕུག

bhūteśvara

One of the great brahmās.

g.31 black faction

nag po'i phyogs

ནག་པོའི་ཕྱོགས།

kṛṣṇapakṣa

The army, divisions, or factions of Māra, the deity who personifies spiritual death; from Māra's point of view, this is the "white faction." Also refers to the dark fortnight of the lunar month.

g.32 blessed one

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavat

Definition from the 84000 Glossary of Terms:

In Buddhist literature, an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means "possessing fortune," but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to "subduing" the four māras, *ldan* to "possessing" the great qualities of buddhahood, and *'das* to "going beyond" saṃsāra and nirvāṇa—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as "one who destroys the four māras." This is achieved either by reading *bhagavat* as *bhagnavat* ("one who broke"), or by tracing the word *bhaga* to the root √*bhañj* ("to break").

g.33 Blue Light

sngon por snang ba

སྤྲོན་པོར་སྣང་བ།

—

A buddha field in the future where the bodhisattva Saffron Color attains buddhahood as Precious Light.

g.34 Bodhākṣa

shes mig

ཤེས་མིག

bodhākṣa

One of the māras.

g.35 bodhisattva

byang chub sems dpa'

བྱང་ལྔའ་སེམས་དཔའ།

bodhisattva

A practitioner who, motivated by altruistic feelings, vows not to enter nirvāṇa until each and every being has been liberated first.

g.36 brahmā

tshangs pa

ཚོངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

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

g.37 Brahmā

tshangs pa

ཚོངས་པ།

brahmā

One of the trinity of Hindu gods, a protagonist and ally of the Buddha; when spelled with the lower case, it denotes any god from the multiple worlds of Brahmā.

g.38 branches of knowledge

rig pa'i gnas

རིག་པའི་གནས།

vidyāsthāna

Traditionally, there are eighteen branches of knowledge; they include the great philosophical systems of India (Sāṅkhya, Yoga, etc.) as well as ordinary sciences and arts, such as arithmetic, medicine, astrology, music, archery, etc.

g.39 Buddha

sangs rgyas

སངས་རྒྱལ།

buddha

A fully awakened being; when spelled with a capital letter it refers to the Buddha Śākyamuni, one of the Three Jewels.

g.40 caitya

mchod rten

མཚོད་རྟེན།

caitya

A structure containing holy relics.

g.41 Cakravāḍa

'khor yug

འཁོར་ཡུག།

cakravāḍa

The name of a mountain range.

g.42 Candra

zla ba

ཟླ་བ།

candra

The moon personified as a god.

g.43 Candraprabha

zla 'od

ལྷ་འོད།

candraprabha

A nobleman in the retinue of the Buddha. Also the name of a prophesied buddha.

g.44 cessation of perception and sensation

'du shes dang tshor ba 'gog pa

འདུ་ཤེས་དང་ཚོར་བ་འགོག་པ།

saṃjñāvedayitanirodha · saṃjñāveditanirodha

An advanced state of meditation corresponding to the ninth *anupūrvavihāra-samāpatti* (the attainment of (nine) successive stages); the state of the eighth *vimokṣa* (liberation).

g.45 Chinnasrotas

rgyun bcad pa

རྒྱུན་བཅད་པ།

chinnasrotas

One of the five yakṣa generals.

g.46 Citrā

nag pa

ནག་པ།

citrā

The name of a lunar asterism. Its chief star is known as Spica (alpha Virginis) in the occidental tradition.

g.47 concentration

bsam gtan

བསམ་གཏན།

dhyāna

Meditative concentration. Fifth of the six perfections.

g.48 consciousness

rnam par shes pa

རྣམ་པར་ཤེས་པ།

vijñāna

Fifth of the five aggregates.

g.49 consecration

dbang bskur ba

དབང་བསྐྱར་བ།

abhiṣeka

In the Buddhist context, the ritual of consecration usually involves an initiation or empowerment.

g.50 correct applications of mindfulness

yang dag pa'i dran pa nye bar bzhag pa

ཡང་དག་པའི་དྲན་པ་ཉེ་བར་བཞག་པ།

samyaksmṛtyupasthāna

This refers to the four types of mindfulness: the mindfulness of the body, sensations, thought, and phenomena.

g.51 dark age

zad pa'i dus

ཟད་པའི་དུས།

kaliyuga

The most degenerate in the cosmic cycle of five ages.

g.52 Delighting in Emanations

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

One of the gods' realms.

g.53 Demonstrator of Consequences

thal ba ston

ཐལ་བ་སྟོན།

—

A bodhisattva who seeks a prophecy from Śākyamuni.

g.54 dependent origination

rten cing 'brel bar 'byung ba · rten 'brel

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ། · རྟེན་འབྲེལ།

pratītyasamutpāda

The arising of beings explained as a chain of causation involving twelve interdependent links or stages.

g.55 desire realm

*'dod kham*s

འདོད་ཁམས།

kāmadhātu

One of the three realms of saṃsāra (the other two being the form and formless realms).

g.56 Devadatta

lhas byin

ལྷས་བྱིན།

devadatta

Cousin, student, and competitor with the Buddha. He is one of the main characters in the stories from the Buddha's life.

g.57 Dhaniṣṭhā

mon gru

མོན་གུ།

dhaniṣṭhā

The name of a lunar asterism. Its chief star is known as Beta Delphini in the occidental tradition.

g.58 Dhāraṇamati

gzungs kyi blo gros

གཟུངས་ཀྱི་བློ་གྲོས།

dhāraṇamati

A bodhisattva in the retinue of the Buddha.

g.59 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Magical spell, usually a longer one with a specific purpose. Being also the name of a literary genre, this term may refer also to the entire text of the *Ratnaketu dhāraṇī* or a section of text dealing with a particular dhāraṇī.

g.60 dhāraṇī-seal

gzungs kyi phyag rgya

གཟུངས་ཀྱི་ཕྱག་རྒྱ།

dhāraṇīmudrā

This is another term used for *dhāraṇī* that is meant to convey, among other meanings, the idea that a *dhāraṇī seals* or *stamps* upon the reciter or the targeted phenomenon the nature that it embodies.

g.61 Dharma

chos

ཚོས།

dharma

Definition from the 84000 Glossary of Terms:

The term *dharma* conveys ten different meanings, according to Vasubandhu's *Vyākhyāyukti*. The primary meanings are as follows: the doctrine taught by the Buddha (Dharma); the ultimate reality underlying and expressed through the Buddha's teaching (Dharma); the trainings that the Buddha's teaching stipulates (dharmas); the various awakened qualities or attainments acquired through practicing and realizing the Buddha's teaching (dharmas); qualities or aspects more generally, i.e., phenomena or phenomenal attributes (dharmas); and mental objects (dharmas).

g.62 Dharma discourse

chos kyi rnam grangs

ཚོས་ཀྱི་རྣམ་གྲངས།

dharmaparyāya

This may refer to the entire text of the *Ratnaketudhāraṇī* or to a section dealing with a particular *dhāraṇī*.

g.63 Dharma method

chos kyi tshul

ཚོས་ཀྱི་ཚུལ།

dharmānetrī

The Skt. term, which means “way,” “method,” or “system,” could be interpreted as that which is “conducive” to the Dharma, which “leads” to the Dharma or which “guides” in accordance with the principles of the Dharma.

