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Putting an End to Karmic Obscurations

Karmāvaraṇapratipraśabdhi

འཕགས་པ་ལས་ཀྱི་སློབ་པ་རྒྱུན་གཙོད་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

'phags pa las kyi sgrib pa rgyun gcod pa zhes bya ba theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “Putting an End to Karmic Obscurations”

Āryakarmāvoraṇapratipraśrabdhināmamahāyānasūtra

· Toh 219 ·

Degé Kangyur, vol. 62 (mdo sde, tsha), folios 297.b–307.a

TRANSLATED INTO TIBETAN BY

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co.

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SUMMARY

- s.1 The Buddha teaches how to become free of karmic obscurations and accomplish aspirations through a recitation that should be done three times during the day and three times at night. In that recitation one confesses one's bad actions, rejoices in the good actions of others, and requests the buddhas to teach the Dharma and to not pass into nirvāṇa.

ac.

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INTRODUCTION

i.

i.1 *Putting an End to Karmic Obscurations* presents a prayer used for karmic purification, and it includes an account of this prayer's effectiveness during the time of a previous buddha. It relates the story of a woman named Gaṅgadevī, who, through practicing this sūtra, became a buddha in another realm. In addition to the confession of negative actions, the prayer describes rejoicing in the good actions of others as a method for accumulating merit, the dedication of one's merit to the welfare of others, requesting the buddhas to teach the Dharma, and beseeching the buddhas to not pass into nirvāṇa. Thus, it contains five of the elements (lacking homage and offering) of the ubiquitous seven-branch prayer commonly recited in present-day Tibetan Buddhist practice.

i.2 The sūtra begins with Śāriputra asking the Buddha how to confess previous negative deeds. The Buddha gives a recitation that should be done three times during the day and three times at night in order to free oneself from karmic obscurations and attain whatever is aspired to—from rebirth into a good human family or various paradises, to the attainment of ultimate wisdom. The Buddha explains that one should also recite the words of rejoicing in the good actions done by others, requesting the buddhas in all worlds to teach the Dharma, and beseeching them to not pass away. He teaches that this creates greater merit than any other kind of Dharma practice, and that one should recite a dedication of merit to the enlightenment of all beings.

i.3 Next, the assembly promises to promulgate this sūtra, and Śakra states that it can bring an end to the obscurations of karma. In response, the Buddha describes a buddha in the distant past named Mahāraśmiskandha and a woman named Gaṅgadevī who received this very teaching from him. Through her dedication to this teaching, Gaṅgadevī was subsequently always reborn as a man until she became a buddha by the name of Ratnārcci. At present, Ratnārcci teaches in a realm a vast distance away in the eastern

direction, and the sūtra states that any woman who hears the name of this buddha will no longer be reborn as a woman. The sūtra concludes with the Buddha naming the teachings, and all those who are present rejoice.

· History of the Sūtra ·

- i.4 While the time of its emergence is unknown, this sūtra possibly predates *The Sūtra of the Sublime Golden Light*, the longer versions of which include *Putting an End to Karmic Obscurations* as their fifth chapter. *Putting an End to Karmic Obscurations* seems to have become important as one of the principal recitations used to bring about purification through confession, as evidenced by several Indian Buddhist works that mention it. The author of *Precious Lamp of the Middle Way* recommends its recitation, as does a certain Alamkārabhadra.¹ In the eleventh century, Atiśa (982–1054), also known as Dīpamkaraśrījñāna, who came to Tibet in 1042 and is the source of the Kadampa tradition, recommends its recitation in his *Commentary on Difficult Points in “The Lamp of the Path to Enlightenment”*² and also does so twice in his *Opening a Precious Casket: Instructions on the Middle Way*.³
- i.5 Methods to purify the obscuration of karma are a common topic in Mahāyāna sūtras, and this is certainly the case in *The Sūtra of the Sublime Golden Light*. There are three versions of *The Sūtra of the Sublime Golden Light* in Tibetan: a twenty-one-chapter version (Toh 557), a twenty-nine-chapter version (Toh 556),⁴ and a thirty-one-chapter version (Toh 555).⁵ The contents of *Putting an End to Karmic Obscurations* are absent in the shortest version but are included in both of the longer versions of the sūtra as their fifth chapter. The brief introduction and conclusion of *Putting an End to Karmic Obscurations* in its independent form are omitted in the versions of *The Sūtra of the Sublime Golden Light*, so instead of it being taught in Śrāvastī, it is, like the rest of *The Sūtra of the Sublime Golden Light*, taught on Vulture Peak near Rājagṛha.
- i.6 The key chapter in *The Sutra of the Sublime Golden Light* in all three versions is that which provides a prayer of confession heard by a young man of Rājagṛha who, in a dream, hears that prayer emanating from a drum. The Buddha then teaches that this prayer is to be recited in order to purify oneself of karmic obscurations. The sūtra gives other methods of purification, even a purifying bath, and therefore it is not surprising that *Putting an End to Karmic Obscurations* may have later been included as one of its chapters.
- i.7 In the Degé Kangyur, *Putting an End to Karmic Obscurations* is preceded by the similarly titled *The Purification of Karmic Obscurations*,⁶ and these two are preceded by *Eliminating Ajātaśatru’s Remorse*⁷ and *The Śrīgupta Sūtra*.⁸ Both of these deal with individuals who have committed extremely bad actions—

King Ajātaśatru committed patricide and the householder Śrīgupta attempted to assassinate the Buddha—but are able to be saved from the effects of those actions by following the Buddha’s teachings.

