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The Avalokinī Sūtra

Avalokinīsūtra

འཕགས་པ་སྤྱན་རས་གཟིགས་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa spyan ras gzigs zhes bya ba theg pa chen po'i mdo

The Noble Great Vehicle Sūtra: Avalokinī

Āryāvalokinīnāmamahāyānasūtra

· Toh 195 ·

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TRANSLATED INTO TIBETAN BY

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co.

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SUMMARY

- s.1 The *Avalokinī Sūtra* takes place in the city of Rājagṛha, where the Buddha teaches on the benefits that result from honoring the stūpas of awakened beings. The major part of this teaching consists in the Buddha detailing the many positive rewards obtained by those who worship the buddhas' stūpas with offerings, such as flowers, incense, and lamps.

ac.

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ac.1 Translated by the Dharmachakra Translation Committee under the guidance of Chökyi Nyima Rinpoche. The translation was produced by Benjamin Collet-Cassart and Nika Jovic, who also wrote the introduction. Andreas Doctor compared the draft translation with the original Tibetan and edited the text. Krešimir Krnic and Wiesiek Mical assisted by comparing the translation to the Sanskrit verses from the *Śikṣāsamuccaya*. Khenpo Tsöndrü Sangpo from Ka-Nying Shedrub Ling Monastery and Khenpo Konchok Tamphel from Vienna University also assisted the translators by resolving several difficult passages.

i.

INTRODUCTION

i.1

The *Avalokinī Sūtra* is a scripture that belongs to the General Sūtra section of the Kangyur. The meaning of its title is somewhat elusive. Avalokinī could be a reference to the bodhisattva Avalokiteśvara, but neither the name Avalokiteśvara nor any reference to this bodhisattva appears in the text. The sūtra's central theme is the excellent rewards resulting from venerating a stūpa containing the relics of a buddha by faithfully engaging in various acts of worship, such as circumambulation, presentation of offerings, or acts of maintenance.

i.2

The benefits of building stūpas and of honoring them are mentioned in numerous passages in the sūtras and vinaya texts, but this is one of only a small number in which this theme is the principal one.¹ The venerating of stūpas is an important practice in all traditions of Buddhism, and must have started shortly after the Buddha's parinirvāṇa with the honoring of the memorials containing his relics that were erected at the time.² The Buddha's relics were regarded as the living presence of the Buddha and functioned as a tangible symbol of the awakened state.³ As such, the stūpas that enshrined them represented both a site of his authority and a source of blessings, which encouraged the Buddha's followers to engage in stūpa worship for spiritual benefit as well as mundane success.⁴

i.3

The major part of the *Avalokinī* consists of verses describing the immeasurable merit generated by a devotee who worships the thus-gone ones, either while they are alive or through their relics after they have passed away. In particular, the sūtra presents a series of mundane and supramundane rewards gained through various acts of stūpa worship. The worldly boons that manifest from making specific kinds of offerings to the stūpa of a thus-gone one are presented in great detail. Concerning long-term spiritual rewards, the devotee will progress steadily on the Dharma path and eventually reach the state of awakening, without any unnecessary detours in saṃsāra. An important act of worship mentioned in the sūtra is the

upholding of the Dharma at a time when it is endangered. Those who uphold the Dharma of the buddhas and worship their stūpas after they have passed into nirvāṇa are promised happiness and fortunate rebirths. At the end of the sūtra, the Buddha encourages devotees who have learned of these benefits to take up the practice of stūpa worship, so that they may also quickly awaken to the state of buddhahood.

i.4 Many verses from the *Avalokinī* are preserved in Sanskrit. Most significantly, Śāntideva's *Śikṣāsamuccaya* includes eighty-five verses matching those of the *Avalokinī*.⁵ In producing this translation, we compared these Sanskrit verses to the Tibetan text. The Sanskrit verses quoted in the *Śikṣāsamuccaya* generally correspond to the Tibetan *Avalokinī*, although there are many minor variations between the two texts. Most importantly, in the *Śikṣāsamuccaya* they do not appear in the sequence in which they are found in the *Avalokinī*'s 275 verses. As such, it appears unlikely that the verses in the *Śikṣāsamuccaya* represent the direct Sanskrit source from which the Tibetan *Avalokinī* was translated, although, clearly, the two texts are closely related.

i.5 Moreover, significant similarities with the *Avalokinī* are also found in the *Mahāvastu*, a Vinaya work belonging to the Lokottaravādin school of the Mahāsāṃghikas, which contains a section on stūpa worship in 232 verses. More than half of these verses correspond to some degree to verses found in the *Avalokinī*: 130 verses are almost identical to those in the *Avalokinī*, while another 40 only partially match the Tibetan (typically one or two lines in a verse). The remaining verses in this section of the *Mahāvastu* do not correspond to the *Avalokinī* at all.⁶ Hence, due to the complex differences between the *Avalokinī* and the relevant section of the *Mahāvastu*, we did not systematically compare the two for this translation.

i.6 The precise historical relationship between the *Avalokinī* and our two Sanskrit sources remains unresolved. Even the title differs slightly in the various sources. In the *Śikṣāsamuccaya* the title is *Avalokana*, whereas the *Mahāvastu* has *Avalokita*. Among the Tibetan witnesses, Degé and Lhasa read *Avalokinī*, while Narthang, Shelkar, and Stok read *Avalokini*. Apart from the surviving portions of the Sanskrit original, the *Avalokinī* exists only in Tibetan, as the text was never translated into Chinese. For this translation, five editions of the sūtra contained in the different Kangyurs were considered. The colophon of the Tibetan text mentions that it was translated by the Indian scholars Jinamitra and Dānaśīla, along with the chief editor-translator Yeshé Dé, which places the sūtra temporally in the early ninth-century when the majority of the Tibetan sūtra translations were produced. That dating is also attested by the text's inclusion in the early 9th century Denkarma (*ldan dkar ma*) catalog.⁷

**The Noble Great Vehicle Sūtra:
Avalokinī**

1.

The Translation

[F.251.a]

1.1 Homage to all buddhas and bodhisattvas!

1.2 Thus did I hear at one time. The Blessed One was residing in Rājagṛha at Vulture Peak Mountain, together with a great saṅgha of monks and a great many bodhisattva great beings.

1.3 At that time, the Blessed One said to the [F.251.b] bodhisattva Pure Intellect, “Pure Intellect, the thus-gone ones are pure because their discipline is pure. Pure Intellect, the thus-gone ones are pure because their absorption, patience, and beneficence are pure. Pure Intellect, the thus-gone ones are pure because their love is pure. Pure Intellect, the thus-gone ones are pure because their compassion is pure. Pure Intellect, the thus-gone ones are pure because their joy and equanimity are pure. Pure Intellect, the thus-gone ones are pure because their liberation and their liberated wisdom are pure. Pure Intellect, the thus-gone ones are pure because their powers are pure. Pure Intellect, the thus-gone ones are pure because their fearlessness, buddha qualities, and omniscient wisdom are pure.

1.4 “Pure Intellect, this being so, the size of the mass of merit generated by someone who honors the pure thus-gone ones with flowers, garlands, perfumes, parasols, banners, flags, music, and ointments cannot be fathomed. Except for the final passing into nirvāṇa through any of the three vehicles, this heap of merit can never be depleted, even in the future. Why is that so? Pure Intellect, just as the thus-gone ones are immeasurable in terms of all their buddha qualities, the offerings made to the thus-gone ones are immeasurable, endless, [F.252.a] inconceivable, incomparable, unfathomable, incalculable, boundless, and inexpressible.

1.5 “Pure Intellect, consider someone who honors, respects, venerates, worships, and reveres the thus-gone ones who live, thrive, and are well today. Then, consider someone who, in the future, during the final five-

hundred-year period, honors, respects, venerates, worships, reveres, and holds dear a relic belonging to a thus-gone one who has passed into parinirvāṇa, even if it is as small as a mustard seed. Giving rise to the mind set on awakening, that person will pay homage to, prostrate to, honor, respect, venerate, worship, revere, supplicate, praise, and circumambulate this relic. Both of these persons will gain five benefits. What are these five benefits? They will be endowed with (1) mindfulness, (2) understanding, and (3) self-respect and propriety; (4) they will quickly meet a blessed buddha; and (5) faith will be born in them upon seeing that buddha. These are the five benefits that they will gain.

1.6 “Those persons will also possess four other qualities. What are these four qualities? (1) They will uphold the teachings of the thus-gone ones, (2) they will practice in accordance with these teachings, (3) they will come near to the blessed buddhas after having practiced in that way, and (4) they will swiftly be born in a pure buddhafiield. These are the four qualities.

1.7 “Pure Intellect, if a bodhisattva fulfills four criteria, he or she will not be oppressed by Māra or any divine sons of Māra’s family. What are these four criteria? (1) Being born in a high and noble family, (2) directing one’s mind toward the blessed buddhas as soon as one is born, (3) upholding the sacred Dharma in later stages of life, and (4) always being blessed by the thus-gone ones, [F.252.b] the worthy ones, the perfect buddhas. Pure Intellect, if a bodhisattva fulfills these four criteria, they will not be oppressed by Māra or any divine sons of Māra’s family.”