In the *Ratnaketudhāraṇī*, it variously refers to individual dhāraṇīs, the sections that deal with these dhāraṇīs, or the entire text of the *Ratnaketudhāraṇī*.

g.64 Dhṛtarāṣṭra

yul 'khor srung

ཡུལ་འཁོར་སྤུང་།

dhṛtarāṣṭra

One of the Four Great Kings.

g.65 diligence

brtson 'grus

བརྩོན་འགྲུས།

vīrya

The fourth of the six perfections.

g.66 discipline

tshul khrims

ཚུལ་ཁྲིམས།

śīla

The second of the six perfections.

g.67 Discriminating Intellect

shin tu rnam par phye ba'i blo gros

ཤིན་ཏུ་རྣམ་པར་ཕྱེ་བའི་སྒོ་གྲོས།

—

One of the bodhisattvas who received from the Buddha a prophecy of his future awakening.

g.68 Doorway

sgo ldan

སྒོ་ལྗན།

—

A buddha field in the future where the bodhisattva Supreme Wisdom attains buddhahood as the tathāgata Supreme Sun of Bliss.

g.69 Dṛḍhā

gzi brjid che ba

གཟི་བརྗིད་ཚེ་བ།

dr̥dhā

An earth deity.

g.70 Dṛḍhamati

sra ba'i blo gros

སྲ་བའི་བློ་གྲོས།

dṛḍhamati

A bodhisattva in the retinue of the Buddha.

g.71 Dundubhisvara

rnga sgra

རྩ་སྒ།

dundubhisvara

In the *Ratnaketudhāraṇī*, he is one of the six “directional” tathāgatas.

g.72 Durdharṣa

thub dka'

ཐུབ་དཀའ།

durdharṣa

One of the bodhisattvas in the Buddha’s retinue; also one of the māras.

g.73 Dyutimati

snang ba'i blo gros

སྤང་བའི་བློ་གྲོས།

dyutimati

The guardian deity of the Buddha’s monastery in Veṇuvana.

g.74 Dyutindharā

'od 'chang

འོད་འཆང།

dyutindharā

A tree deity.

g.75 Earth

sa

ས།

vasundharā

Earth (Tib. sa, Skt. bhūmi) is the Indian goddess representing Mother Earth. She goes by various other names including Vasundharā (“holder of the riches”).

g.76 Earth Holder

sa 'dzin

ས་འཛིན།

—

A bodhisattva who seeks a prophecy from Śākyamuni.

g.77 eighteen unique qualities of a buddha

sangs rgyas kyi chos ma 'dres pa bco brgyad

སངས་རྒྱས་ཀྱི་ཚོས་མ་འདྲེས་པ་བཅོ་བརྒྱད།

aṣṭādaśāveṇikabuddhadharma

Definition from the 84000 Glossary of Terms:

Eighteen special features of a buddha’s behavior, realization, activity, and wisdom that are not shared by other beings. They are generally listed as: (1) he never makes a mistake, (2) he is never boisterous, (3) he never forgets, (4) his concentration never falters, (5) he has no notion of distinctness, (6) his equanimity is not due to lack of consideration, (7) his motivation never falters, (8) his endeavor never fails, (9) his mindfulness never falters, (10) he never abandons his concentration, (11) his insight (*prajñā*) never decreases, (12) his liberation never fails, (13) all his physical actions are preceded and followed by wisdom (*jñāna*), (14) all his verbal actions are preceded and followed by wisdom, (15) all his mental actions are preceded and followed by wisdom, (16) his wisdom and vision perceive the past without attachment or hindrance, (17) his wisdom and vision perceive the future without attachment or hindrance, and (18) his wisdom and vision perceive the present without attachment or hindrance.

g.78 eightfold path

yan lag brgyad lam

ཡན་ལག་བརྒྱད་ལམ།

aṣṭāṅgamārga

Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right absorption.

g.79 element

khams

ཁམས།

dhātu

Sphere; primary element (such as earth, water, etc.; see “six elements”); sensory “elements” that comprise six types of sense objects, six types of sense faculties, and six sense consciousnesses.

g.80 exposition

lung bstan

ལུང་བསྟན།

vyākaraṇa

A clear analysis or detailed presentation. Also translated here as “prophecy.”

g.81 Extensive Scent of Flowers

me tog rgyas pa'i dris

མེ་ཏོག་རྒྱས་པའི་དྲིས།

—

A buddha field in the future where the bodhisattva Jyotīrasa attains buddhahood as the tathāgata Immaculate Fragrant Star of Bright Splendor.

g.82 factors of awakening

byang chub kyi phyogs kyi chos

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཚོས།

bodhipakṣadharmā

Traditionally there are thirty-seven factors conducive to awakening.

g.83 fetter

kun tu sbyor ba

ཀུན་ཏུ་སྦྱོར་བ།

saṃyojana

Fetters binding one to saṃsāra; they come in groups of three (ignorance, hatred, and desire) or ten.

g.84 five acts of immediate retribution

mtshams med pa byed pa

མཚམས་མེད་པ་བྱེད་པ།

pañcānantarya

Acts for which one will be reborn in hell immediately after death, without any intervening stages; they are (1) killing one's master or father, (2) killing one's mother, (3) killing an arhat, (4) maliciously drawing blood from a buddha, and (5) causing a schism in the saṅgha.

g.85 five aggregates

phung po lnga

ཕུང་པོ་ལྔ།

pañcaskandha

The five constituents of a living entity: form, sensation, perception, mental formations, and consciousness.

g.86 five degenerations

snyigs ma lnga

སྒྲིགས་མ་ལྔ།

pañcakaṣāya

Five signs that the later era of an eon has arrived: degenerate views, afflictions, beings, lifespan, and time.

g.87 Flower Mendicant

dge sbyong me tog

དགེ་སྦྱང་མེ་ཏོག་

—

A māra.

g.88 form

gzugs

ག་རྒྱུགས།

rūpa

First of the five aggregates.

g.89 formation

'du byed

འདུ་བྱེད།

saṃskāra

Predispositions; conditioning (as in “conditioned existence”) in general; also the fourth aggregate, that of volition.

g.90 Fortunate Eon

bskal pa bzang po

བསྐྱལ་པ་བཟང་པོ།

bhadrakalpa

The name of our current eon.

g.91 four bases of supernatural power

rdzu 'phrul gyi rkang pa bzhi · rdzu 'phrul gyi yul bkod pa bzhi

རྩུ་འཕྲུལ་གྱི་རྐང་པ་བཞི། · རྩུ་འཕྲུལ་གྱི་ཡུལ་བཀོད་པ་བཞི།

caturṛddhipāda · caturṛddhiviṣaya

These are (1) single-pointed intention, (2) single-pointed thoughts, (3) single-pointed diligence, and (4) single-pointed investigation.

g.92 four concentrations

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna

The four levels of meditative concentration.

g.93 four errors

phyin ci log bzhi

ཕྱིན་ཅི་ལོག་བཞི།

caturviparyāsa · caturviprayāsa

The four errors are (1) the mistaken belief in permanence, (2) in the self (*ātman*), (3) in the purity of that which is impure, and (4) that the suffering is pleasurable.

g.94 Four Great Kings

rgyal po chen po bzhi

རྒྱལ་པོ་ཆེན་པོ་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:

Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling over the kumbhāṇḍas in the south; Virūḍhaka, ruling the nāgas in the west;

Virūpākṣa, ruling the gandharvas in the east; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World-Protectors (*lokapāla*, 'jig rten skyong ba).

g.95 four māras

bdud bzhi

བདུད་བཞི།

cāturmāra

Personification of the four factors that keep beings in saṃsāra—afflictions, death, aggregates, and pride arising through meditative states.