i.8 The colophon of *Putting an End to Karmic Obscurations* states that it was translated by Jinamitra, Dānaśīla, and Yeshé Dé, which would have been in the early ninth century. This and chapter 5 of the twenty-nine-chapter version of *The Sūtra of the Sublime Golden Light* (Toh 556) are identical, so it appears that the Tibetan translators either incorporated a translation of *Putting an End to Karmic Obscurations* into *The Sūtra of the Sublime Golden Light* or extracted its chapter 5 with the addition of a translation of its introduction and conclusion.

i.9 The thirty-one-chapter Tibetan version of *The Sūtra of the Sublime Golden Light* was translated from Yijing’s Chinese translation. The Chinese version of *Putting an End to Karmic Obscurations*, which is titled *Da sheng san ju chan hui jing* 大乘三聚懺悔經,⁹ is very similar to Yijing’s translation of chapter 5. However, the language of chapter 5 in the Tibetan translation of Yijing’s version differs considerably from the Tibetan translation from the Sanskrit of the twenty-nine-chapter version (Toh 556) and the present sūtra.

The Noble Mahāyāna Sūtra
Putting an End to Karmic Obscurations

1.

The Translation

[F.297.b]

1.1 Homage to the buddhas and bodhisattvas.

Thus did I hear at one time. The Bhagavat was residing with a great saṅgha of one thousand two hundred and fifty bhikṣus and seventy thousand bodhisattvas in Śrāvastī, in Jetavana, Anāthapiṇḍada's Park.

1.2 Through the power of the Buddha,¹⁰ Venerable Śāriputra rose from his seat and with his upper robe over one shoulder, he knelt on his right knee, placed his palms together in homage, bowed toward the Bhagavat, and inquired of the Bhagavat, [F.298.a] "Bhagavat, how should a noble son or noble daughter who has entered the Śrāvakayāna, or who has entered the Pratyekabuddhayāna, or who has entered the Mahāyāna, or any other being who is seeking the highest, most complete enlightenment of buddhahood, confess their individual karmic obscurations?"

1.3 After Venerable Śāriputra had asked that, the Bhagavat said these words to him: "Śāriputra, a noble son or noble daughter who has entered the Śrāvakayāna, or has entered the Pratyekabuddhayāna, or has entered the Mahāyāna, or any other being who wishes for the highest most complete enlightenment of buddhahood, should three times each day and three times each night, with the upper robe over one shoulder, kneel on the right knee, place their palms together in homage, and say these words:

1.4 " 'For the benefit¹¹ of many beings, for the happiness of many beings, out of compassion for the world, and for the benefit and healing and happiness of multitudes of beings, devas and humans, I pay homage to the buddha bhagavats who in this present time have attained the highest, most complete enlightenment of buddhahood in worlds in the ten directions, those buddha bhagavats who conscientiously turn the wheel of the Dharma, teach the wheel of the Dharma, possess the way of the Dharma, give the gift of the Dharma, light the lamp of the Dharma, send down the rain of the Dharma,

beat the drum of the Dharma, beat the great drum of the Dharma, blow the conch of the Dharma, raise the central pillar of the Dharma, and bring satisfaction to all beings with the gift of the Dharma.

1.5 “ I pay homage with my head, voice, and mind to those who are the object of offering, the object of homage, and the object of respect, and who are wise, who are attentive, who are witnesses, who are valid, who have wisdom, and who have vision. [F.298.b]

1.6 “ ‘While I have been circling in beginningless and endless saṃsāra, tormented by desire, tormented by anger, and tormented by stupidity, I have accumulated karmic obstructions with my body, speech, and mind. I have not acknowledged the Buddha, I have not acknowledged the Dharma, and I have not acknowledged the Saṅgha. I have not acknowledged what are good actions and what are bad ones. With malicious intent, I have caused a tathāgata to bleed, I have forsaken the Dharma, I have caused a division of the Saṅgha, I have slain a bhikṣu arhat, I have slain my parents, and I have followed the path of the ten bad actions—the three physical, the four verbal, and the three mental. I have made others commit them, I have rejoiced in their accomplishment, and I have spoken harshly to certain beings. I have maligned. I have cheated with weights. I have cheated with measures. I have made my parents unhappy. I have stolen the wealth of individuals, of stūpas, of saṅghas, and of the saṅghas of bhikṣus in the four directions. I have transgressed the vinaya and the foundations of the training. I have disobeyed the upādhyāyas and the ācāryas. I have been unpleasant to those who have entered the Śrāvakayāna, entered the Pratyekabuddhayāna, entered the Mahāyāna, and every other being—I have reviled and beaten them with a mind that is obstinate, angry, envious, and miserly. I have spoken harsh words to buddha bhagavats, have said that the sublime Dharma is not the Dharma, and have said that that which is not the Dharma is the sublime Dharma.

1.7 “ ‘All of this I individually confess in the presence of the buddha bhagavats who are wise, who are attentive, who are witnesses, who are valid, who have wisdom, and who have vision. I repent them, I do not conceal them, and I will not repeat them.

1.8 “ ‘Whatever karmic obscurations obscure me—those that will cause me to be in the hell realms, in the life of an animal, or in the land of the pretas; to be among the hosts of asuras; [F.299.a] to not be able to please the Buddha, Dharma, and Saṅgha; and to be born in other unfortunate existences—that karma will ripen in this body and will not be experienced by anyone else. I confess each one in the presence of the buddha bhagavats, who are wise,

who are attentive, who are witnesses, who are valid, who have wisdom, and who have vision. I repent them, I do not conceal them, and I will not repeat them.

1.9 “ ‘Just as the bodhisattva mahāsattvas of the past, in practicing for enlightenment, confessed each of their karmic obscurations, repenting them and not concealing them, in the same way I confess each one of my karmic obscurations, repent them, do not conceal them, and will not repeat them.