1.8 At that moment, the Blessed One uttered these verses:

1.9 “Whoever arouses the mind set on awakening,
For the benefit of all beings,
And circumambulates the stūpa
Of a protector of the world,

1.10 “Will, throughout all his lives,
Be mindful, intelligent,
Meritorious, and fearless
While engaging in bodhisattva conduct.

1.11 “If someone circumambulates a stūpa,
He⁸ will, throughout all his lives,
Be worshiped by the gods,
The nāgas, the yakṣas, and the rākṣasas.

1.12 “He will be free from the eight unfree states
That I have described,
And will enjoy a unique freedom—

The excellent circumstance of a buddha's coming.

- 1.13 "With a beautiful complexion and an attractive appearance,
Elegantly adorned with the marks,
He will be strong and powerful,
And will not fall under the influence of laziness.
- 1.14 "He will be wealthy, prosperous,
Meritorious, and invincible.
He will please the lights of the world,
And honor them again and again.
- 1.15 "Upon hearing the doctrines of selflessness and emptiness,
He will not be deluded about the Dharma,
But will swiftly develop faith,
And correctly master the Dharma's meaning.
- 1.16 "Born into prosperous
And wealthy merchant households,
He will be a heroic benefactor,
Generous and free from greed.
- 1.17 "Anywhere in the world,
This upstanding person will always be born
In distinguished and noble families,
Having escaped inferior circumstances.
- 1.18 "If someone circumambulates a stūpa,
He will, throughout all his lives,
Be reborn as an influential, renowned,
Illustrious, and splendid householder. [F.253.a]
- 1.19 "He will become a great Brahmin householder,
Who is disciplined and learned.
He will become a great Kṣatriya householder,
Who is wealthy and affluent.
- 1.20 "He will become a righteous king,
A sovereign of the four continents,
Who rules the entire land according to his wishes,
As far as the ocean and the surrounding mountains.
- 1.21 "He will become a universal monarch possessing miraculous powers
And the seven precious things.
Ruling over his kingdom,

- He will honor the buddhas again and again.
- 1.22 “After he dies and transfers, he will proceed to the higher realms,
Where he will have faith in the Buddha’s teachings.
He will become Śakra, lord of the gods,
Ruling from the summit of Mount Meru.
- 1.23 “He will become the lord of the gods of the Heaven Free from Strife,
The lord of the gods of the Heaven of Joy,
And the lord of the gods of the Heaven of Delighting in Emanations.
He will be a fearless ruler.
- 1.24 “By circumambulating a stūpa,
He will become the wise lord Brahmā,
Who is worshiped by ten million gods
In the Brahmā world.
- 1.25 “Ten million eons would not suffice
To proclaim the praises
Of a person who circumambulates
The stūpa of a protector of the world.
- 1.26 “Whoever prostrates to the stūpa of a teacher,
After having given rise to the mind set on awakening,
Will never, in ten million eons,
Become blind or crippled.
- 1.27 “Someone who circumambulates
The stūpa of a protector of the world
Will obtain flawless eyes,
That are as beautifully dark as bees.
- 1.28 “If someone circumambulates a stūpa,
He is certain to always
Encounter everything that is conducive,
And to always discard what is not conducive.
- 1.29 “If someone circumambulates a stūpa,
He will be strong and powerful.
Without falling under the influence of laziness,
He will always be conscientious.
- 1.30 “If someone circumambulates a stūpa,
He will be resolutely diligent, strong,
Staunch, and grounded.

Such a person will swiftly become learned.

- 1.31 “Fire, poison, and weapons
Will never cause his demise. [F.253.b]
This wise one will only die
When his lifespan is exhausted.
- 1.32 “If someone circumambulates a stūpa,
He will enjoy palaces, retinues,
Lands, and towns,
And be distinguished by his physical appearance.
- 1.33 “As he engages in bodhisattva conduct,
He will not follow his desires,
But will maintain the cleanliness of his body and clothes,
And observe the pure Dharma.
- 1.34 “Pure Intellect, upon seeing the stūpa of a thus-gone one, a follower of the bodhisattva vehicle may develop faith and, kneeling on both knees, pay homage and prostrate to it. Moreover, he may arouse devotion, thinking, ‘May my body become just like the bodies of the thus-gone ones, which are adorned with the thirty-two marks of a great being!’ Pure Intellect, in that case, the size of that heap of merit will be indescribable, because it is based on unsurpassed and perfect awakening. That heap of merit cannot be exhausted by becoming a king, Śakra, Brahmā, a solitary buddha, or even a practitioner of the unsurpassed vehicle of the perfect buddhas. Why is that so? Because, Pure Intellect, such a noble son is in possession of an inconceivable heap of merit. Pure Intellect, consider the Thus-Gone One who has awakened to unsurpassed and perfect buddhahood. Whenever he is entering a city, a monastery, or a village, and whether he is walking, standing, sitting, or teaching the Dharma, all beings without exception in this great trichiliocosm—gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, [F.254.a] and nonhumans—will bow, salute, and prostrate in his direction. Even the trees, mountains, mines, caves, and rock shelters will do so. Just as they all behave toward the Thus-Gone One, who is endowed with all roots of virtue, so sentient beings will also bow, salute, and prostrate to such noble sons as they wander in villages, cities, towns, lands, or capitals.”
- 1.35 At that moment, the Blessed One uttered these verses:
- 1.36 “When someone kneels before the stūpa of a buddha,
Forms the wish to be like the buddhas in the world,
And is firmly intent on awakening,

- The three worlds will bow to him, wherever he goes.
- 1.37 “Wherever that self-arisen chief of humans goes,
All the grass, trees, branches,
Herbs, leaves, fruits, flower petals,
And fragrant flowers will bow in that direction.
- 1.38 “All the rulers of humans will bow down
To the person who kneels before the stūpas of the blessed ones.
The lord of the yakṣas, the king of the nāgas, the king of the gods,
And the lord Brahmā will all bow at his feet.
- 1.39 “If someone kneels and prostrates before the stūpas of the blessed ones,
He will become a heroic and powerful universal monarch,
Adorned with a golden complexion and wearing the armor of the marks.
His great might will be respected and hard to overcome.
- 1.40 “All the sentient beings residing in his lands
Will be kind and joyful,
And no one will commit any evil deed toward him.
Those great assemblies of beings will be joyful and charming.
- 1.41 “A world ruler will salute [F.254.b]
Someone who kneels and pays homage to the stūpas of the blessed ones.
The gods, nāgas, humans, and mahoragas will bow down to him,
And he will find relief for limitless eons.
- 1.42 “When the sublime victorious ones appear,
The person who kneels and pays homage to the stūpas of the blessed ones
Will come in close contact with these thus-gone ones,
And will worship countless such great leaders.
- 1.43 “When myriads of eons have passed,
The person who kneels and pays homage to the stūpas of the blessed ones,
With the wish to become a buddha in the world,
Will swiftly reach the unequalled state of awakening.
- 1.44 “Compared to someone who honors myriads of buddhas
For countless millions of eons,
Someone who, in the terrible future age of this eon,
Pays homage to a stūpa will accrue much more merit.
- 1.45 “The sublime buddhas are unequalled objects of generosity,
Who reached unique attainments by engaging in sacred conduct.
If someone worships these foremost of humans,

He will develop an unequalled, sublime nature when these actions ripen.

- 1.46 “Whoever makes flower garlands
And offers them to stūpas,
While directing his mind toward awakening,
Will never become destitute.
- 1.47 “After his death, upon leaving the human realm,
He will be reborn in the Heaven of the Thirty-Three,
Where he will receive a palace
Made of all kinds of precious gems.
- 1.48 “If someone offers a garland to a stūpa,
He will enjoy the pleasures of the Heaven of the Thirty-Three,
Where he will live in divine mansions and pavilions,
Attended by celestial maidens.
- 1.49 “He will enjoy divine pools
Made of beryl and crystal,
Filled with water having the eight qualities,
And spread with golden sand.
- 1.50 “After enjoying his time among the gods,
When his lifespan is exhausted,
This wise man will depart from the gods’ realm,
And be reborn as a prosperous man.
- 1.51 “Through those roots of virtue,
This wise man will act conscientiously.
He will please the thus-gone ones, [F.255.a]
And worship these supreme ones among humans.
- 1.52 “Whoever offers a garland to a stūpa
Will never be carried away
By desire or anger,
Nor will he become deluded.
- 1.53 “Whoever worships the supreme ones among humans
Will, throughout all his lives,
Keep his senses under control,
And be free from attachment, aversion, and craving.
- 1.54 “Whoever offers a garland to a stūpa
Will always be respected,
For lives numbered in

- The billions and trillions.
- 1.55 “Whoever offers a garland to a stūpa
Will become a universal monarch,
Śakra, lord of the gods,
And Brahmā, ruling over the Brahmā world.
- 1.56 “Having offered silken brocades
To the protectors and refuges of the world,
All his divine and human goals
Will be accomplished.
- 1.57 “He will never again be reborn
In inferior families.
He will be rich and prosperous,
And will become a powerful lord of the world.
- 1.58 “If someone worships the thus-gone ones,
He will have a perfect physical appearance,
His goals will be accomplished, and he will possess
Enjoyments, good looks, wealth, and fame.
- 1.59 “Throughout all his lives, he will be mindful,
And will never be carried away by attachment.
Understanding the shortcomings of lust,
He will engage in pure conduct.
- 1.60 “Whoever worships the thus-gone ones
Will not be affected
By forms, sounds, or tastes,
And will not engage in negative actions.
- 1.61 “Whoever worships the guides
Will never be short of perfumes and flowers,
And will be endowed
With mindfulness and insight.
- 1.62 “Whoever worships the thus-gone ones
Will never have his wealth touched
By kings, thieves,
Fire, or water.
- 1.63 “Whoever offers silken brocades [F.255.b]
To the stūpa of a protector of the world
Will never encounter drought,

Sorrow, or sickness.