g.96 four noble attributes

'phags pa'i rigs bzhi

འཕགས་པའི་རིགས་བཞི།

caturāryavaṃśā

The attributes of a practitioner; the first three are garments, food, and bedding, and the fourth is the dedication to the path of liberation.

g.97 four rivers

chu bo bzhi

ཚུ་བོ་བཞི།

caturōgha · caturaugha

The same as the four *āsrava* (“outflows” or “contaminants”), namely (1) sensual desire, (2) conditioned existence, (3) wrong views, and (4) ignorance; also refers to birth, old age, sickness, and death.

g.98 four truths of the noble ones

'phags pa'i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatya

The truth of suffering, the cause of suffering, the path, and the cessation of suffering.

g.99 fourfold assembly

'khor bzhi po

འཁོར་བཞི་པོ།

catur̥parṣad

The fourfold assembly comprises monks, nuns, and female and male lay practitioners.

g.100 Free from Strife

'thab bral

འཇབ་བྲལ།

yāma

One of the gods' realms.

g.101 gandharva

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:

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

g.102 Gaṅgā

gang gA

གང་གླ།

gaṅgā

Definition from the 84000 Glossary of Terms:

The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a usual metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the

Indian subcontinent.

g.103 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྗིང་།

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.104 Gautama

gau ta ma

གོ་ཏ་མ།

gautama

One of the names of the Buddha, especially during his earlier life as an ascetic.

g.105 generosity

sbyin pa

སྤྱིན་པ།

dāna

The first of the six perfections.

g.106 Ghoṣavati

dbyangs kyi blo gros

དབྱངས་ཀྱི་བློ་གྲོས།

ghoṣavati

One of the māras.

g.107 Girikūṭa

ri bo brtsegs

རི་བོ་བརྟེན།

girikūṭa

One of the tathāgatas.

g.108 Glorious

snang ba 'chang ba

སྣང་བ་འཇང་བ།

—

The name of an eon in the past.

g.109 Glorious and Brilliantly Shining Jewel

nor bu 'od 'bar ba dpal

ནོར་བུ་འོད་འབར་བ་དཔལ།

—

One of the tathāgatas.

g.110 god

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*), material realm (*rūpadhātu*), and immaterial 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 material and immaterial 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.111 Goddess of Glory

dpal gyi lha mo

དཔལ་གྱི་ལྷ་མོ།

—

One of the female bodhisattvas.

- g.112 going forth
rab tu 'byung ba
 རབ་ཏུ་འབྱུང་བ།
pravrajati · pravrajyā
 Leaving the life of a householder and embracing the life of a wandering, renunciant follower of the Buddha.
- g.113 great brahmā
tshangs pa chen po
 ཚངས་པ་ཆེན་པོ།
mahābrahmā
 A god from the higher subdivision of the world of Brahmā.
- g.114 Hastā
me bzhi
 མེ་བཞི།
hastā
 The name of a lunar asterism. Its chief star is known as Delta Corvi in the occidental tradition.
- g.115 hearer
nyan thos
 ཉན་ཐོས།
śrāvaka
 A disciple of the Buddha; in the Mahāyāna sūtras this term refers to the followers of the Hīnayāna, or the Lesser Vehicle.
- g.116 Heart of the Jewel
nor bu'i snying po
 �ནོར་བུའི་སྙིང་པོ།
 —
 A buddha field in the future where the bodhisattva Discriminating Intellect attains buddhahood.
- g.117 Highly Extolled
rab bsngags pa
 རབ་བསྐྱབས་པ།

—

A buddha field in the future where the bodhisattva Demonstrator of Consequences attains buddhahood as the tathāgata Lamp of Fire.

g.118 Himalaya Mountains

gangs kyi ri

གངས་ཀྱི་རི།

himālaya

g.119 Holder of Meru's Peak

lhun po'i rtse 'dzin

ལུན་པོའི་རྩེ་འཛིན།

—

A bodhisattva in the Buddha's retinue.

g.120 Immaculate Fragrant Star of Bright Splendor

rdul med spos snang skar ma'i dpal

རུལ་མེད་སྤོས་སྣང་སྐར་མའི་དཔལ།

—

The name of the buddha that the sage Jyotīrasa will become, according to a prophecy by the Buddha.

g.121 Immaculately Moved by Beings

sems can la g.yo zhing rdul dang bral ba

སེམས་ཅན་ལ་གཡོ་ཞིང་རུལ་དང་བྲལ་བ།

—

A bodhisattva who seeks a prophecy from Śākyamuni.

g.122 insight

shes rab

ཤེས་རབ།

prajñā

Direct gnosis without conceptuality or mental elaboration.

g.123 Intelligent Light

'od kyi blo gros

འོད་ཀྱི་སྒོ་གྲོས།

—

A bodhisattva in the Buddha's retinue.

g.124 Intelligent Lightning

glog gi blo gros

གློག་གི་བློ་གྲོས།

—

A bodhisattva in the Buddha's retinue.

g.125 Intelligent Sky

nam mkha'i blo gros

ནམ་མཁའི་བློ་གྲོས།

—

A bodhisattva in the Buddha's retinue.

g.126 Jambu

'dzam bu

འཛམ་བུ།

jambu

The river flowing down Mount Meru.

g.127 Jambudvīpa

'dzam bu'i gling

འཛམ་བུ་རི་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:

The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally “the *jambu* island/continent.” Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered “rose apple,” although “black plum” may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

- g.128 Jayamati
rgyal ba'i blo gros
 རྒྱལ་བའི་བློ་གྲོས།
jayamati
 A bodhisattva in the Buddha's retinue; also one of Māra's sons.
- g.129 Jinamati
 —
 —
jinamati
 A bodhisattva in the Buddha's retinue.
- g.130 Jñānaketu
ye shes tog
 ཡེ་ཤེས་ཏོག།
jñānaketu
 A buddha who comes to Śākyamuni's buddha field.
- g.131 Jñānaraśmirāja
ye shes kyi 'od zer
 ཡེ་ཤེས་ཀྱི་འོད་ཟེར།
jñānaraśmirāja
 In the *Ratnaketu dhāraṇī*, he is one of the six "directional" tathāgatas.
- g.132 Jñānolka
shes pa'i sgron ma
 ཤེས་པའི་སྒྲོན་མ།
jñānolka
 One of the five yakṣa generals.
- g.133 Jyeṣṭhā
smron
 སྒྲོན།
jyeṣṭhā
 The name of a lunar asterism. Its chief star is known as Antares in the occidental tradition.

g.134 Jyotīrasa

skar ma la dga' ba

སྐར་མ་ལ་དགའ་བ།

jyotīrasa

A sage, originally a devotee of Maheśvara.

g.135 Jyotiṣprabha

me 'od

མེ་འོད།

jyotiṣprabha

One of the māras.

g.136 Jyotivarūṇā

'od zer chu'i lha

འོད་ཟེར་ཚུའི་ལྷ།

jyotivarūṇā

The guardian deity of the gate at the Buddha's monastery near Rājagṛha.

g.137 Kakutsunda

'khor ba 'jig

འཁོར་བ་འཇིག

kakutsunda

One of the tathāgatas.

g.138 Kalandakanivāpa

bya ka lan ta ka

བྱ་ཀ་ལན་ཏ་ཀ

kalandakanivāpa

Definition from the 84000 Glossary of Terms:

A place where the Buddha often resided, within the Bamboo Park (Veṇuvana) outside Rājagṛha that had been donated to him. The name is said to have arisen when, one day, King Bimbisāra fell asleep after a romantic liaison in the Bamboo Park. While the king rested, his consort wandered off. A snake (the reincarnation of the park's previous owner, who still resented the king's acquisition of the park) approached with malign intentions. Through the king's tremendous merit, a gathering of *kalandaka*—crows or other birds according to Tibetan renderings, but some Sanskrit and Pali

sources suggest flying squirrels—miraculously appeared and began squawking. Their clamor alerted the king’s consort to the danger, who rushed back and hacked the snake to pieces, thereby saving the king’s life. King Bimbisāra then named the spot Kalandakanivāpa (“Kalandakas’ Feeding Ground”), sometimes (though not in the *Vinayavastu*) given as Kalandakanivāpa (“Kalandakas’ Abode”) in their honor. The story is told in the *Saṅghabhedavastu* (Toh 1, ch.17, Degé Kangyur vol.4, folio 77.b et seq.).

g.139 Kanakamuni

gser thub

གསེར་ཐུབ།

kanakamuni

The second buddha of the Fortunate Eon.

g.140 karma

las

ལས།

karman

Definition from the 84000 Glossary of Terms:

Meaning “action” in its most basic sense, karma is an important concept in Buddhist philosophy as the cumulative force of previous physical, verbal, and mental acts, which determines present experience and will determine future existences.

g.141 Kāśyapa

'od srung

འོད་སྲུང།

kāśyapa

One of the Buddha’s closest hearer disciples; the name of the third buddha of the Fortunate Eon.

g.142 kaṭapūtana

'byung po · lus srul po

འབྱུང་པོ། · ལུས་སྲུལ་པོ།

kaṭapūtana

A class of demons; a subdivision of the pretas.

g.143 Kaulita

pang nas skyes

པང་ནས་སྐྱེས།

kaulita

Another name of Maudgalyāyana.

g.144 Kaṇḍinya

kauN+Di n+ya

ཀོ་རྩི་ཅུ།

kaṇḍinya

The father of Maudgalyāyana.

g.145 Kaṇḍiṇyārcis

kauN+Di n+ya 'od 'phro ba

ཀོ་རྩི་ཅུ་འོད་འཕྲོ་བ།

kaṇḍiṇyārcis

One of the tathāgatas.

g.146 Kauśika

kau shi ka

ཀོ་ཤི་ཀ།

kauśika

An epithet of the god Śakra.

g.147 Kautūhalika

ltad mo can

ལྷ་པོ་ཅན།

kautūhalika

A bodhisattva in the retinue of the Buddha.

g.148 Khaḍgasoma

ral gri zla ba

རལ་གྲི་རྩ་བ།

khadgasoma

One of the māras.

g.149 Khagamati

nam mkha'i blo gros

ནམ་མཁའི་རྩོ་གྲོས།

khagamati

A nobleman in the retinue of the Buddha.

g.150 kinnara

mi 'am ci

མི་འམ་ཅི།

kinnara

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.151 Krakucchanda

'khor ba 'jig

འཁོར་བ་འཇིག།

krakucchanda

The first buddha of the Fortunate Eon.

g.152 Kṛttikā

smin drug

སླིན་རྒྱལ།

kṛttikā

The name of a lunar asterism. Its chief star is known as Pleiades in the occidental tradition.

g.153 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.154 Kṣititoya

sa chu

ས་ཚུ།

kṣititoya

One of the māras.

g.155 Kubera

lus ngan po

ལུས་ངན་པོ།

kubera · kuvera

A god of wealth, sometimes (as in the *Ratnaketudhāraṇī*) identified with Vaiśravaṇa, one of the Four Great Kings.

g.156 Kumāra

gzhon nu

གཙོན་ལུ།

kumāra

Another name of Karttikeya, the god of war.

g.157 Kumārabhṛta

gzhon nu'i tshul

གཙོན་ལུ་འི་ཚུལ།

kumārabhṛta

One of the previous incarnations of Māra.

g.158 kumbhāṇḍa

grul bum

གུལ་བུམ།

kumbhāṇḍa

A class of nonhuman beings.

g.159 Kusumadhvaja

me tog gi rgyal mtshan

མེ་ཏོག་གི་རྒྱལ་མཚན།

kusumadhvaja

One of the tathāgatas.

g.160 Lamp of Fire

me yi sgron ma

མེ་ཡི་སྒྲོན་མ།

—

The bodhisattva Demonstrator of Consequences when he becomes a buddha.

g.161 Light of the Limitlessly Blossoming Flower

me tog rgyas pa mtha' yas pa'i 'od zer

མེ་ཏོག་རྒྱས་པ་མཐའ་ཡས་པའི་འོད་ཟེར།

—

One of the future buddhas.

g.162 limbs of awakening

byang chub kyi yan lag

བྱང་ལྔའ་ཀྱི་ཡན་ལག།

bodhyaṅga

Traditionally there are seven limbs of awakening (*saptabodhyaṅga*) of an awakened one—mindfulness, discrimination, diligence, joy, pliability, absorption, and equanimity.

g.163 Lord of Wisdom

ye shes dbang phyug

ཡེ་ཤེས་དབང་ཕྱུག།

—

The bodhisattva Earth Holder when he becomes a buddha.

g.164 Lotus

pad ma ldan

པད་མ་ལྷན།

—

A buddha field in the future where the bodhisattva Siddhimati attains buddhahood as the tathāgata Vairocana.

g.165 Magadha

ma ga d+hA

མ་ག་རྒྱ།

māgadha · 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 was home to many of the most important Buddhist sites, including Bodh Gayā, Nālandā, and Rājagṛha. Its capital was initially Rājagṛha but was later moved to Pāṭaliputra (modern-day Patna) sometime after the reign of Bimbisāra's son, Ajātaśatru.

g.166 Maghā

mchu

མཚུ།

maghā

The name of a lunar asterism. Its chief star is known as Regulus in the occidental tradition.

g.167 Mahābrahmā

tshangs pa chen po

ཚེངས་པ་ཚེན་པོ།

mahābrahmā

The chief god in the realm of Brahmā.

g.168 Mahācandanagandha

tsan dan gyi dri chen po

ཚན་དན་གྱི་རྗེ་ཚེན་པོ།

mahācandanagandha

One of the tathāgatas.

g.169 Maheśvara

dbang phyug chen po

དབང་ཕྱུག་ཚེན་པོ།

maheśvara

One of the forms of the god Śiva.

g.170 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཚེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

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

g.171 Maitrāyaṇī

byams ma

བྱམས་མ།

maitrāyaṇī

The mother of Pūrṇa, one of the four great hearers.

g.172 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:

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

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

g.173 Making Use of Others’ Emanations

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin

One of the gods’ realms.

g.174 maṇḍala

dkyil 'khor

དཀྱིལ་འཁོར།

maṇḍala

Apart from the well-known meaning of a magical diagram and several other conventional meanings, this term seems to denote any magically charged area or sphere of a specific type, such as, e.g., the maṇḍala of wind, the maṇḍala of sound, etc.

g.175 Māndāravagandharoca

me tog man dA ra ba'i dri mo

མེ་ཏོག་མན་དུ་ར་བའི་དྲི་མོ།

māndāravagandharoca

One of the tathāgatas.

g.176 Mañjuśrī

'jam dpal

འཇམ་དཔལ།

mañjuśrī

Definition from the 84000 Glossary of Terms:

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. In addition to the epithet Kumārabhūta, which means “having a youthful form,” Mañjuśrī is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

In this text:

One of the bodhisattvas in the retinue of the Buddha.