1.10 “ ‘Just as the bodhisattva mahāsattvas in the future, in practicing for enlightenment, will confess each of their karmic obscurations, repent them, and not conceal them, in the same way I confess each one of my karmic obscurations, repent them, do not conceal them, and will not repeat them.

1.11 “ ‘Just as the bodhisattva mahāsattvas in the ten directions in the present, in practicing for enlightenment, confess each of their karmic obscurations, repent them, and do not conceal them, in the same way I confess each one of my karmic obscurations, repent them, do not conceal them, and will not repeat them.

1.12 “ ‘Just as the bodhisattva mahāsattvas of the past, the future, and the present, in practicing for enlightenment, confess each of their karmic obscurations, repent them, and do not conceal them, in the same way I confess each one of my karmic obscurations, repent them, do not conceal them, and will not repeat them.’

1.13 “Thus, Śāriputra, a noble son or noble daughter who wishes to attain purity and absence of obscuration in all Dharmas should in that way confess their individual karmic obscurations, not conceal them, [F.299.b] and state that they will not repeat them.

1.14 “Those who wish to be reborn like a great sal tree among the kṣatriyas, rich, with great wealth—with great possessions, with gold, with herds, with many requisites, very happy, and riding in a great carriage—should also in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.

1.15 “Those who wish to be reborn like a great sal tree among the brahmins, in a family like a great sal tree, that is rich, with great wealth—great possessions, gold, herds, many requisites, very happy, and riding in a great carriage—should also in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.

1.16 “Those who wish to be reborn into the same way of life as that of the devas of the Cāturmahā-rāja-kāyika should in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.

- 1.17 “Those who wish to be reborn among the devas of Trāyastriṃśa, with their same quality of life, should in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.
- 1.18 “In the same way, those who wish to be reborn into the same way of life as that of the devas of Yāma, Tuṣita, Nirmāṇarati, Paranirmitavaśavartin, Brahmakāyika, Brahmapurohita, Brahmapariṣadya,¹² Mahābrahmā, Parīttābha, Apramāṇābha, Ābhāsvara, Parīttaśubha, Apramāṇaśubha, Śubhakṛtsna, Anabhraka, Puṇyaprasava, Bṛhatphala, Asaṃjñasattva,¹³ Sudṛśa, Sudarśana, Avṛha, Atapa,¹⁴ or Akaniṣṭha should in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.
- 1.19 “Those who wish to be reborn among the devas who have arrived in the state of infinite space, the state of infinite consciousness, [F.300.a] the state of nothingness, or the state of neither perception nor nonperception, with their condition of life, should in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.
- 1.20 “Those who wish to reach the result of a stream entrant, the result of a once-returner, the result of a non-returner, or to manifest arhathood, should in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.
- 1.21 “Those who wish to have the three knowledges, or the six higher cognitions, or the strengths, or the powers, or the final goal of the śrāvakas, or fame as a very powerful śrāvaka, or to manifest the enlightenment of a pratyekabuddha, should in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.
- 1.22 “Those who wish to accomplish omniscient wisdom, completely pure wisdom, inconceivable wisdom, unequaled wisdom, and the wisdom of complete buddhahood should in this way confess their individual karmic obscurations, not conceal them, and state that they will not repeat them.
- 1.23 “Why is that? Śāriputra, the Tathāgata has taught, ‘All phenomena originate through dependence.’ Because of certain causes and conditions, there is creation or cessation. The qualities that transcend this have no cessation or end, and they also do not have the slightest karmic obscuration. They arise from the absence of anything that is composite. Why is that? Śāriputra, the Tathāgata has taught, ‘All phenomena are empty, have no being, have no soul, have no individuality, are unborn, are unceasing, [F.300.b] and are noncomposite.’
- 1.24 “Śāriputra, all phenomena do not¹⁵ arise from self or have a self. Śāriputra, the engagement by a noble son or noble daughter in the nature of the ultimate Dharma of no being is called *the end of the continuity of karmic obscuration*, and that, Śāriputra, is the confession.”

- 1.25 Venerable Śāriputra then asked the Bhagavat, “Bhagavat, how should a noble son or noble daughter who has entered the Śrāvakayāna, or has entered the Pratyekabuddhayāna, or has entered the Mahāyāna, or any other being who is seeking the highest, most complete enlightenment of buddhahood, rejoice in the roots of merit?”
- 1.26 After Venerable Śāriputra had asked that, the Bhagavat said to him, “Śāriputra, a noble son or noble daughter who has entered the Śrāvakayāna, or has entered the Pratyekabuddhayāna, or has entered the Mahāyāna, or any other being who is seeking the highest, most complete enlightenment of buddhahood, should three times each day and three times each night, with the upper robe over one shoulder, kneel on the right knee, place their palms together in homage, and say these words:
- 1.27 “ ‘I rejoice with the greatest joy in whatever merit has arisen from the generosity of beings in the ten directions, from their good conduct, and from the merit that has arisen from their meditation. [F.301.a] I rejoice in that merit with a joy that is sublime, preeminent, superior, complete, perfect, excellent, the highest, unsurpassable, superlative, unequalled, and that has no equal.
- 1.28 “ ‘I rejoice with the greatest joy in whatever merit is arising from the generosity of beings in the ten directions, from their good conduct, and from the merit that is arising from their meditation. I rejoice in that merit with a joy that is ... *and so on, until* and that has no equal.
- 1.29 “ ‘I rejoice with the greatest joy in whatever merit will arise from the generosity of beings in the ten directions, from their good conduct, and from the merit that will arise from their meditation. I rejoice in that merit with a joy that is ... *and so on, until* and that has no equal.
- 1.30 “ ‘I rejoice with the greatest joy in all the roots of merit possessed by those bodhisattvas in the present who have first developed the aspiration to enlightenment, in all the accumulations of merit of bodhisattvas during a hundred eons, in all the accumulations of merit of bodhisattvas who have attained patience in the birthlessness of phenomena, in all the accumulations of merit of those who have become irreversible, and in all the accumulations of merit of bodhisattvas who have one life remaining. I rejoice in them with joy that is ... *and so on, until* and that has no equal.
- 1.31 “ ‘I rejoice with the greatest joy in all the good roots of possessing the six perfections that were produced by the bodhisattva mahāsattvas during their past bodhisattva practice. I rejoice in them with a joy that is sublime, preeminent, superior, complete, perfect, excellent, the highest, unsurpassable, none-higher, unequalled, and that has no equal.
- 1.32 “ ‘I rejoice with the greatest joy in all the accumulations of merit from possessing the six perfections that will be produced by the bodhisattva mahāsattvas in their bodhisattva practice in the future. [F.301.b] I rejoice in