- 1.64 “Whoever worships the lights of the world
Will, throughout all his lives,
Be free from sorrow and harm,
And will become a wealthy universal monarch.
- 1.65 “Whoever worships the guides
Will have flexible legs and arms;
He will have flawless limbs,
Good looks, and a beautiful appearance.
- 1.66 “Having abandoned negative actions,
He will engage in bodhisattva conduct,
And will meet the supreme ones among humans,
Who are so rare to find in the world.
- 1.67 “For billions and trillions of eons,
He will worship,
Be happy and wise,
And awaken to sublime buddhahood.
- 1.68 “Whoever builds a house with garlands
For the protectors and refuges of the world
Will become a wealthy king,
Never separated from his servants and attendants.
- 1.69 “He will abandon the negative actions
That have been abandoned by the noble ones,
And rely on the virtuous actions
Prescribed by the perfect buddhas.
- 1.70 “He will be loved, cherished,
Honored, and praised
By the gods, nāgas,
And wise ones in the world.
- 1.71 “Wherever this steadfast one is born,
The brilliance of his merit will be resplendent.
His land, city,
And family will all honor him.
- 1.72 “Whoever worships the unassailable buddhas,
The supreme ones among humans,
Will be strong and powerful,

- And will enjoy a great retinue of servants.
- 1.73 “Whoever builds a monastery with garlands
And dedicates it to awakening
Will obtain thereby the riches
Praised by the buddhas.
- 1.74 “He will not be crippled or blind,
Or inferior or base.
Wherever that person is born,
His body will be adorned with the marks.
- 1.75 “Upon seeing destitute beings, [F.256.a]
He will attract them with his wealth.
He will be affluent
And engage in bodhisattva conduct.
- 1.76 “Through his great intelligence,
He will never adopt an inferior attitude
Nor will he become destitute,
Even after giving away the entire earth.
- 1.77 “Whoever has entered the path of awakening
Will not be saddened
By giving away his sons or daughters,
Or his virtuous and noble wife.
- 1.78 “He will walk in front of others,
And delight those who lack guidance.
But he will never be harmed
By envy or pride.
- 1.79 “Whoever has entered the path of awakening
Will be free from envy and gentle.
He will perfect patience,
Be helpful, and possess excellent qualities.
- 1.80 “Those who have entered the path of awakening
Are the most precious beings in the world.
Such beings, who only rarely appear,
Are faultless objects of generosity.
- 1.81 “The particles of earth
Could gradually be counted and assessed,
But the extent of such beings’ qualities

- Cannot be expressed in words.
- 1.82 “The minds of all sentient beings
In the three times could be known.
But the extent of such beings’ qualities
Cannot be expressed in words.
- 1.83 “The four great oceans
Could eventually be depleted
With a billionth part of a strand of hair,
But such beings’ qualities can never be depleted.
- 1.84 “One could count all the smallest particles of dust
Created by grinding the entire earth into powder,
But the extent of the qualities
Of these children of the buddhas cannot be expressed.
- 1.85 “It is possible for all the raging rivers
To reverse course and flow upstream,
But it is not possible to express the extent
Of the qualities of these children of the buddhas.
- 1.86 “All the former bodies
Of all the sentient beings who have ever lived
Could be counted and assessed,
But there is no end to the qualities of these beings.
- 1.87 “Even all the hairs that ever grew
On all their former bodies [F.256.b]
Could be counted and assessed,
But there is no end to the qualities of these beings.
- 1.88 “The hairs of all sentient beings who
Circle in the five classes of beings
Could be counted and assessed,
But there is no end to the qualities of these beings.
- 1.89 “All the particles of earth
Present in the oceans
Could also be counted and assessed,
But the qualities of these beings cannot be expressed.
- 1.90 “Starting from the time of Dīpaṃkara,
And for all the subsequent eons,
One could know exhaustively

- All the fruits and flowers
- 1.91 “Present on all the trees
That will ever grow.
Yet the extent of the qualities
Of these children of the buddhas cannot be expressed.
- 1.92 “They cannot be expressed,
Even if a diligent person were
To sing them pleasing songs of praise
For billions or trillions of eons.
- 1.93 “Whoever displeases
These children of the buddhas
Will depart the divine and human abodes,
And find themselves in the realms of hell.
- 1.94 “Whoever harms
These bodhisattvas
Will be born blind or without eyes,
And will find no supportive friends when he suffers.
- 1.95 “After dying, he will go to the Hell of Ceaseless Torment,
Where he will be burned and terrified.
He will also experience suffering
When his body grows in size.
- 1.96 “Throughout his lives,
His body, which will remain a league in size,
And be round like a curd ball,⁹
Will be eaten from all sides.
- 1.97 “At that time, his body will have
Five thousand heads,
And each of these heads
Will have five hundred tongues.
- 1.98 “Each of these tongues will be plowed
By hundreds of plowshares.
Due to the ripening of his evil actions,
His tongues will be slashed in unbearable ways.
- 1.99 “After he dies and transfers from the Hell of Ceaseless Torment,
This evil-minded person will then experience
The Hot and Fiercely Hot hells,

As a result of his previous wrongdoings. [F.257.a]

- 1.100 “It is not rare for an unrestrained person
Who harms bodhisattvas
To be reborn in the animal realm,
Or in the hell realms.
- 1.101 “For billions and
Trillions of lives,
Such people experience suffering,
And never encounter anything good.
- 1.102 “Whoever harms the children of the buddhas,
Who are the protectors,
Will be reborn as a water serpent—
Vicious and poisonous.
- 1.103 “Tormented by hunger and thirst,
He will engage in evil deeds.
Deprived of food,
He will never feel satiated.
- 1.104 “After he dies and transmigrates, he will be continuously crushed
And beaten in the world of the Lord of Death.
Because he has harmed monks,
He will never find any opportunity.
- 1.105 “Then, after he dies and transmigrates,
If he obtains a human body,
This evil-minded person will be blind,
Malicious, and unrestrained.
- 1.106 “Because he has deprecated the noble ones
Using abusive words,
After he dies, upon leaving the human realm,
He will swiftly be reborn in the lower realms.
- 1.107 “An unrestrained person
Who harms bodhisattvas
Will not meet any buddha
For billions of eons.
- 1.108 “Whoever protects the children of the perfect buddhas,
In accordance with the Dharma,
Will abandon all of the lower realms

And swiftly proceed to the higher realms.

- 1.109 “He will be wealthy, prosperous,
Powerful, fearless,
Mindful, wise,
Happy, and endowed with self-respect and propriety.
- 1.110 “Upon seeing the stūpa of a buddha,
Where a lamp of the worlds
Has passed into parinirvāṇa,
He will honor it again and again.
- 1.111 “When hearing a Dharma discourse such as this
Spoken by the perfect buddhas,
Who would not develop faith
In the children of the buddhas?
- 1.112 “One may venerate [F.257.b]
Myriads of buddhas
For as many eons as there are grains of sand
In the Ganges river.
- 1.113 “Yet, upholding the sacred Dharma, day and night,
As it was revealed by the protectors of the world,
When it is about to disappear,
Will accumulate much more merit.
- 1.114 “Whoever upholds the Dharma
When it is about to disappear
Will be worshiping me and all past buddhas,
Who abide in awakened wisdom.
- 1.115 “Whoever protects the doctrine of the Teacher
When the sacred Dharma is about to disappear
Will never be troubled
For billions of eons.
- 1.116 “Such a person will find physical well-being
And will never be struck by illness.
Nor will he be thwarted
By unpleasant circumstances.
- 1.117 “Whoever protects the doctrine of the Teacher
Will have perfect patience.
He will be gentle, wise, and mild,

- And will be affectionate toward sentient beings.
- 1.118 “Upholding the Dharma of the supreme Victor in a time of decline,
One will be happy and joyful, and one’s fortune will increase.
One will reap the fruits of previous acts of veneration,
And will abandon the eight unfree states entirely.
- 1.119 “Upholding the Dharma of the supreme Victor in a time of decline,
One will, just like the sky filled with stars,
Always be adorned with the armor of the marks,
And always speak pleasantly in a delightful voice.
- 1.120 “Upholding the Dharma of the supreme Victor in a time of decline,
One will abandon birth in lowly castes
Bereft of pleasure and filled with misery.
Instead, one will be rich, happy, and fortunate.
- 1.121 “Upholding the Dharma of the supreme Victor in a time of decline,
One will be powerful, strong, and diligent.
One will always move among the superior,
Venerating hundreds of thousands of buddhas.
- 1.122 “Upholding the Dharma of the supreme Victor in a time of decline,
One will be born with a supremely attractive physical appearance.
One will be wise and supremely venerated in the human world,
Praised by kings, the learned, and the wise. [F.258.a]
- 1.123 “Upholding the Dharma of the supreme Victor in a time of decline,
One will obtain a supremely beautiful and attractive appearance,
And one will please and delight men, women, and gods.
One will be praised by the wise and endowed with insight.
- 1.124 “The person who is present before the Teacher—
The god of gods, endowed with the ten powers—
As he expounds this sūtra
Will, in the future, receive sūtras such as this directly.
- 1.125 “Please listen as I now describe all the unique qualities
That result from depicting the Teacher, the supreme human being,
By painting his image on a cloth or the surface of a wall,
Or by producing golden statues.
- 1.126 “A person who engages in such practices will not be born blind,
Crooked, or with abnormal limbs.
Blessed with an attractive appearance and good looks,