g.177 Māra

bdud

བདུད།

māra

Definition from the 84000 Glossary of Terms:

Māra, literally “death” or “maker of death,” is the name of the deva who tried to prevent the Buddha from achieving awakening, the name given to the class of beings he leads, and also an impersonal term for the destructive

forces that keep beings imprisoned in saṃsāra:

(1) As a deva, Māra is said to be the principal deity in the Heaven of Making Use of Others' Emanations (*paranirmitavaśavartin*), the highest paradise in the desire realm. He famously attempted to prevent the Buddha's awakening under the Bodhi tree—see *The Play in Full* (Toh 95), 21.1—and later sought many times to thwart the Buddha's activity. In the sūtras, he often also creates obstacles to the progress of śrāvakas and bodhisattvas. (2) The devas ruled over by Māra are collectively called *mārakāyika* or *mārakāyikadevatā*, the “deities of Māra's family or class.” In general, these māras too do not wish any being to escape from saṃsāra, but can also change their ways and even end up developing faith in the Buddha, as exemplified by Sārvavāha; see *The Play in Full* (Toh 95), 21.14 and 21.43. (3) The term māra can also be understood as personifying four defects that prevent awakening, called (i) the divine māra (*devaputramāra*), which is the distraction of pleasures; (ii) the māra of Death (*mṛtyumāra*), which is having one's life interrupted; (iii) the māra of the aggregates (*skandhamāra*), which is identifying with the five aggregates; and (iv) the māra of the afflictions (*kleśamāra*), which is being under the sway of the negative emotions of desire, hatred, and ignorance.

g.178 Maudgalyāyana

maud gal gyi bu

མོད་གལ་གྱི་བུ།

maudgalyāyana

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, “the son of Mudgala's descendants.” Respectfully referred to as Mahāmaudgalyāyana, “Great Maudgalyāyana.”

g.179 mind of awakening

byang chub kyi sems

བྱང་ལྷན་གྱི་སེམས།

bodhicitta

Definition from the 84000 Glossary of Terms:

In the general Mahāyāna teachings, bodhicitta, the mind of awakening, is the intention or the strong aspiration to attain awakening for the sake of all sentient beings. Its two aspects on the relative level of truth are famously summarized in Śāntideva's *Bodhicaryāvatāra* (chapter 1, verses 15, 16):

“Bodhichitta, the awakened mind, is known in brief to have two aspects: First, aspiring, bodhichitta in intention; Then active bodhichitta, practical engagement. These correspond to the wish to go and then actually setting out.” On the level of absolute truth, bodhicitta is the realization of emptiness or the awakened mind itself.

g.180 Mount Meru

ri rab

རི་རབ།

meru · sumeru

The central mountain of the universe, by the reckoning of Buddhist cosmology, identified with Mount Kailas in western Tibet.

g.181 Mṛgaśirā

mgo

མགོ།

mṛgaśirā

The name of a lunar asterism. Its chief star is known as Lambda Orionis in the occidental tradition.

g.182 Mudgalā

maud gal

མོད་གཤ།

mudgalā

The mother of Maudgalyāyana.

g.183 Mūlā

snrubs

སྲུབས།

mūlā

The name of a lunar asterism. Its chief star is known as Lambda Scorpii in the occidental tradition.

g.184 nāga

klu

ལྷ།

nāga

Definition from the 84000 Glossary of Terms:

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

g.185 Nārāyaṇa

sred med kyi bu

སྲེད་མེད་ཀྱི་བུ།

nārāyaṇa

One of the epithets of Viṣṇu.

g.186 Navarāja

nags kyi rgyal po

ནགས་ཀྱི་རྒྱལ་པོ།

navarāja

One of the māras.

g.187 nirvāṇa

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa

The state attained when the afflictions have been extinguished.

g.188 noble one

'phags pa

འཕགས་པ།

ārya

This term in particular applies to stream enterers, once-returners, non-returners, and worthy ones.

g.189 Padmagarbha

pad ma'i snying po

པད་མའི་སྙིང་པོ།

padmagarbha

A bodhisattva in the retinue of the Buddha.

g.190 parinirvāṇa

yongs su mya ngan las 'da' pa

ཡོངས་སུ་སྐྱུ་རྒྱ་ལས་འདེམ་པ།

parinirvāṇa

“Complete nirvāṇa”; the term used when referring to the passing away of a fully realized being.

g.191 patience

bzod pa

བཟོད་པ།

kṣānti

Third of the six perfections. Also translated here as “acceptance.”

g.192 Peak of the Victory Banner

rgyal mtshan gyi rtse mo

རྒྱལ་མཚན་གྱི་རྩེ་མོ།

—

One of the bodhisattvas.

g.193 perception

'du shes

འདུ་ཤེས།

saṃjñā

The third of the five aggregates.

g.194 perfection

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

Most of the time this term refers to any of the six perfections—generosity, discipline, patience, diligence, concentration, and insight.

g.195 phenomenon

chos

ཚོས།

dharma

Quality or phenomenon in a general sense. See entry “Dharma.”

g.196 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.197 Prabhāvaśobhanā

mthu mdzes

མཐུ་མཛེས།

prabhāvaśobhanā

The guardian deity of Veṇuvana.

g.198 preceptor

slob dpon

སློབ་དཔོན།

ācārya

Religious master.

g.199 Precious Light

rin chen snang ba

རིན་ཆེན་སྙེང་བ།

—

The bodhisattva Saffron Color when he becomes a buddha.

g.200 preta

yi dags

ཡི་དགས།

preta

A class of spirits of the lower order, sometimes called “hungry ghosts.”

g.201 prophecy

lung bstan

ལུང་བསྟན།

vyākaraṇa

A prophecy usually made by the Buddha or another tathāgata concerning the perfect awakening of one of their followers; a literary genre or category of works that contain such prophecies. Also translated here as “exposition.”

g.202 Punarvasū

nab so

ནབ་སོ།

punarvasū

The name of a lunar asterism. Its chief star is known as Beta Geminorum in the occidental tradition.

g.203 Pure Abode

gnas gtsang ma

གནས་གཙང་མ།

śuddhāvāsa

The generic name of the five pure realms inhabited by the higher orders of the gods.

g.204 Pure and Unstained

rnam par dag cing rdul bsags pa med

རྣམ་པར་དག་ཅིང་རྩུལ་བསགས་པ་མེད།

—

The future buddha Samantadarśin’s buddha field.

g.205 Purity

rnam dag

རྣམ་དག

—

A buddha field in the future where the bodhisattva Immaculately Moved by Beings attains buddhahood as Candraprabha.

g.206 Pūrṇa

gang po

གང་པོ།

pūrṇa

One of the four great hearers.

g.207 Pūrvabhadrapadā

khnums stod

ཁུམས་སྟོད།

pūrvabhadrapadā

The name of a lunar asterism. Its chief star is known as Alpha Pegasi in the occidental tradition.

g.208 Pūrvaphalgunī

gre

གྲེ།

pūrvaphalgunī

The name of a lunar asterism. Its chief star is known as Delta Leonis in the occidental tradition.

g.209 Pūrvāśāḍhā

chu stod

ཅུ་སྟོད།

pūrvāśāḍhā

The name of a lunar asterism. Its chief star is known as Delta Sagittarii in the occidental tradition.

g.210 Puṣyā

rgyal

རྒྱལ།

puṣyā · puṣya

The name of a lunar asterism. Its chief star is known as Delta Cancri in the occidental tradition.

g.211 Rājagrha

rgyal po'i khab

རྒྱལ་པོའི་ཁམ།

rājagṛha

Definition from the 84000 Glossary of Terms:

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

g.212 rākṣasa

srin po

སྲིན་པོ།

rākṣasa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings that are often, but certainly not always, considered demonic in the Buddhist tradition. They are often depicted as flesh-eating monsters who haunt frightening places and are ugly and evil-natured with a yearning for human flesh, and who additionally have miraculous powers, such as being able to change their appearance.

g.213 Ratnacchatraśrī

rin chen gdugs kyi dpal

རིན་ཆེན་གདུགས་ཀྱི་དཔལ།

ratnacchatraśrī

One of the tathāgatas.

g.214 Ratnadhvaja

rin po che tog

རིན་པོ་ཆེ་རྟོག།

ratnadhvaja

In the *Ratnaketudhāraṇī*, he is one of the six “directional” tathāgatas.

g.215 Ratnaketu

rin po che tog

རིན་པོ་ཆེ་རྟོག

ratnaketu

It occurs as the main title of the *Ratnaketudhāraṇī* and also as the name of the main dhāraṇī of the *Ratnaketudhāraṇī*. It is also used in Buddhist texts to designate a special meditative absorption, a tathāgata, and a bodhisattva. Generally, the term refers to something precious and illuminating, i.e., a guiding light.

g.216 Ratnapāṇi

lag na rin po che

ལག་ན་རིན་པོ་ཆེ།

ratnapāṇi

A bodhisattva in the retinue of the Buddha.

g.217 Realm of the Four Great Kings

rgyal chen bzhi'i ris

རྒྱལ་ཆེན་བཞི་འི་རིས།

caturmahārājakāyika

One of the gods' realms.

g.218 Realm of the Thirty-Three

sum bcu rtsa gsum pa

སུམ་བརྒྱ་མ་གསུམ་པ།

trayastrīṃśa

One of the gods' realms.

g.219 Revatī

nam gru

ནམ་གུ།

revatī

The name of a lunar asterism. Its chief star is known as Zeta Piscium in the occidental tradition.

g.220 right exertions

yang dag par spong ba

ཡང་དག་པར་སྐྱོང་བ།

samyakprahāṇa (bhs) · samyakpradhāna (classical skt.)

These are four: preventing the arising of evil that has not arisen, eliminating the evil that has arisen, generating good qualities that have not arisen, and maintaining good qualities that have arisen.

g.221 Rohiṇī

snar ma

སྐྱུང་མ།

rohiṇī

The name of a lunar asterism. Its chief star is known as Aldebaran in the occidental tradition.

g.222 Saffron Color

kha dog ngur smrig

ཁ་དོག་འཇུག་སྐྱིག།

—

A bodhisattva who seeks a prophecy from Śākyamuni.

g.223 sage

drang srong

དྲང་སྲོང་།

ṛṣi

A person, usually endowed with some superhuman powers; also a class of superhuman beings (in the latter meaning this term is used in its Sanskrit form).

g.224 Sahā world

mi mjed

མི་མཇེད།

sahā

Definition from the 84000 Glossary of Terms:

Indian Buddhist name for either the four-continent world in which the Buddha Śākyamuni appeared, or a universe of a thousand million such worlds. *The White Lotus of Compassion Sūtra* (Toh 111, *Karuṇāpūṇḍarikasūtra*) describes it as a world of ordinary beings in which the kleśas and so on are

“powerful” (Sanskrit *sahas*), hence the name. The Tibetan translation *mi mjed* (literally “no suffering”) is usually defined as meaning “endurance,” because beings there are able to endure suffering.

g.225 śakra

brgya byin

བརྒྱའཇུག་

śakra

Usually (when spelled with the capital letter) this is one of the names of Indra; in this case it denotes any of the ruling gods in the Realm of the Thirty-Three Gods.

Definition from the 84000 Glossary of Terms:

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

g.226 Śakra

brgya byin

བརྒྱའཇུག་

śakra

Definition from the 84000 Glossary of Terms:

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

g.227 Śākya

shAkya

ཤཱཀཱ་

śākya

Definition from the 84000 Glossary of Terms:

Name of the ancient tribe in which the Buddha was born as a prince; their kingdom was based to the east of Kośala, in the foothills near the present-day border of India and Nepal, with Kapilavastu as its capital.

g.228 Śākyamuni

shAkyā thub pa

ལྷན་ཐུབ་པ།

śākyamuni

Definition from the 84000 Glossary of Terms:

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* (“sage”) from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

g.229 Samantadarśin

kun tu gzig pa

ཀུན་ཏུ་གཟིགས་པ།

samantadarśin

A future buddha.

g.230 Saṃjñika

yang dag shes

ཡང་དག་ཤེས།

saṃjñika

One of the five yakṣa generals.

g.231 saṃsāra

'khor ba

འཁོར་བ།

saṃsāra

Conditioned existence fraught with suffering.

g.232 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

Congregation in a general sense; the Buddha's congregation (one of the Three Jewels).

g.233 Sannimika

mu khyud bzang po

སུ་ལུད་བཟང་པོ།

sannimika

One of the māras.

g.234 Śārikā

shA ri ka

ཤ་རི་ཀ།

śārikā

The mother of Śāriputra.

g.235 Śāriputra

shA ri'i bu

ཤ་རི་བུ།

śāriputra

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra's mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning "Śārikā's Son."

g.236 Śatabhiṣā

mon gre

མོན་གྲེ།

śatabhiṣā

The name of a lunar asterism. Its chief star is known as Lambda Aquarii in the occidental tradition.

g.237 sensation

tshor ba

ཚོར་བ།

vedanā · vedayita (bhs)

There are three types of sensation—pleasant, unpleasant, and neutral; they constitute the second of the five aggregates.

g.238 sense bases

skye mched

སྐྱེ་མཆེད།

āyatana

There are twelve such bases—the six sense organs plus the corresponding six types of sense objects.

g.239 sensory contact

reg pa

རེག་པ།

sparśa

The contact of the sense organs with the sense objects. Also translated here as “touch.”

g.240 seven spiritual treasures

nor bdun

ནོར་བདུན།

saptadhana

Seven qualities of a spiritual practitioner: faith, discipline, shame, modesty, obedience, renunciation, and insight.

g.241 Siddhartha

don grub

དོན་གྲུབ།

siddhārtha

“One who accomplished his aim,” the name given to the Buddha Śākyamuni when he was a child.

g.242 Siddhimati

grub pa'i blo gros

གྲུབ་པའི་བློ་གྲོས།

siddhimati

A medicine deity; a bodhisattva who seeks a prophecy from Śākyamuni.

g.243 Śikhin

gtsug tor can

གཏུག་ཏོར་ཅན།

śikhin

One of the tathāgatas. The second of the seven buddhas, with Śākyamuni as the seventh. Identified in other texts as the penultimate buddha to appear in the eon that preceded the present one.

g.244 Śikhindhara

gtsug phud 'dzin

གཏུག་ཕུད་འཛིན།

śikhindhara

One of the śakras.

g.245 six elements

kham s drug

ཁམས་ལྔ་ལྔ།

ṣaḍdhātu

The usual four—earth, water, fire, and air—plus space and consciousness.

g.246 solitary buddha

rang sangs rgyas

རང་སངས་རྒྱས།

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” (*khadgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.247 Source of Flowers

me tog 'byung gnas

མེ་ཏོག་འབྱུང་གནས།

—

A buddha field in the future where the bodhisattva Supreme Scent-Perfused Preacher attains buddhahood as Totally Fragrant.