them with a joy that is sublime, pre-eminent, superior, complete, perfect, excellent, the highest, unsurpassable, none-higher, unequaled, and that has no equal.

1.33 “ I rejoice with the greatest joy in all the accumulations of merit from possessing the six perfections that are being produced by the bodhisattva mahāsattvas in their bodhisattva practice in the present. I rejoice in them with a joy that is sublime, preeminent, superior, complete, perfect, excellent, the highest, unsurpassable, none-higher, unequaled, and that has no equal.

1.34 “ I rejoice with the greatest joy in the conscientious conduct of the tathāgata arhat samyaksambuddhas of the past, who for the sake of benefit¹⁶ for many beings, for the happiness of many beings, out of compassion for the world, and for the welfare, benefit, and happiness of multitudes of beings, devas and humans, attained the highest, most complete enlightenment of buddhahood; turned the wheel of the Dharma; taught the wheel of the Dharma; possessed the way of the Dharma; gave the gift of the Dharma; lit the lamp of the Dharma; sent down the rain of the Dharma; beat the drum of the Dharma; beat the great drum of the Dharma; blew the conch of the Dharma; raised the central pillar of the Dharma; and brought satisfaction to all beings with the gift of the Dharma, through which roots of merit were generated by beings who entered the Śrāvakayāna, beings who entered the Pratyekabuddhayāna, beings who entered the Bodhisattvayāna, or any other beings. I rejoice in them [F.302.a] with a joy that is ... *and so on, until* and that has no equal.

1.35 “ I rejoice with the greatest joy in the conscientious conduct of the tathāgata arhat samyaksambuddhas of the future, who for the sake of the benefit¹⁷ for many beings, for the happiness of many beings, out of compassion for the world, and for the welfare, benefit, and happiness of multitudes of beings, devas and humans, will attain the highest, most complete enlightenment of buddhahood; turn the wheel of the Dharma; teach the wheel of the Dharma; possess the way of the Dharma; give the gift of the Dharma; light the lamp of the Dharma; send down the rain of the Dharma; beat the drum of the Dharma; beat the great drum of the Dharma; blow the conch of the Dharma; raise the central pillar of the Dharma; and bring satisfaction to all beings with the gift of the Dharma, through which roots of merit will be generated by beings who have entered the Śrāvakayāna, beings who have entered the Pratyekabuddhayāna, beings who have entered the Bodhisattvayāna, or any other beings. I rejoice in them with a joy that is ... *and so on, until* and that has no equal.

1.36 “ I rejoice with the greatest joy in the conscientious conduct of the tathāgata arhat samyaksambuddhas of the present time in the worlds of the ten directions, who for the sake of the benefit¹⁸ for many beings, for the

happiness of many beings, out of compassion for the world, and for the welfare, benefit, and happiness of multitudes of beings, devas and humans, have attained the highest, most complete enlightenment of buddhahood; turn the wheel of the Dharma; teach the wheel of the Dharma; possess the way of the Dharma; give the gift of the Dharma; light the lamp of the Dharma; send down the rain of the Dharma; beat the drum of the Dharma; beat the great drum of the Dharma; blow the conch of the Dharma; raise the central pillar of the Dharma; and bring satisfaction to all beings with the gift of the Dharma, through which the roots of merit are generated by beings who have entered the Śrāvakayāna, beings who have entered the Pratyekabuddhayāna, beings who have entered the Bodhisattvayāna or any other beings. I rejoice in them with a joy that is ... *and so on, until* and that has no equal.' [F.302.b]

1.37 “Śāriputra, this is rejoicing’s aggregation of merit. If a noble son or noble daughter rejoices with this merit from rejoicing, they will generate many incalculable, measureless aggregations of merit.

1.38 “Śāriputra, if the beings in not only this trichiliocosm world realm but in as many world realms as there are grains of sand in the Ganges River were all arhats, whose defilements had ceased, and if a noble son or noble daughter were to serve them for as long as they lived with clothing, food, medicines when ill, and other requisites, even then someone who rejoices through this rejoicing would create immeasurably, incalculably greater merit.

1.39 “Therefore, Śāriputra, a noble son or noble daughter who wishes for the highest, most complete enlightenment of buddhahood should rejoice with this kind of rejoicing. A woman who wishes to attain a male’s organs, who wishes to exchange her female organs for them, should rejoice with this kind of rejoicing.”