- He will possess the armor of the thirty-two marks.
- 1.127 “He will be born with a perfect and preeminent body;
He will be self-confident and speak with a pleasant voice.
He will be attentive and will become the leader of the entire world.
Upon seeing him, others will be happy and joyful.
- 1.128 “He will not commit any evil, and his mind will be free from anger.
He will be honest and will neither steal nor quarrel with the king.
He will be renowned for his strength and power.
He will be loving and have a superior mind.
- 1.129 “Whoever creates a beautiful image of the Guide
Will be supreme and fit to be worshiped by many beings.
He will be intelligent, wealthy, prosperous,
And will become a powerful king, a universal monarch.
- 1.130 “Whoever creates a beautiful image of the Guide
Will obtain the power of the mighty lord of gods.
He will become Śakra, ruling on the summit of Mount Meru.
This lord will display his dominion on that summit.
- 1.131 “Mindful and intelligent,
His understanding, dedication, and insight will be complete,
And he will find relief in all the worlds.
This being will be endowed with wisdom and will abandon the hells.
- 1.132 “Whoever worships the peerless quintessential being
Will not be reborn as an animal or in the domain of the Lord of Death.
Abandoning the three lower realms, [F.258.b]
He will know that he shall not take birth in them again.
- 1.133 “Whoever creates a beautiful image of the Guide
Will become a god, the powerful Īśvara himself.
He will worship the buddhas with a mind of superior joy,
And will have faith in the teachings of the supreme victorious ones.
- 1.134 “He will become Brahmā, ruling over the Brahmā world,
Where he will enjoy the most exquisite celestial palaces,
Which are delightful, sweet-scented,
And shining with gold from the Jambū river.
- 1.135 “He will attain the level of the peerless quintessential being,
A captain endowed with the ten powers.
His infinite radiance will shine throughout all the worlds,

- Like a thousand gold pieces or beryl gemstones.
- 1.136 “Whoever picks flowers with a joyful mind
And faithfully showers them on a protector of the world
Will be meritorious in the human world,
Where, residing in his kingdom, he will venerate the supreme victors.
- 1.137 “Even someone who is miserable, skinny, rigid, and smelly
Will come to possess a healthy and unmatched body.
Then, fit to be regarded by many beings, he will abandon desire—
The fundamental enemy that leads to the hells.
- 1.138 “In practicing the conduct, he will know
That desire is loathesome, like a pit of vomit.
Then, with a joyful mind he will always engage
In the most superior and virtuous pure conduct.
- 1.139 “For infinite eons, the sweet fragrance of beautiful lotus flowers
Will waft from his mouth.
His body will have the color of gold
And carry the fragrance of sandalwood.
- 1.140 “While practicing the conduct, he will not be harmed
By wrath, rage, impurity, faults, or ignorance.
With a superior mind, he will find relief
And become a conscientious king of the gods.
- 1.141 “When victorious ones pass into nirvāṇa,
He will respectfully uphold their Dharma.
With a superior and joyful mind, he will be generous,
And will worship the relics of those blessed ones who have passed into
nirvāṇa. [F.259.a]
- 1.142 “When the doctrine of the supreme victor is about to disappear,
He will joyfully uphold the Teacher’s religious precepts.
By engaging in the deeds of the supreme Dharma,
He will never face death through harmful factors.
- 1.143 “If all beings became buddhas,
Free from afflictions, golden, and with the ten powers,
They would be able to express worshipful praise
To that supreme victor for billions and trillions of eons.¹⁰
- 1.144 “He will abandon evil deeds in all the worlds,
And engage in supreme actions with a joyful mind.

- Having worked properly and with great strength for the benefit of beings,
He will become a powerful and perfect buddha in the world.
- 1.145 “I will now expound the benefits that result
From sprinkling the stūpas of the blessed ones with perfume,
Even as little as a drop the size of a mustard seed;
So listen sincerely and abandon your stains and defilements!
- 1.146 “Such a person will be meritorious and move about in all directions;
He will be healthy, steadfast in mind, and conscientious.
While practicing the conduct, he will subdue misery,
And he will cause many beings to become happy and pleased.
- 1.147 “He will become a king who honors the supreme victors.
He will become a powerful and highly learned universal monarch,
Endowed with a golden complexion and wearing the armor of the marks,
And his fragrance will be pleasing in all the worlds.
- 1.148 “His mind will be free from unhappiness and suffering.
While practicing the conduct, his enjoyments will not decrease.
He will be rich and prosperous, and his fortune will grow.
Free from misery, he will move about in all the worlds.
- 1.149 “Many beings will approach him and request,
‘Please expound the extraordinary Dharma teachings
Of the supreme victors and clear away our doubts!’
Hearing the Dharma, they will be pleased and pass it on.
- 1.150 “Not committing any evil deeds, he will be open-minded.
He will delight in and become learned concerning
The extraordinary, sublime Dharma taught by the victors.
His vision will be purified, and he will clear away the darkness of ignorance.
- 1.151 “He will have only minimal attachment and aversion;
In the human world, his ignorance will not be great.
He will practice the supreme pure conduct, [F.259.b]
And accomplish the benefit of beings in ways that cannot be fathomed.
- 1.152 “Whoever burns incense at the stūpas of the blessed ones
Will be free from all malice.
His enjoyments will never decrease,
And he will be estimable and affluent.
- 1.153 “After his mind has been purified for billions and trillions of eons,
And has become free from evil, peaceful, calm, and gentle,

- He will obtain unequalled awakening
Through his superior attitude.
- 1.154 “After establishing billions and trillions, an infinite number of beings,
In the supreme state of happiness and peace free from misery,
And after turning the unequalled wheel in all the worlds,
He will purify the afflictions and pass into nirvāṇa.
- 1.155 “Whoever worships the stūpas of the blessed ones
By offering fabrics with a joyful mind
Will always receive countless billions and
Trillions of beautiful fabrics.
- 1.156 “Whoever drapes the stūpa of a blessed one with fabric
Will, as soon as he is born, receive the best fabrics,
The most excellent and extraordinary divine silks and fabrics,
And from birth will have a healthy body.
- 1.157 “Whoever offers fabric to the stūpas of the blessed ones—
The unequalled leaders—
Will, in this life, obtain an unequalled body
Adorned with the flowers of the thirty-two marks.
- 1.158 “Whoever drapes the stūpa of a blessed one in fabric
Will, for countless eons, find in his hands
Beautiful and variegated pearl garlands,
As well as flower garlands¹¹ and gorgeous golden threads.
- 1.159 “Whoever drapes the stūpa of a blessed one in fabric
Will not be distrusted by anyone,
Whether gods, nāgas, humans, or mahoragas,
And he will always engage in the supreme pure conduct.
- 1.160 “Whoever drapes the stūpa of a blessed one in fabric
Will outshine the entire trichiliocosm,
Just like the gold of the Jambū river outshines all other types of gold.
He will benefit beings in ways that cannot be fathomed.
- 1.161 “The splendor created by filling the entire trichiliocosm [F.260.a]
With the seven supremely precious substances could be depleted.
But that of offering a single piece of fabric
To the stūpa of a victor could not.
- 1.162 “The splendor created by filling billions and trillions of universes
With precious jewels that resemble moonlight could be depleted.