g.248 spirit

'byung po

འབྱུང་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.249 Splendor

dpal ldan

དཔལ་ལྷན།

—

One of the buddhas prophesied by Buddha Śākyamuni.

g.250 Splendorous with the Gentle Glow of Light and Fragrance

'od zhi spos snang dpal

འོད་ཞི་སྤོས་སྣང་དཔལ།

jyotiḥsaumyagandhāvabhāsaśrī

The name of a tathāgata.

g.251 Śravaṇā

gro bzhin

གྲོ་བཞིན།

śravaṇā

The name of a lunar asterism. Its chief star is known as Alpha Aquilae in the occidental tradition.

g.252 stream entry

rgyun du zhugs pa

རྒྱུན་དུ་ལུགས་སམ།

srotāpatti

A stage in practice that will inevitably result in nirvāṇa. The first of the four attainments of the path of the hearers.

g.253 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

One of the four great hearers.

g.254 substratum

kun gzhi

ཀུན་གཞི།

ālaya

The subtlest form of deluded consciousness, which serves as the substratum for karmic seeds to be stored; likewise the substratum from which appearances manifest.

g.255 subtle wisdom

zhib pa shes pa

ཞིབ་པ་ཤེས་སམ།

sūkṣmajñāna

“Subtle wisdom” is the opposite of “coarse wisdom” (*sthūlajñāna*). The latter is the conventional wisdom or knowledge, and the former is the wisdom or gnosis that does not accept or reject.

g.256 śūdra

dmangs rigs

དམངས་རིགས།

śūdra

The laborer caste in the fourfold division of the society.

g.257 Sukhāvātī

bde ba can

བདེ་བ་ཅན།

sukhāvātī

The buddha field in which the Buddha Amitābha lives.

g.258 Sumati

bzang po'i blo gros

བཟང་པོའི་སློ་གྲོས།

sumati

A bodhisattva in the Buddha's retinue.

g.259 superknowledge

mngon shes

མངོན་ཤེས།

abhijñā

Most of the time this term refers to any of the five, sometimes six, superknowledges—the “divine eye,” “divine ear,” knowing the thoughts of others, knowing former lives, and the ability to produce miracles.

g.260 Supreme Scent-Perfused Preacher

spos mchog smra ba

སློས་མཚོག་སྤྲུ་བ།

—

A bodhisattva who seeks a prophecy from Śākyamuni.

g.261 Supreme Sun of Bliss

nyi ma mchog gi bde ba

ཉིམ་མཚོག་གི་བདེ་བ།

—

The bodhisattva Supreme Wisdom when he becomes a buddha.

g.262 Supreme Wisdom

ye shes bla ma

ཡེ་ཤེས་བླ་མ།

—

A bodhisattva who seeks a prophecy from Śākyamuni.

g.263 Supreme Wisdom

ye shes mchog

ཡེ་ཤེས་མཚོག

—

The bodhisattva Unobscured Lamp when he becomes a buddha.

g.264 Surasundarī

lha mdzes

ལྷ་མཛེས།

surasundarī

The chief queen of the king Utpalavaktra.

g.265 Sūrya

nyi ma

ཉི་མ།

sūrya

The sun personified as a god.

g.266 Svāti

sa ri

ས་རི།

svāti

The name of a lunar asterism. Its chief star is known as Arcturus in the occidental tradition.

g.267 Tamālasārā

ta ma la'i snying po

ཏ་མ་ལའི་སྙིང་པོ།

tamālasārā

The guardian deity of Rājagṛha.

g.268 Tāraka

skar ma

སྐར་མ།

tāraka

The name of various mythical beings.

g.269 ten strengths

stobs bcu

སྟོབས་བརྒྱུ།

daśabala

The ten strengths of a buddha or a bodhisattva; they are ten types of clairvoyant knowledge. They should not be confused with the “ten powers” (*daśavaśitā*), which are powers to control various aspects of existence. The ten strengths are (1) the knowledge of what is possible and not possible, (2) the knowledge of the ripening of karma, (3) the knowledge of the variety of aspirations, (4) the knowledge of the variety of natures, (5) the knowledge of the different levels of capabilities, (6) the knowledge of the destinations of all paths, (7) the knowledge of various states of meditation, (8) the knowledge of remembering previous lives, (9) the knowledge of deaths and rebirths, and (10) the knowledge of the cessation of defilements.

g.270 ten virtuous actions

dge ba bcu'i las

དགེ་བ་བརྒྱའི་ལས།

daśakuśalakarma

The opposite of the standard nonvirtuous actions (three of the body, four of the speech, and three of the mind).

g.271 three fetters

kun tu sbyor ba gsum

ཀུན་ཏུ་སྦྱོར་བ་གསུམ།

trisaṃyojana

The three fetters are the belief in self or independent existence, doubt, and clinging to rites and rituals.

g.272 three formations

'du byed gsum

འདུ་བྱེད་གསུམ།

trisaṃskāra

These are the formations of the body, the speech, and the mind.

g.273 Three Jewels

dkon mchog gsum

དགོན་མཚོག་གསུམ།

triratna

The Buddha, Dharma, and Saṅgha—the three objects of Buddhist refuge.

g.274 three miserable realms

ngan song gsum

དན་སོང་གསུམ།

tryapāya

The animal, preta, and hell realms.

g.275 three realms of existence

kham s gsum

ཁམས་གསུམ།

tribhuvana

The formless realm, the form realm, and the desire realm, comprised of thirty-one planes of existence in Buddhist cosmology.

g.276 three sensations

tshor ba gsum

ཚོར་བ་གསུམ།

trivedanā

The three types of sensation are the pleasant, the unpleasant, and neutral.

g.277 three spheres

'khor gsum

འཁོར་གསུམ།

trimaṇḍala

The subject, the object, and the act of perception, which together constitute the pattern of duality.

g.278 three sufferings

sdug bsngal gsum

སྤུག་བསྐྱེད་གསུམ།

triduḥkha

The suffering experienced as actual pain, the suffering of change, and potential suffering.

g.279 three types of knowledge

rig pa gsum

རིག་པ་གསུམ།

traividyatā

The three kinds of knowledge obtained by the Buddha on the night of his awakening. These comprise the knowledge of the death and rebirth of sentient beings, the knowledge of remembering previous lives, and the knowledge of the cessation of defilements.

g.280 three vehicles

theg pa gsum

ཐེག་པ་གསུམ།

triyāna

In the context of the sūtras, the three vehicles are the Hearer, Solitary Buddha, and Bodhisattva Vehicles.

g.281 threefold existence

srid pa gsum

སྲིད་པ་གསུམ།

tribhava

Existence in any of the three realms.

g.282 threefold restraint

sdom pa gsum

སྡོམ་པ་གསུམ།

trisaṃvara

The restraint of the body, speech, and mind.

g.283 threefold universe

'jig rten gsum

འཇིག་རྟེན་གསུམ།

traidhātuka · trailokya

The threefold universe is comprised of the realms of desire, form, and formlessness.

g.284 thus-gone one

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.285 Tiṣya

rgyal

ཐུཡ།

tiṣya

The father of Śāriputra.

g.286 Totally Fragrant

kun nas spos

ཀུན་ནས་སྤྲོས།

—

The bodhisattva Supreme Scent-Perfused Preacher when he becomes a buddha.

g.287 touch

reg pa

རེག་པ།

sparśa

The contact of the sense organs with the sense objects. Also translated here as “sensory contact.”

g.288 Tṛṣṇājaha

sred spong

སྲེད་སྤོང།

tṛṣṇājaha

One of the māras; also one of the five yakṣa generals.