1.40 When the Bhagavat had said that, Venerable Śāriputra said to the Bhagavat, “Bhagavat, I pray that you teach the accumulation of supplications that illuminates the bodhisattva mahāsattvas of the future and gives rise to aspiration in the bodhisattvas of the present.”

1.41 When Venerable Śāriputra had said that, the Bhagavat replied to him, “Śāriputra, a noble son or noble daughter who has entered the Śrāvakayāna, or has entered the Pratyekabuddhayāna, or has entered the Mahāyāna, or any other being who wishes for the highest, most complete enlightenment of buddhahood, [F.303.a] should three times each day and three times each night, with the upper robe over one shoulder, kneel on the right knee, place their palms together in homage, and say these words:

1.42 “ I pay homage to the buddha bhagavats who in this present time in the worlds of the ten directions have attained the highest, most complete enlightenment of buddhahood.

- 1.43 “ ‘Through my paying homage to those buddha bhagavats, and requesting them to turn the wheel of the Dharma, I pray that those buddha bhagavats, for the sake of benefit¹⁹ for many beings, for the happiness of many beings, out of compassion for the world, [F.303.b] and for the welfare, benefit, and happiness of multitudes of beings, devas and humans, turn the wheel of the Dharma. I pray that they teach the wheel of the Dharma. I pray that they possess the way of the Dharma. I pray that they give the gift of the Dharma. I pray that they light the lamp of the Dharma. I pray that they send down the rain of the Dharma. I pray that they let fall the rain of the Dharma. I pray that they beat the drum of the Dharma. I pray that they beat the great drum of the Dharma. I pray that they blow the conch of the Dharma. I pray that they raise the central pillar of the Dharma.’
- 1.44 “Śāriputra, a noble son or noble daughter who has entered the Śrāvakayāna, or has entered the Pratyekabuddhayāna, or has entered the Mahāyāna, or any other being who wishes for the highest, most complete enlightenment of buddhahood, should three times each day and three times each night, with the upper robe over one shoulder, kneel on the right knee, place palms together in homage, and say these words:
- 1.45 “ ‘I pay homage to the buddha bhagavats who in this present time in the worlds of the ten directions are giving up their composite life.
- 1.46 “ ‘Through my paying homage to those buddha bhagavats, and requesting them to turn the wheel of the Dharma, I pray that those buddha bhagavats, for the sake of benefit²⁰ for many beings, for the happiness of many beings, out of compassion for the world, and for the welfare, benefit, and happiness of multitudes of beings, devas and humans, turn the wheel of the Dharma, light the lamp of the Dharma, send down the rain of the Dharma, let fall the rain of the Dharma, beat the drum of the Dharma, beat the great drum of the Dharma, blow the conch of the Dharma, raise the central pillar of the Dharma, increase the lamp of the Dharma, and satisfy all beings with the gift of the Dharma.
- 1.47 “ ‘I also dedicate this accumulation of supplications to the highest, most complete enlightenment. I dedicate this in such a way that it is dedicated to the highest, most complete enlightenment.’
- 1.48 “Śāriputra, this is the accumulation of supplications. If a noble son or noble daughter were to supplicate with this accumulation of supplications, they would create immeasurably, incalculably greater merit than that.
- 1.49 “Śāriputra, if a noble son or noble daughter were to make an offering to the tathāgatas of the entire trichiliocosm world realm filled with the seven jewels, someone who supplicates the tathāgatas to turn the wheel of the Dharma would create immeasurably, incalculably greater merit than that.

- 1.50 “Śāriputra, let alone this trichiliocosm world realm—Śāriputra, if a noble son or noble daughter were to make an offering to the tathāgatas of as many trichiliocosm world realms filled with the seven jewels as there are grains of sand in the Ganges River, still, someone who supplicates the tathāgatas to turn the wheel of the Dharma would create immeasurably, incalculably greater merit than that.
- 1.51 “Why is that? Śāriputra, when in the past I was practicing bodhisattva conduct, I supplicated the tathāgatas to turn the wheel of the Dharma. [F.304.a] It is because of that root of merit that Śakra, the lord of the devas, and Brahmā, the lord of Sahā, supplicated me to turn the wheel of the Dharma, saying, ‘Bhagavat, we pray that you turn the wheel of the Dharma for the sake of benefit²¹ for many beings, for the happiness of many beings, out of compassion for the world, and for the welfare, benefit, and happiness of multitudes of beings, devas and humans.’
- 1.52 “Śāriputra, when in the past I was practicing bodhisattva conduct, I prayed that the tathāgatas remain for a long time. It is because of that root of merit that I have attained the four confidences, the ten strengths of the tathāgatas, the eighteen unique qualities of a buddha, the four discernments, great love, great compassion, and complete nirvāṇa, and that my Dharma will remain for a long time.”
- 1.53 When the Bhagavat had said that, Venerable Śāriputra asked the Bhagavat, “Bhagavat, how should a noble son or noble daughter who has entered the Śrāvakayāna, or has entered the Pratyekabuddhayāna, or has entered the Mahāyāna, or any other being who wishes for the highest, most complete enlightenment of buddhahood, dedicate their roots of merit in order to gain omniscience?”
- 1.54 When Venerable Śāriputra had asked that, the Bhagavat said to him, “Śāriputra, a noble son or noble daughter who has entered the Śrāvakayāna, or has entered the Pratyekabuddhayāna, or has entered the Mahāyāna, or any other being who wishes for the highest, most complete enlightenment of buddhahood, [F.304.b] should three times each day and three times each night say these words:
- 1.55 “ ‘Whatever good roots I have created while circling in beginningless and endless saṃsāra—whatever good roots I have from giving even a handful of food to the Buddha, to the Dharma, to the Saṅgha, or even to those reborn as an animal, or to any other being; whatever good roots I have from confession, from supplication, from taking refuge, or from possessing the basis of the training; whatever good roots I have from individual confessions; whatever merit I have from rejoicing; and whatever good roots I