- But that of offering a single piece of fabric
To the stūpa of a victor could not.
- 1.163 “Whoever offers banners to the stūpa of a blessed one,
While aspiring to become a buddha in the world,
Will be worthy of the worship of many beings,
And will engage in the supreme awakened conduct—sublime and peaceful.
- 1.164 “Whoever offers banners to the stūpa of a blessed one
Will obtain a perfect and supreme body,
Which is pure like gold.
He will be praised, worshiped, and respected by the gods.
- 1.165 “His body will have a golden complexion.
He will obtain the finest cotton fabrics and cloaks,
Dukūla garments, silken clothing,
And exquisite fabrics.
- 1.166 “In the world, he will always be born
Into the best, most eminent families
As a rich, great, and affluent lord.
He will abandon birth in inferior or destitute families.
- 1.167 “No sentient being will be jealous
Or give rise to malice toward him.
Condemning the evil actions of others,
He will always be conscientious and perfectly disciplined.
- 1.168 “He will be devoid of grasping and stinginess.
Practicing generosity, he will gain freedom from misery,
But he will not give to others merely to save his own life.
Free from poverty, he will always be conscientious.
- 1.169 “Upon meeting a captain, a buddha endowed with the ten powers,
He will joyfully worship that blessed one
By offering parasols, banners, and lamps.
He will always engage in the supreme awakened conduct.
- 1.170 “He will be respected and venerated in the human world,
And will become a lord of the gods and a chief of humans,
Pleasingly perfumed and handsome, beautiful to behold,
Possessing various gems such as crystal.
- 1.171 “On the summit of Mount Meru, he will become resplendent among the
gods,

- Who will all become his disciples and bow down to him. [F.260.b]
He will please their minds through the Dharma,
And they will develop supreme and unwavering faith in him.
- 1.172 “Then, after he dies, he will become an eminent king—
A powerful universal monarch in the human world.
No one will commit evil deeds toward him,
And he will please and delight many beings.
- 1.173 “Whoever offers a victory banner to a supreme, stainless being
Will, before long, become very rich.
Possessing a great treasure of infinite insight,
He will neither be mentally weak nor adopt inferior attitudes.
- 1.174 “Acquiring enjoyments, he will share and enjoy them.
He will be fearless and free from distress.
As a king, he will joyfully share his possessions throughout his villages and
land,
And no sentient being will commit evil deeds toward him.
- 1.175 “He will become a wealthy and most eminent chief,
A householder adorned with many precious gems,
A prince, or a minister.
Once he becomes a king, he will be powerful and invincible.
- 1.176 “Abandoning birth into despicable, inferior families,
He will be born into the best, most eminent, and prosperous families.
He will always be conscientious and never feel disheartened.
He will abandon all desires as if they were a pit of vomit.
- 1.177 “He will obtain an extraordinary appearance with the marks.
Born into the most eminent families or as a powerful lord,
His servants and attendants will never part from him;
He will be followed by many beings.
- 1.178 “He will never give rise to malice toward others,
His mind will be excellent, he will always be conscientious, and
He will never be harmed by fire, poison, or weapons;
Instead, he will be attended to by great assemblies of beings.
- 1.179 “He will joyfully practice the Sage’s Dharma.
Alert, he will develop happiness.
His mind will be free from grasping and attachment,
And, free from desire, he will experience no conflict.

- 1.180 “His body will be clean and devoid of defilement.
His mind will be pure, and he will speak truthfully.
He will comfort those who are overwhelmed by fear,
And be a refuge and a friend for sentient beings. [F.261.a]
- 1.181 “Vastly accomplishing his own welfare,
He will also establish others in perfect awakened wisdom.
In the presence of the sacred, supreme bodhi tree,
He will awaken to the unequalled, supreme peace.
- 1.182 “When someone offers a single lamp to the stūpa of a buddha,
The splendor created thereby cannot be depleted,
Since it equals filling this entire buddhafiield
To the summit of existence with gold from the Jambū river.
- 1.183 “When someone offers a lamp to the stūpa of a blessed one,
He will never be born with an ugly appearance.
His body will be supremely strong, and his arms will be like pillars.
Having attained illumination, he will move about in all the worlds.
- 1.184 “When the sublime victorious ones have appeared,
He will approach these thus-gone ones.
He will become their relative or son,
And will swiftly attain a mass of wisdom.
- 1.185 “One may count, assess, and declare the number of mustard seeds
Required to fill ten trillion buddhafiields completely,
But not the merit created by offering
A single butter lamp to a well-gone one.
- 1.186 “The sublime, peerless buddha is worthy of offerings.
He is a preeminent being engaged in supreme conduct.
One who worships that supreme man
Will experience measureless, sublime results in return.
- 1.187 “Even if this entire Sahā world
Were filled to the brim with precious beryl gems, this merit could be
depleted.
But the splendor created by offering a single lamp
To the stūpa of a buddha will never be depleted.
- 1.188 “Even if this entire Sahā world were filled with coins
Up to the summit of existence, this merit could be depleted.
But the splendor created by offering a single lamp

- To the stūpa of a buddha will never be depleted.
- 1.189 “Even if a thousand buddhafiels were filled with sandalwood
Up to the summit of existence, this merit could be depleted.
But the splendor created by offering a single lamp
To the stūpa of a buddha will never be depleted.
- 1.190 “Even if a thousand buddhafiels were filled
With divine fabric from the Brahmā world, this merit could be depleted.
But the splendor created by offering a single lamp
To the stūpa of a buddha will never be depleted. [F.261.b]
- 1.191 “Even the merit created by offering many divine substances and precious
gems
Of nāgas, asuras, humans, mahoragas, and gods may be depleted.
But the splendor created by offering a single lamp
To the stūpa of a buddha will never be depleted.
- 1.192 “Even if this entire Sahā world were filled with the divine fragrances
Present in the worlds of the gods, this merit could be depleted.
But the splendor created by offering a single lamp
To the stūpa of a buddha will never be depleted.
- 1.193 “One could know the extent of all the directions,
And one could even know the extent of space itself.
But the splendor created by offering a single lamp
To the stūpa of a buddha can never be depleted.
- 1.194 “When the sublime buddhas, the supreme human beings, appeared,
I was devoted to those peerless leaders¹²
And offered parasols made of *malikā* flowers to the blessed ones,
To protect these teachers’ bodies from sunrays.
- 1.195 “By serving the sublime beings with such beautiful acts,
I was reborn a hundred thousand times as Śakra, lord of the gods,
And as Lord Brahmā, ruling over all the worlds.
Then, by making hundreds of thousands of offerings to the victors’ stūpas,
- 1.196 “I became a powerful king, a universal monarch
Ruling over ten thousand worlds.
I became a wealthy merchant possessing a great fortune,
And an intelligent and meritorious householder.
- 1.197 “I pleased two hundred million well-gone ones, supreme among humans.
I honored these supreme human beings

- By offering them bedding and garments,
And anointing them with perfumes in their monasteries.
- 1.198 “Thus, my complexion will never become ugly,
And I will dispel heat, cold, and hardship.
In the presence of the buddhas, I always adopted a superior attitude,
And worshiped them with supreme and sacred offerings.
- 1.199 “Whoever offers beautiful and elegant parasols decorated with ornaments
To the stūpa of a blessed one
Will be endowed with an unequalled body,
And will wear the armor of the thirty-two marks.
- 1.200 “That person will attain the radiant body of the victors,
And have a preeminent appearance and mind.
Beautiful and lovely to behold, like the gold of the Jambū river, [F.262.a]
He will be replete with the blooming flowers of the thirty-two marks.
- 1.201 “He will possess the superknowledges, be renowned for his power,
And practice supreme awakened conduct—sublime and peaceful.
His possessions will never decrease,
And he will be honored and worshiped by the gods.
- 1.202 “This steadfast one will have no trouble abandoning desired possessions.
Pure in discipline, he will be highly learned and practice pure conduct.
With a strong commitment, he will wander in forests and jungles,
And develop the superknowledges and other extraordinary qualities.
- 1.203 “Whoever offers parasols to the stūpas of the blessed ones
Will never give up the mind set on awakening.
He will be loving and free from inferior attitudes,
And his insight will never decline.
- 1.204 “Whoever worships the supreme among humans with music
Will be free from misery and will become a powerful king.
In the human world, his voice will be charming,
And the sound of it will be full and clear in all aspects.
- 1.205 “Whoever offers music to the stūpa of a blessed one
Will be alert and endowed with flawless eyes and ears.
He will be joyful,
And his faculty of smell will be supreme.
- 1.206 “His tongue will be beautiful and pleasing to behold.
Foremost, it will be supple, pretty, and melodious.

- Like the precious coral of the gods,
It will call out in countless millions of sounds.
- 1.207 “Whoever offers music to the stūpa of a blessed one
Will never be born as a snake, without a tongue,
Blind, crippled, or crooked.
Instead, he will be preeminent in body and extremely handsome.
- 1.208 “Whoever offers music to the stūpa of a blessed one
Will never be disrespected
By any gods, nāgas, humans or mahoragas.
Having found relief, he will move about in the worlds.
- 1.209 “Whoever offers music to the stūpa of a blessed one
Will never become a person labeled a paṇḍaka,
Or be struck with leprosy or any other skin disease.
Instead, he will obtain a body worthy of praise.
- 1.210 “Whoever offers music to the stūpa of a blessed one
Will obtain a long tongue and a large body. [F.262.b]
He will be endowed with a radiant complexion, like a golden statue.
His absorption will be stable, and he will become highly realized.
- 1.211 “Whoever offers music to the stūpa of a blessed one
Will become the leader of the gods, and Īśvara.
If he is born into the human world, he will be joyful,
Diligent, and brilliantly conscientious.
- 1.212 “Whoever offers music to the stūpa of a blessed one
Will not be distressed by anyone
Or spoken to harshly by anyone.
He will abandon all divisive speech and speak honestly.
- 1.213 “Whoever, desiring merit, picks up a broom
And respectfully sweeps the stūpa of a blessed one
Will not be born with an inferior or filthy body.
Instead, the fragrant scent of sandalwood will waft from his pores.
- 1.214 “Whoever sweeps the stūpa of a blessed one who has passed into nirvāṇa
Will, for billions and trillions of eons,
Obtain preeminent bodies with perfect limbs.
He will be handsome and wear the armor of the marks.
- 1.215 “Whoever sweeps the stūpa of a blessed one who has passed into nirvāṇa
Will obtain supreme, delightful, and fragrant palaces