g.289 Tuṣita

dga' ldan

དགའ་ལྷན།

tuṣita

Definition from the 84000 Glossary of Terms:

Tuṣita (or sometimes Saṃtuṣita), literally “Joyous” or “Contented,” is one of the six heavens of the desire realm (*kāmadhātu*). In standard classifications, such as the one in the *Abhidharmakośa*, it is ranked as the fourth of the six counting from below. This god realm is where all future buddhas are said to dwell before taking on their final rebirth prior to awakening. There, the Buddha Śākyamuni lived his preceding life as the bodhisattva Śvetaketu. When departing to take birth in this world, he appointed the bodhisattva Maitreya, who will be the next buddha of this eon, as his Dharma regent in Tuṣita. For an account of the Buddha’s previous life in Tuṣita, see *The Play in Full* (Toh 95), 2.12, and for an account of Maitreya’s birth in Tuṣita and a description of this realm, see *The Sūtra on Maitreya’s Birth in the Heaven of Joy*, (Toh 199).

g.290 Unexcelled Heaven

'og min

འོག་མིན།

lacuna

One of the gods’ realms.

g.291 Unimpeded Remover of Obscurations

sgrib pa bsal cing chags pa med

སྒྲིབ་པ་བསལ་ཅིང་ཆགས་པ་མེད།

—

A buddha field in the future where the bodhisattva Unobscured Lamp attains buddhahood as Supreme Wisdom.

g.292 Unobscured Lamp

sgrib pa med pa'i sgron ma

སྒྲིབ་པ་མེད་པའི་སྒྲོན་མ།

—

A bodhisattva who seeks a prophecy from Śākyamuni.

- g.293 **Upatiṣya**
nye rgyal
ཉེ་བྱེད།
upatiṣya
Another name of Śāriputra.
- g.294 **Utpalavaktra**
ud pa la'i gdong
ལྷུང་པ་ལའི་གདོང་།
utpalavaktra
“With a Face Like a Water Lily,” the name of a legendary king.
- g.295 **Uttarabhadrapadā**
khnums smad
ལྷུམས་སྐད།
uttarabhadrapadā
The name of a lunar asterism. Its chief star is known as Gamma Pegasi in the occidental tradition.
- g.296 **Uttaraphalgunī**
spo
སྤོ།
uttaraphalgunī
The name of a lunar asterism. Its chief star is known as Beta Leonis in the occidental tradition.
- g.297 **Uttarāṣāḍhā**
chu smad
ཅུ་སྐད།
uttarāṣāḍhā
The name of a lunar asterism. Its chief star is known as Sigma Sagittarii in the occidental tradition.
- g.298 **Vairocana**
rnam par snang byed
རྣམ་པར་སྐྱང་བྱེད།
vairocana

A bodhisattva in the retinue of the Buddha.

g.299 Vairocana

rnam par snang mdzad

རྣམ་པར་སྐྱང་མཛད།

vairocana

In the *Ratnaketudhāraṇī*, he is one of the six “directional” tathāgatas; also, one of the future buddhas.

g.300 Vaiśravaṇa

rnam thos kyi bu

རྣམ་ཐོས་ཀྱི་བུ།

vaiśravaṇa

One of the Four Great Kings; a god of wealth.

g.301 vaiśya

rje'u rigs

རྗེ་འུ་རིགས།

vaiśya

The merchant caste in the fourfold division of the society.

g.302 Vajramati

rdo rje blo gros

རོ་རྗེ་བློ་གྲོས།

vajramati

A bodhisattva in the retinue of the Buddha.

g.303 Varuṇa

chu lha

ཚུ་ལྷ།

varuṇa

A bodhisattva in the Buddha's retinue.

g.304 Varuṇamati

chu lha'i blo gros

ཚུ་ལྷ་འི་བློ་གྲོས།

varuṇamati

A bodhisattva in the Buddha's retinue.

g.305 Vaśavartin

dbang byed

དབང་བྱེད།

vaśavartin

The king of gods in the Heaven of Making Use of Others' Emanations.

g.306 Veṇuvana

'od ma'i tshal

འོད་མའི་ཚལ།

veṇuvana

"Bamboo Grove," a garden in Rājagṛha and a favorite residence of the Buddha and his disciples. It was situated on land donated by King Bimbisāra of Magadha and was the first of several landholdings donated to the Buddhist community during the time of the Buddha.

g.307 Victorious

rgyal ldan

རྒྱལ་ལྷན།

—

A buddha field in the future where the bodhisattva Earth Holder attains buddhahood as the tathāgata Lord of Wisdom.

g.308 victorious one

rgyal ba

རྒྱལ་བ།

jina

One of the epithets applied to a buddha or a tathāgata.

g.309 Vidyudvalgusvarā

dbyangs snyan glog

དབྱངས་སྒྲན་གློག།

vidyudvalgusvarā

One of Māra's daughters.

g.310 Vidyunmati

glog gi blo gros

ལྷོག་གི་ལྷོ་གྲོས།

vidyunmati

A bodhisattva in the retinue of the Buddha.

g.311 Vimala

dri med

དི་མེད།

vimala

A bodhisattva in the Buddha's retinue.

g.312 Vipāśyin

rnam par gziḡs

རྣམ་པར་གཟིགས།

vipāśyin

One of the tathāgatas.

g.313 Virajasamādhibalavikrāmin

ting nge 'dzin rdul dang bral ba'i stobs kyi rnam par gnon pa

ཉིང་ངེ་འཛིན་རྟུལ་དང་བྲལ་བའི་སྟོབས་ཀྱི་རྣམ་པར་གཞོན་པ།

virajasamādhibalavikrāmin

One of the tathāgatas.

g.314 Virūḍhaka

'phags skyes po

འཕགས་སྐྱེས་པོ།

virūḍhaka · virūḍha

One of the Four Great Kings.

g.315 Virūpākṣa

mig mi bzang

མིག་མི་བཟང་།

virūpākṣa

One of the Four Great Kings.

g.316 Viśākhā

sa ga

ས་ག།

viśākhā

The name of a lunar asterism. Its chief star is known as Alpha Librae in the occidental tradition.

g.317 Viśvabhū

thams cad skyob

ཐམས་ཅད་སྐྱོབ།

viśvabhū

One of the tathāgatas. The third of the seven buddhas, with Śākyamuni as the seventh. Identified in other texts as the last buddha to appear in the eon that preceded the present one.

g.318 Voice of Mahābrahmā

tshangs pa chen po dbyangs dang ldan pa

ཚེངས་པ་ཚེན་པོ་དབྱངས་དང་ལྷན་པ།

—

A bodhisattva in the Buddha's retinue.

g.319 well-gone one

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”); 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.320 white faction

dkar po'i phyogs

དཀར་པོའི་ཕྱོགས།

śuklapakṣa

All good beings together (as opposed to the black faction of Māra); from Māra's point of view, this is the "black faction." The bright fortnight of the lunar month.

g.321 world protectors

'jig rten skyong ba bzhi

འཇིག་རྟེན་སྐྱོང་བ་བཞི།

catvāro lokapālā

See "Four Great Kings."

g.322 worthy one

dgra bcom pa

དགུ་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.323 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:

A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the jurisdiction of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.324 Yama

gshin rje

གཤིན་རྗེ།

yama

The god of death and the overlord of the hell realms.

g.325 Yāma

'thab bral

འཇམ་བླ་ལ།

yāma

The chief god in the gods' realm called Free from Strife (Yāma).