- have from supplication—I gather them all into one, and with a mind that is tamed, liberated, and without grasping, I bestow all of that together on all beings.
- 1.56 “ ‘Just as the buddha bhagavats, with the unimpeded wisdom of buddhahood, know their giving of the roots of merit to all beings, I give the roots of merit in the same way.
- 1.57 “ ‘May all beings have jewels in their hands. May they attain the treasury of space, enjoyment that knows no end, merit that knows no end, Dharma that knows no end, knowledge that knows no end, eloquence that knows no end, the highest, most complete enlightenment of buddhahood, and omniscient wisdom.
- 1.58 “ ‘I combine into one and unify whatever merit arises from my bestowing the roots of merit on all beings, and I dedicate it to the highest, most complete enlightenment.
- 1.59 “ ‘Through this root of merit may I and all beings attain the highest, most complete enlightenment of buddhahood and may we attain omniscient wisdom.
- 1.60 “ ‘Just as the bodhisattva mahāsattvas of the past, practicing for the sake of enlightenment, [F.305.a] dedicated their roots of merit for the sake of omniscience, in that same way I also dedicate my roots of merit for the sake of omniscience.
- 1.61 “ ‘Through this root of merit may I and all beings attain the highest, most complete enlightenment of buddhahood and may we attain omniscient wisdom.
- 1.62 “ ‘Just as the bodhisattva mahāsattvas of the future, practicing for the sake of enlightenment, will dedicate their roots of merit for the sake of omniscience, in that same way I also will dedicate my roots of merit for the sake of omniscience.
- 1.63 “ ‘Through this root of merit may I and all beings attain the highest, most complete enlightenment of buddhahood and may we attain omniscient wisdom.
- 1.64 “ ‘Just as the bodhisattva mahāsattvas of the present, practicing for the sake of enlightenment, dedicate their roots of merit for the sake of omniscience, in that same way I also dedicate my roots of merit for the sake of omniscience.
- 1.65 “ ‘Through this root of merit may I and all beings attain the highest, most complete enlightenment of buddhahood and may we attain omniscient wisdom.
- 1.66 Just as the Bhagavat Tathāgata Śākyamuni sat upon the Bodhimaṇḍa; remained in the inconceivable, stainless, and extremely difficult samādhi of buddhahood; defeated evil Māra; and at dawn obtained the amṛta of wisdom

that in an instant had all knowledge, had the view, had realization, had complete enlightenment, and had gained the buddhahood of the path to deathlessness, in that same way may I and all beings attain the highest, most complete enlightenment of buddhahood. [F.305.b] May we attain omniscient wisdom.

1.67 “Just as the tathāgata arhat samyaksambuddhas, including the Bhagavat Tathāgata Amitābha,²² Varaprabha, Virtue of Light, Puṇyaprabha, Akṣobhya, Siṃha,²³ Śatakiraṇa, Exalted Light Rays, Net of Light, Ratnārci, Prabhājvala, King of Illumination, Vibhūṣita, Ratnaketu, Dharmadhvaja, and Varāṅga, and other buddha bhagavats who attained the highest, most complete enlightenment of buddhahood, turned the wheel of the Dharma for the sake of benefit²⁴ for many beings, for the happiness of many beings, out of compassion for the world, and for the welfare, benefit, and happiness of multitudes of beings, devas and humans, in the same way may I and all beings attain the highest, most complete enlightenment of buddhahood and turn the wheel of the Dharma for the sake of benefit²⁵ for many beings, for the happiness of many beings, out of compassion for the world, and for the welfare, benefit, and happiness of multitudes of beings, devas and humans.’

1.68 “Śāriputra, that is the accumulation of dedication. The previous accumulations of merit cannot approach the vastness of this accumulation of dedication and cannot even serve as an analogy for it.

1.69 “Śāriputra, a noble son or noble daughter who obtains this sūtra, learns it, possesses it, reads it, and teaches it widely to others will develop an even greater, incalculable, measureless accumulation of merit.

1.70 “Śāriputra, if all the past and future beings that are in a trichiliocosm world realm were to attain human bodies, and having gained human bodies, without distinction between past and future, were to each attain enlightenment, and if a noble son or noble daughter were to serve them throughout their lives with robes, food, bedding, medicine when ill, and requisites in order to honor them and revere them; and if they were to spend a heap of jewels the size of Sumeru each time they attended them; [F.306.a] and if, when they had passed into nirvāṇa, they were to create stūpas for them ten yojanas high and made of the seven precious materials—gold, silver, pearls, beryl, crystal, white coral, and red pearls—and then make offerings to them with parasols, banners, flags, and streamers, then, Śāriputra, what do you think? Would that noble son or noble daughter generate much merit upon that basis?”

1.71 “Bhagavat, there would be much,” replied Śāriputra. “Sugata, there would be much.”