- Made of the most exquisite and extraordinary divine sandalwood,
Without ever feeling desire for them.
- 1.216 “Whoever sweeps the stūpa of a blessed one who has passed into nirvāṇa
Will enjoy the company of ten billion celestial maidens,
Sweet-scented and supremely attractive,
Without ever becoming attached to them.
- 1.217 “Whoever sweeps the stūpa of a blessed one who has passed into nirvāṇa
Will obtain the finest gardens full of ponds,
Filled with pristinely pure water of the eight qualities
And blue lotus flowers in full bloom.
- 1.218 “Whoever sweeps the stūpa of a blessed one who has passed into nirvāṇa
Will always be in harmony with his servants and attendants.
With a superior attitude, he will hear the voices of the gods
And the sweet melodies of the goddesses’ songs.
- 1.219 “Whoever sweeps the stūpa of a blessed one who has passed into nirvāṇa
Will, upon taking birth in all his existences,
Know that after he dies, he will not be reborn into the lower realms,
But will instead meet a buddha in the human world. [F.263.a]
- 1.220 “Whoever sweeps the stūpa of a blessed one who has passed into nirvāṇa
Will deliver pleasant discourses to the gods,
To establish them in perfect awakened wisdom,
And then pass away to be reborn in Jambudvīpa.
- 1.221 “Whoever sweeps the stūpa of a blessed one who has passed into nirvāṇa
Will, as soon as he is born, recall countless past eons.
He will honor the buddhas of the past—the leaders—
And recall their marks, qualities, and teachings.
- 1.222 “I shall now explain the benefits
Of removing weeds from a stūpa,
With a wish to be like the buddhas in the world;
So listen sincerely, with a mind free from the stains of afflictions!
- 1.223 “Such a person will, in the future, meet
The sublime victors—those powerful, sublime, and preeminent beings.
He will worship them with the most sublime offerings,
And will always develop sublime faith.
- 1.224 “Upon meeting the captains, the buddhas with the ten powers,
He will worship those peerless leaders.

- With joy in their hearts, they will prophesy,
'You will become a buddha who puts on the armor of the marks!'
- 1.225 "Whoever has seen me teaching the Dharma
In the delightful city of Vaiśālī, the supreme abode,
Will, in the future, during the time of decline,
Uphold the Dharma of the supreme victors who have passed into nirvāṇa.
- 1.226 "Removing weeds from a stūpa
Is both the cause and the seed
Of wishing to meet the unassailable sublime victors.
One will abandon desire, the hells, and the animal realms.
- 1.227 "When a bodhisattva upholds this supreme sūtra
In the future, during the time of decline,
He will become a preeminent and matchless field of merit,
A buddha in the world, a god of gods.
- 1.228 "Those who worship this teaching when I have taught it,
Those who hear this precept that I have taught,
Those who memorize this supreme sūtra,
They will uphold it in the future.
- 1.229 "Those who henceforth uphold this supreme sūtra
Will always be my harmonious children.
Even if they were praised by ten million buddhas,
Their praises would never come to an end. [F.263.b]
- 1.230 "Even if for ten million eons,
Countless billions and trillions of buddhas were to praise
Those who in the future will uphold the victors' Dharma,
Their praises could never come to an end.
- 1.231 "Whoever anoints the stūpa of a buddha in the prescribed way,
With sweet and pleasant perfumes
Will reach the attainments and move about in all the worlds.
He will extract what is essential on this earth.
- 1.232 "Whoever offers scented ointments to the stūpa of a victorious one
Will not be reborn in Jambudvīpa
At a time when the blessed ones' teachings are in decline,
But instead will become a ruler in the higher realms.
- 1.233 "Whoever offers scented ointments to the stūpa of a victorious one
Will forever abandon the smelly, the unclean, and the inferior.

- Instead, he will observe discipline,
And always engage in the supreme pure conduct.
- 1.234 “Whoever offers scented ointments to the stūpa of a victorious one
Will, after he dies, become the lord of gods in the higher realms.
Before long, he will conceive myriad aims,
And he will accomplish the benefit of the gods on a vast scale.
- 1.235 “Whoever offers scented ointments to the stūpa of a victorious one
Will always live in Jambudvīpa
At times when beings in the human world
Are free from anger and their minds are gentle and pliable.
- 1.236 “Whoever offers scented ointments to the stūpa of a victorious one
Will be preeminently eloquent and have a delightful voice.
He will be pleased and honored by many beings,
And his face will always be luminous.
- 1.237 “Whoever offers scented ointments to the stūpa of a victorious one
Will leave all the lower realms behind,
And will be born close to the thus-gone ones.
He will develop faith and will always be happy and joyful.
- 1.238 “Whoever offers scented ointments to the stūpa of a victorious one
Will become a powerful king, a universal monarch, and
A meritorious minister, merchant, or householder,
As well as a radiant Dharma lord—a buddha.
- 1.239 “Whoever joyfully and enthusiastically
Offers a jeweled lattice to the stūpa of a blessed one
Will become a king adorned with the armor of the marks,
A powerful, exalted universal monarch.
- 1.240 “Highly regarded and adorned with the armor of the marks, [F.264.a]
He will enjoy vast, exquisite, and delightful palaces
In an endless variety of colors,
And impressive mansions made of precious gems.
- 1.241 “He will obtain preeminent royal palaces
Filled with men and women,
Proportionate, elegant, exquisite, delightful,
And ornamented with variegated lattices, pleasant, and comfortable.
- 1.242 “He will also obtain preeminent royal attributes,
Such as brilliantly majestic victory banners and flags,

- Splendid and delightful canopies,
As well as necklaces of pearl.
- 1.243 “No robbers, thieves, deceivers, or wicked people
Will live in his lands.
The people residing in his lands will be open minded,
Intelligent, altruistic, and affectionate.
- 1.244 “After he dies and transfers, this conscientious one will go to the gods.
While residing in the higher realms, this intelligent person will ponder,
‘What conduct should I observe, in terms of good and bad actions,
To be reborn as a human after I die and transfer?’
- 1.245 “He will swiftly meet the buddhas, who are worthy of offerings,
And will worship and honor them in ways that cannot be matched.
Upon meeting the buddhas, he will give rise to the aspiration for awakening,
And honor those stainless beings again and again.
- 1.246 “He will be endowed with infinite wisdom and great power,
And be born as a noble being living in distinguished places.
Developing a faithful attitude toward the blessed ones,
He will experience such excellent circumstances again and again.
- 1.247 “I will now speak about my deeds;
So do not doubt what I say!
Rejecting the Buddha’s words, you will go to the Hell of Ceaseless Torment,
And experience suffering and affliction thenceforth.
- 1.248 “Whoever removes cobwebs from the stūpas
Of those who light up the world—the peerless fields of merit—
Will become conscientious and rend Māra’s net.
Such a person will forever abandon birth into the lower realms.
- 1.249 “He will always honor the stainless buddhas
And become a powerful universal monarch.
Born in the human world, he will be meritorious, [F.264.b]
And will become an object of worship for all the kings.
- 1.250 “He will be an object of worship for the lord of the gods,
And will swiftly attain the life of the gods.
He will obtain splendid celestial palaces made of gold,
And become a lord of incomparable divine pleasures.
- 1.251 “He will reach the divine worlds that are endowed
With the most excellent sights, sounds, smells, tastes, and textures.

- He will be powerful and highly regarded,
But will never give rise to lust toward the goddesses.
- 1.252 “Whoever removes cobwebs from the stūpa of a blessed one
Will, after he dies and transfers, proceed to the human world,
Where he will be reborn in distinguished places with firm limbs.
He will always study numerous treatises.
- 1.253 “Whoever removes cobwebs from the stūpa of a blessed one
Will abandon all eight of the unfree states.
Free from them, he will then enjoy preeminence,
And worship the peerless buddhas.
- 1.254 “Whoever removes cobwebs from the stūpa of a blessed one
Will become a hero—conscientious and intelligent.
He will not enjoy sense pleasures,
And, with a superior intention, he will leave home.
- 1.255 “Whoever removes cobwebs from the stūpa of a blessed one
Will never give up the mind set on awakening.
Firmly restrained by flawless discipline,
He will receive the pure Dharma, which is free from desire.
- 1.256 “Whoever removes cobwebs from the stūpa of a blessed one
Will abandon births with ugly bodies,
Or with any type of distorted insight.
Instead, his insight will be vast, and he will observe proper conduct.
- 1.257 “Whoever removes cobwebs from the stūpa of a blessed one
Will receive clean and pure food,
As well as the most splendid, extraordinarily colorful fabrics,
Beautiful to behold and pleasant to touch.
- 1.258 “Whoever, out of faith, sweeps the withered flowers
That sully the stūpa of a blessed one
Will abandon all wicked desires that cause suffering,
And thus please the captains endowed with the ten powers.
- 1.259 “Whoever sweeps the old flowers from a stūpa
Will be born with a beautiful and perfect body. [F.265.a]
He will be worthy of the worship and regard of many beings,
And kings will not give rise to malice toward him.
- 1.260 “Whoever sweeps from the stūpa of a blessed one
The withered flowers that people have previously offered

- Will cut off all the paths to the lower realms,
And become a bodhisattva who observes discipline.
- 1.261 “Whoever sweeps the old flowers from a stūpa
Will become conscientious and leave behind all misery and faults,
And all the many forms of sickness.
He will find relief for countless eons.
- 1.262 “Whoever sweeps the old flowers from a stūpa
Will become a buddha, a peerless object of offerings.
On that unequalled level, he will be worthy of the worship of gods and
humans,
And will obtain a perfect body adorned with ornaments.
- 1.263 “Those who offer beautiful, divine *mandāra* flowers,
Or incomparable trumpet-flowers,
As well as those who sweep the flowers that sully a stūpa,
Will experience the same supreme results when their actions ripen.
- 1.264 “Whoever sweeps old flowers from a stūpa
Will not be harmed by poison, weapons,
Or by great masses of blazing fire,
Nor will thieves steal his accumulated wealth.
- 1.265 “When someone, out of joy and delight, sweeps withered flowers
From the stūpa of a blessed one,
It is not easy to quantify the amount of merit created thereby,
Nor is it easy to describe even a portion of it.
- 1.266 “Whoever sweeps old flowers from a stūpa
Will wear the armor of the thirty-two marks.
Always joyful in the human world,
He will be powerful and possess a pleasant voice.
- 1.267 “Whoever sweeps old flowers from a stūpa
Will genuinely practice the supreme, sublime Dharma,
And his body will be perfect and large.
Before long, he will become a buddha in the world.
- 1.268 “Whoever joins his palms together and prostrates to the stūpa of a teacher,
With the aspiration to become a buddha in the world,
Will be respected and honored in the worlds,
And he will be beautiful and pleasing to behold.
- 1.269 “Through these actions he will obtain a kingdom, and the entire world—

- Gods, nāgas, humans, and mahoragas—will bow down to him. [F.265.b]
He will gain control over his kingdom,
As a lord extending his rule over an entire chiliocosm.
- 1.270 “All the people living in his lands
Will be established in perfect awakened wisdom.
He will leave the lower realms behind
And accomplish the supreme, sublime benefit of those beings.
- 1.271 “He will be meritorious, intelligent, mindful, and worthy of worship.
Having found relief, he will move about in all the worlds.
His servants and attendants will have pleasant voices,
And he will please them in accordance with their wishes.
- 1.272 “To others he will teach words of carefulness and peace,
And nobody will overpower him.
He will be highly regarded by many beings,
And even his servants will speak in voices pleasant in all aspects.
- 1.273 “Whoever joins his palms together and prostrates to the stūpa of a buddha
Will be generous, speak pleasantly, act meaningfully,
And accomplish the benefit of many beings.
Even if he is abused or criticized, he will never become angry.
- 1.274 “Whoever joins his palms together and prostrates to the stūpa of a buddha
Will come to reside in the higher realms as the lord of the gods.
Even if he is born among humans, he will become their king.
His status will never decline.
- 1.275 “Whoever joins his palms together and prostrates to the stūpa of a buddha
Will never again fall into the lower realms.
He will always abandon desire in this world,
And will be rich, prosperous, and affluent.
- 1.276 “Whoever speaks a single word to someone with excellent qualities
Will never employ improper magical spells
Or behave inappropriately in the human world.
Such a person will please those who are discontent.
- 1.277 “Whoever stands at his front door, enthusiastically strewing flowers
On a protector of the world as he passes through the city,
Which resounds with pleasing music,
Will adorn and behold that sublime victor.
- 1.278 “In his own home, he will venerate the one with the ten powers.

He will offer food and hear the excellent Dharma.
Faith arising in him, he will venerate the supreme human
By offering fabrics to that great guide with this aspiration:

1.279 “ ‘Having attained the unequalled and supreme awakening of buddhahood,
[F.266.a]

May I be endowed with the ten powers and become unshakable.
May I liberate beings from suffering into the awakening of buddhahood,
And become a peerless buddha in all the worlds!’

1.280 “Knowing that he takes joy in awakened wisdom,
Expressed through this kind of aspiration,
The one endowed with the ten powers will smile and prophesy,
‘You will become a buddha unequalled in all the worlds.’

1.281 “After hearing this prophecy from the supreme, sublime being,
These words of the supreme well-gone one are irrevocable.
Free from doubt, this person thinks, ‘I shall be a supreme victor!’
Overjoyed and happy, he will then ascend into space.

1.282 “Knowing that this person will become a god of gods in the world,
A buddha who is a preeminent and unequalled object of offerings,
And knowing this person’s thoughts and the reason for his joy,
The one endowed with the ten powers will accept the offerings.

1.283 “Seeing that the supreme well-gone one has accepted the fabrics,
He will be overjoyed and delighted.
Then, looking at the peerless protector of the world,
He will develop the aspiration to become a buddha in the world and say:

1.284 “ ‘I will liberate beings from the cycle of birth and death,
And free many beings from their conditioned states.
In all the worlds I will give sight to the blind.
Having gained illumination, their darkness and obscurity will be gone.’

1.285 “Therefore, having now heard these sublime benefits,
You should worship the protectors with flower garlands, victory banners,
Fine garments, music, parasols, ointments, and incense,
And awaken to the state of buddhahood!”

1.286 When the Blessed One had spoken those words, the monks and the
bodhisattvas such as Pure Intellect, as well as the world with all its gods,
humans, asuras, and gandharvas, rejoiced and praised what the Blessed One
had said.

1.287 *This concludes the noble Great Vehicle sūtra: Avalokīṭ.*

c.

Colophon

- c.1 This was translated, edited, and finalized, having been revised according to the new terminological register, by the Indian preceptors Jinamitra and Dānaśīla, and the chief editor-translator Bandé Yeshé Dé.

n.

NOTES

- n.1 Another is *The Verses on Circumambulating Shrines* (<https://read.84000.co/translation/toh321.html>) (Toh 321). Other frequently cited passages are to be found in *The White Lotus of the Good Dharma* (Toh 113), 2.105–109 (<https://read.84000.co/translation/toh113.html#UT22084-051-001-518>), and *The Sūtra on Dependent Arising* (Toh 212), 1.6 (<https://read.84000.co/translation/toh212.html#UT22084-062-012-13>).
- n.2 Goss 2005, 154–56.
- n.3 Ray 1994, 327.
- n.4 Schopen 1997, 131–32; Fogelin 2003, 131–32, 142.
- n.5 For an English translation of these verses see Bendall and Rouse 1922, 92, 270–76. See also Goodman 2016, Chapter 17.
- n.6 The verses in the *Mahāvastu* that correspond to those in the *Avalokinī* are contained in the final section of the thirty-second chapter, titled “The Second Avalokita Sūtra.” For an English translation see Jones 1952, 274–354.
- n.7 The Denkarma catalog is dated to c. 812 CE. In this catalog, the *Avalokinī* is included among the “Miscellaneous Sūtras” (*mdo sde sna tshogs*) less than ten sections (*bam po*) long. See Denkarma, 298.b.4. See also Herrmann-Pfandt 2008, p. 85, no. 157.
- n.8 We decided to use only the masculine gender to translate the following verses, both for stylistic reasons and because some of these verses seem to refer exclusively to men.
- n.9 We have translated this tentatively, since we have been unable to determine the precise meaning of the term *phrum*. The Tibetan reads: *phrum ltar zlum gyur*.

- n.10 Tentative translation. (Tib. *gal te sems can thams cad sangs rgyas shing / nyons mongs med pa gser mdog stobs bcur gyur / de dag bskal bye khrag khrig brgya stong du / rgyal ba mchog la mchod pa'i bsngags brjod nus*).
- n.11 Tentative translation. (Tib. *seng ge'i phreng ba*.) According to Monier-Williams, *siṃha* can be a flower of the moringa tree.
- n.12 At this point and for the following five verses, the Buddha shifts the topic and describes the way he himself worshiped buddhas of the past as well as the fruition of this activity.