- 1.72 “Śāriputra,” continued the Bhagavat, “a noble son or noble daughter who possesses this sūtra, learns it, recites it, reads it, teaches it to many people, and prays for the highest, most complete enlightenment will generate even greater merit. The previous accumulations of merit cannot approach the vastness of this accumulation of merit; they cannot even serve as an analogy for it.
- 1.73 “Why is that? Śāriputra, it is because a noble son or noble daughter who is established in this practice requests the buddha bhagavats in the world realms in the ten directions to turn the wheel of the Dharma.
- 1.74 “Śāriputra, I have taught that the giving of the Dharma is the supreme act of generosity.”
- 1.75 Then ten thousand beings within that assembly rose from their seats, and with their upper robes over one shoulder, knelt on their right knees, placed their palms together in homage, and bowed toward the Bhagavat. They said to the Bhagavat, “Bhagavat, we will possess this sūtra. We will teach it widely to others. We will maintain its practice. Why is that? Bhagavat, it is because we are intent upon attaining the highest, most complete enlightenment of buddhahood through that kind of virtuous Dharma.”
- 1.76 Then Śakra, the lord of the devas, cast coral tree flowers over the Bhagavat and this Dharma teaching. Having scattered them, he said, “Bhagavat, this is a greatly cherished Dharma teaching that creates the roots of merit for bodhisattvas [F.306.b] and ends the continuity of the obscuration of karma.”
- 1.77 “It is like that, Kauśika, it is like that,” said the Bhagavat. “Why is that? Lord of devas, I remember that innumerable eons beyond innumerable eons in the past, there appeared in the world a tathāgata arhat samyaksambuddha, one with wisdom and pure conduct, a sugata, a knower of the world, an unsurpassable guide who tamed beings, a teacher of gods and humans, a buddha, a bhagavat named Mahāraśmiskandha.
- 1.78 “Lord of devas, the lifespan of the tathāgata arhat samyaksambuddha Mahāraśmiskandha was six hundred million years. His first assembly of śrāvakas numbered a trillion,²⁶ and they were all arhats whose outflows had ceased. His second assembly of śrāvakas numbered ninety-eight trillion and they were all arhats whose outflows had ceased. His third assembly of śrāvakas numbered ninety-nine trillion and they were all arhats whose outflows had ceased.
- 1.79 “Lord of devas, the tathāgata arhat samyaksambuddha Mahāraśmiskandha was active in order to benefit beings of the world with its devas, with its Brahmā, and with its mendicants and brahmins.
- 1.80 “Lord of devas, at that time, the female Gaṅgadevī entered the gathered assembly of his followers, and present there she obtained from the Tathāgata Mahāraśmiskandha this Dharma teaching. She learned it and, having

acquired it, taught it to many beings, and set forth toward the highest, most complete enlightenment. When she passed away, she left behind a female body and obtained a male's faculties and was always thereafter reborn among devas or humans, became a cakravartin king eighty-four thousand times, and then became the Tathāgata Ratnārci.

1.81 "Kauśika, even now I see him teaching the Dharma in the east in a trillion buddha realms.

1.82 "Kauśika, anyone who hears the name of the tathāgata arhat samyaksaṃbuddha Ratnārci will definitely pass into nirvāṇa. [F.307.a] Any woman who hears the name of the tathāgata arhat samyaksaṃbuddha Ratnārci, or perceives him at the time of death, will have been in her last female existence.²⁷

1.83 "Lord of devas, thus this Dharma teaching is the accomplishment of the good roots of bodhisattvas and mahāsattvas, and the cherishing of the ending of karma's obscurations."

1.84 Then Śakra, the lord of devas, asked the Bhagavat, "What is the name of this Dharma teaching and how should we keep it?"

1.85 The Bhagavat said to Śakra, the lord of devas, "Kauśika, you should keep this Dharma teaching as *Putting an End to Karmic Obscurations*. Keep it as *The Bodhisattva Piṭaka*. Also keep it as *The Ending of Doubt*."

1.86 When the Bhagavat had said those words, Śakra, the lord of devas, Venerable Śāriputra, and the world with its devas, humans, asuras, and gandharvas rejoiced and praised the words of the Bhagavat.

1.87 *The Noble Mahāyāna Sūtra "Putting an End to Karmic Obscurations" is concluded.*

c.

Colophon

c.1 Translated and revised by the upādhyāyas Jinamitra and Dānaśīla, and by the lotsawa Yeshé Dé, the chief editor, and definitively revised according to the new language reform.²⁸

n.

NOTES

- n.1 Bhavya, *Precious Lamp of the Middle Way* (*Madhyamakaratnapradīpa*, Toh 3854); Alamkārabhadra, *bzang po spyod pa'i smon lam gyi rgyal po'i rgya cher 'grel pa* (*Bhadracaryāprañidhānarājaṭikā*, Toh 4014), 246.b.
- n.2 Dīpaṃkaraśrījñāna, *byang chub lam gyi sgron ma'i dka' 'grel* (*Bodhimārgapradīpa-pañjikā*, Toh 3948), 245.b.
- n.3 Dīpaṃkaraśrījñāna, *dbu ma'i man ngag rin po che'i za ma tog kha phye ba zhes bya ba* (*Ratnakaraṇḍodghātanāmamadhyamakopadeśa*, Toh 3930), 99.a, 107.b.
- n.4 *The Sūtra of the Sublime Golden Light (2)* (<https://read.84000.co/translation/toh556.html>) (*Suvarṇaprabhāsottamasūtra*, Toh 556).
- n.5 *The Sūtra of the Sublime Golden Light (1)* (<https://read.84000.co/translation/toh555.html>) (*Suvarṇaprabhāsottamasūtra*, Toh 555).
- n.6 *Purification of Karmic Obscurations* (<https://read.84000.co/translation/toh218.html>) (*Karmāvaraṇaviśuddhi*, Toh 218).
- n.7 *Eliminating Ajātaśatru's Remorse* (<https://read.84000.co/translation/toh216.html>) (*Ajātaśatrukaukṛtyavinodana*, Toh 216).
- n.8 *The Śrīgupta Sūtra* (<https://read.84000.co/translation/toh217.html>) (*Śrīguptasūtra*, Toh 217).
- n.9 *Da sheng san ju chan hui jing* 大乘三聚懺悔經 (*Triskandhakapravartanasūtra*), Taishō 1493 (CBETA (https://betaonline.dila.edu.tw/en/T1493_001); SAT (<https://21dzk.l.u-tokyo.ac.jp/SAT2018/T1493.html>)).