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 asura

lha ma yin

ལྷ་མ་ཡིན།

*asura**Definition from the 84000 Glossary of Terms:*

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.2 blessed one

bcom ldan 'das

བཙོམ་ལྷན་འདས།

bhagavān · 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.3 Brahmā

tshangs pa

ཚོངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; 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.4 Brahmā world

tshangs pa'i 'jig rten

ཚངས་པའི་འཇིག་རྟེན།

brahmāloka

The saṃsāric realms of the god Brahmā in the form realm.

g.5 buddhafiield

sangs rgyas kyi zhing

སངས་རྒྱས་ཀྱི་ཞིང་།

buddhakṣetra

The field of activity of a particular buddha.

g.6 Dīpaṃkara

mar me mdzad

མར་མེ་མཛད།

dīpaṃkara

A buddha who preceded Śākyamuni and prophesied his awakening.

g.7 divine sons of Māra's family

bdud kyi ris kyi lha'i bu

བདུད་ཀྱི་རིས་ཀྱི་ལྷ་འི་བུ།

devaputra-māra

Devaputra-māra is one of the four forms of Māra and refers to the god of the sensuous realm, the personification of desire and temptation, who attempted to prevent the Buddha from attaining liberation. Here it refers to the deities ruled over by Māra in his realm.

g.8 domain of the Lord of Death

gshin rje'i yul

གཤིན་རྗེའི་ཡུལ།

yamaloka

See “world of the Lord of Death.”

g.9 dukūla

du gu la

དུགུལ།

dukūla

A kind of very fine textile fabric.

g.10 **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 sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.11 **garuḍa**

nam mkha' lding

ནམ་མཁའ་ལྗེ་དྲུག་།

garuḍa

Semidivine beings classified among the animals, they are a kind of fantastic bird akin to the eagle, and said to be enemies of nāgas and snakes.

g.12 **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*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.13 Heaven Free from Strife

'thab bral

འཐབ་བྲལ།

yāma

One of the six heavens of the desire realm.

g.14 Heaven of Delighting in Emanations

'phrul dga'

འཕྲུལ་དགའ།

nirmāṇarati

One of the six heavens of the desire realm.

g.15 Heaven of Joy

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.16 Heaven of the Thirty-Three

sum cu rtsa gsum

སུམ་བུ་ཚ་གསུམ།

trāyastriṃśa

One of the six heavens of the desire realm.

g.17 Hell of Ceaseless Torment

mnar med

མནལ་མེད།

avīci

Eighth (and lowest) of the eight hot hells of Buddhist cosmology. The beings reborn in this hell experience being ceaselessly consumed by flames.

g.18 Hot and Fiercely Hot hells

tsha dang rab tsha ba

ཚ་དང་རབ་ཚ་བ།

tapanapratapana

Two of the eight hot hells: the hell of scorching heat, while being pierced by spears; and the hell of fiercely scorching heat, while being pierced by tridents.

g.19 Īśvara

dbang phyug

དབང་ཕྱུག།

īśvara

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

g.20 Jambū River

'dzam bu

འཛམ་བུ།

jambū

A river that runs in the heavenly realms.

g.21 Jambudvīpa

'dzam bu'i gling

འཛམ་གྲུབ་རྒྱིང་།

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.22 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.23 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.24 mahoraga

lto 'phye chen po

ལྷོ་འཕྱེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:

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

g.25 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.26 mind set on awakening

byang chub kyi sems · byang chub sems · sems bskyed

བྱང་ལྷན་གྱི་སེམས། · བྱང་ལྷན་སེམས། · སེམས་བསྐྱེད།

bodhicitta

Definition from the 84000 Glossary of Terms:

In the general Mahāyāna teachings the mind of awakening (bodhicitta) is the intention to attain the complete awakening of a perfect buddha for the sake of all beings. On the level of absolute truth, the mind of awakening is the realization of the awakened state itself.

g.27 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.28 new terminological register

skad gsar chad

སྐད་གསུང་ཆད།

—

The ninth-century revision and codification of translational equivalents and procedure in Tibet. It was undertaken during the reigns of Senalek (*sad na legs*, d. 815 CE) and Ralpachen (*ral pa can*, r. 815–838) and resulted in the Mahāvvyutpatti and Drajor Bampo Nyipa (*sgra sbyor bam po gnyis pa*), the very influential manuals of translation from Sanskrit to Tibetan.

g.29 noble one

'phags pa

འཕགས་པ།

ārya

The Sanskrit *ārya* generally has the common meaning of a noble person, one of a higher class or caste. In Dharma terms it means one who has gained the realization of the path and is superior for that reason.

g.30 Person labeled a paṇḍaka

ma ning

མ་ནིང་།

paṇḍaka

In the Mūlasarvāstivāda Vinaya, the term paṇḍaka (Tib. ma ning) encompasses diverse physiological and behavioral conditions, such as intersexuality, erectile dysfunction, and fetishes that imply an inability to engage in normative sexual behavior. Five different types of person labeled a paṇḍaka are identified in the text: intersex persons, rhythmic-consecutive persons, sexually submissive persons, persons with a voyeuristic fetish, and persons with a sexual disability. The criteria for being designated a person labeled a paṇḍaka are not strictly physiological, but neither are they grounded exclusively in gender identity or sexual orientation. Person labeled a paṇḍaka is, in effect, a catchall category and, as such, defies easy translations like “neuter,” “androgynous,” “intersexual,” “transgender,” or “paraphiliac.”

See also Gyatso (2003), Cabezón (1993), Zwilling (1992), and Likhitpreechakul (2012).

g.31 Pure Intellect

blo gros nam par dag pa

བློ་གྲོས་རྣམ་པར་དག་པ།

—

The name of a bodhisattva.

g.32 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:

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

Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.33 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.34 sage

thub pa

ཐུབ་པ།

muni

An ancient title given to ascetics, monks, hermits, and saints, namely, those who have attained the realization of truth through their own contemplation and not by divine revelation. Here also used as a specific epithet of the Buddha Śākyamuni.

g.35 Sahā world

mi mjed

མི་མཇེད།

sahā

Definition from the 84000 Glossary of Terms:

The name for our particular world system, the universe of a thousand million worlds, or trichiliocosm, in which our four-continent world is located. Although it is sometimes said that it can refer only to our own four-continent world around Mount Meru, the sūtras largely seem to equate it with this trichiliocosm, and this is confirmed by scholars like Jamgön Kongtrul (see *The Treasury of Knowledge, Book One*). Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of *Sahāmpati*, Lord of Sahā. Our world system of Sahā, or Sahālokadhātu, is also described as being the buddhfield of the Buddha Śākyamuni. He teaches the Dharma here to beings who adhere to inferior ways and perceive this universe as an impure

buddhafield contaminated with the five degenerations (*pañcakaṣāya*, *sn̄yigs ma lnga*): the degeneration of time, sentient beings, place, lifespan, and mental afflictions (see *The Teaching of Vimalakīrti*, Toh 176). It is also mentioned as the field of activity of all the thousand buddhas of this Fortunate Eon (see *The White Lotus of Compassion*, Toh 112).

The name Sahā possibly derives from the Sanskrit *śah*, “to bear, endure, or withstand.” It is often interpreted as alluding to the inhabitants of this world having to endure suffering. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means “not unbearable,” in the sense that beings here are able to bear the suffering they experience.

g.36 Śakra

brgya byin

བརྒྱ་བྱིན།

śakra

Definition from the 84000 Glossary of Terms:

The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśā*). 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 *śata-kratu*, 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.37 seven precious things

rin chen bdun

རིན་ཆེན་བདུན།

saptaratna

The list of seven precious things varies. Either they are gold, silver, turquoise, coral, pearl, emerald, and sapphire; or else they are ruby, sapphire, beryl, emerald, diamond, pearls, and coral.

g.38 Śikṣāsamuccaya

bslab pa kun las btus pa

བསྐྱབ་པ་ཀུན་ལས་བདུས་པ།

śikṣāsamuccaya

The “Compendium of Training,” in which Śāntideva collects and comments upon citations from the Mahāyāna sūtras. In total, 97 texts are cited, sometimes quite extensively, making this the only available source for the

original Sanskrit of many sūtras.

g.39 stūpa

mchod rten

མཚོད་རྟེན།

stūpa

Usually a mounded or circular structure containing relics of the masters of the past. A support of veneration.

g.40 ten powers

stobs bcu

སྟོབས་བརྒྱ།

daśabala

Ten wisdom powers unique to a thus-gone one: (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 elements, (5) the knowledge of the different 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.41 thirty-two marks

sum cu rtsa gnyis mtshan

སུམ་རྩུཅ་གཉིས་མཚན།

dvātriṃśallakṣaṇa

The thirty-two characteristics of a great being, including the uṣṇīṣa, or head mound, and the long tongue.

g.42 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.43 trichiliocosm

stong gsum gyi stong chen po

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོ།

trisāhasralokadhātu

Definition from the 84000 Glossary of Terms:

The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000³ world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (*dvīsāhasra-mahāsāhasralokadhātu*), which are in turn made up of 1,000 first-order world systems, each with its own Mount Sumeru, continents, sun and moon, etc.

g.44 universal monarch

'khor los sgyur ba

འཁོར་ལོ་སྟེན་བཟུང་བ།

cakravartin

Definition from the 84000 Glossary of Terms:

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

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

g.45 Vaiśālī

yangs pa

ཡངས་པ།

vaiśālī

The site where the Buddha Śākyamuni laid down various rules of the Vinaya, gave other teachings, and, on his last visit, announced his approaching parinirvāṇa.

g.46 Vulture Peak Mountain

bya rgod kyi phung po'i ri

བྱ་རྗོད་ཀྱི་ཕུང་པོའི་རི།

grḍhrakūṭa parvata

Definition from the 84000 Glossary of Terms:

The Ḡḍhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.47 water having the eight qualities

yan lag brgyad ldan chu

ཡན་ལག་བརྒྱད་ལྡན་ཚུ།

aṣṭāṅgajala

Eight qualities of water: sweet, cool, pleasant, light, clear, pure, not harmful to the throat, and beneficial for the stomach.

g.48 well-gone one

bde gshegs

བདེ་གཤེགས།

sugata

Definition from the 84000 Glossary of Terms:

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

g.49 world of the Lord of Death

gshin rje'i 'jig rten

གཤིན་རྗེའི་འཇིག་རྟེན།

yamaloka

The world of Yama, the Lord of Death.

g.50 worthy one

dgra bcom pa

དགའ་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.51 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.