- n.10 This phrase is not repeated in *The Sūtra of the Sublime Golden Light*, but otherwise, from this point on until the concluding section, it is repeated word for word and in the same translation as in chapter 5 of *The Sūtra of the Sublime Golden Light* (Toh 556), and in a different translation in chapter 5 of Toh 555.
- n.11 Assuming that the Tibetan *smān pa* (“healing” or “doctor”) is the common error in transcription for *phan pa* (“benefit”), which are very similar in the *dbu med* script.
- n.12 This differs from the usual list of paradises, where there are only three Brahmā paradises and Brahmaṃpariṣadya is a synonym for Brahmakāyika. This list is said to come from a Vibhajyavāda “Distinctionist” tradition, which held views on the existence of phenomena that differed from those of the Sarvāstivāda tradition, which is the early tradition primarily transmitted into Tibet.
- n.13 This paradise occurs only in the Vibhajyavāda cosmology. The corresponding passage in Toh 555, which was translated from the Chinese version, accords with the more common cosmology in Tibetan canonical texts.
- n.14 The order in the most common cosmology (as followed by Toh 555) is Avṛṣa, Atapa, Sudṛṣa, and Sudarśana.
- n.15 According to Toh 555. Here and in Toh 556 the negative is missing with *yin* apparently written in error for *min*.
- n.16 Assuming that the Tibetan *smān pa* (“healing” or “doctor”) is the common error in transcription for *phan pa* (“benefit”), which are very similar in the *dbu med* script.
- n.17 Assuming that the Tibetan *smān pa* (“healing” or “doctor”) is the common error in transcription for *phan pa* (“benefit”), which are very similar in the *dbu med* script.
- n.18 Assuming that the Tibetan *smān pa* (“healing” or “doctor”) is the common error in transcription for *phan pa* (“benefit”), which are very similar in the *dbu med* script.
- n.19 Assuming that the Tibetan *smān pa* (“healing” or “doctor”) is the common error in transcription for *phan pa* (“benefit”), which are very similar in the *dbu med* script.

- n.20 Assuming that the Tibetan *smān pa* (“healing” or “doctor”) is the common error in transcription for *phan pa* (“benefit”), which are very similar in the *dbu med* script.
- n.21 Assuming that the Tibetan *smān pa* (“healing” or “doctor”) is the common error in transcription for *phan pa* (“benefit”), which are very similar in the *dbu med* script.
- n.22 Toh 555 has Amitāyus (*tshe dpag tu med pa*).
- n.23 *seng ge*. Toh 555 has *seng ge'i 'od*.
- n.24 Assuming that the Tibetan *smān pa* (“healing” or “doctor”) is the common error in transcription for *phan pa* (“benefit”), which are very similar in the *dbu med* script.
- n.25 Assuming that the Tibetan *smān pa* (“healing” or “doctor”) is the common error in transcription for *phan pa* (“benefit”), which are very similar in the *dbu med* script.
- n.26 Literally “a hundred thousand ten-millions.”
- n.27 Here is where this portion of the sūtra concludes in the two longer versions.
- n.28 This reform of the spelling of written Tibetan, which included, for example, eliminating the second suffix *d*, was made in 816, during the reign of Tritsuk Detsen, a.k.a. Ralpachen (born circa 806, reigned 815–838).

b.

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- Bodhisattva. *kun nas sgor 'jug pa'i 'od zer gtsug tor dri ma med par snang ba'i gzungs bklag cing chod rten brgya rtsa brgyad dam mchod rten lnga gdab pa'i cho ga mdo sde las btus pa* (*Samantamukhapraveśaraśmivimaloṣṇīṣaprabhāsadhāraṇīvacanasūtrāntoddhṛtāṣṭottaraśatacaityāntarapañcacaityanirvapaṇavidhi*). Toh 3068, Degé Tengyur vol. 74 (rgyud, pu), folios 140.a–153.a.
- Buddhānandagarbha. *de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas ngan song thams cad yongs su sbyong ba gzi brjid kyi rgyal po zhes bya ba'i bshad pa* (*Sarvadurgatipariśodhanatejorājatathāgatārhatasamyaksaṃbuddhānāmakalpaṭīkā*). Toh 2628, Degé Tengyur vol. 68 (rgyud, ju), folios 1.a–97.a.
- Dharmakīrtiśrī. *shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan zhes bya ba'i 'grel pa rtogs par dka' ba'i snang ba zhes bya ba'i 'grel bshad* (*Abhisamayālaṃkāranāmaprajñāpāramitopadeśaśāstravṛttidurbodhālokanāmaṭīkā*). Toh 3794, Degé Tengyur vol. 86 (sher phyin, ja), folios 140.b–254.a.
- Dharmamitra. *shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i 'grel bshad tshig rab tu gsal ba* (*Abhisamayālaṃkārikāprajñāpāramitopadeśaśāstraṭīkāprasphuṭapadā*). Toh 3796, Degé Tengyur vol. 87 (sher phyin, nya), folios 1.a–110.a.
- Dīpaṃkaraśrījñāna. *dbu ma'i man ngag rin po che'i za ma tog kha phye ba zhes bya ba* (*Ratnakaraṇḍodghātanāmamadhyamakopadeśa*). Toh 3930, Degé Tengyur vol. 212 (dbu ma, ki), folios 96.b–116.b.
- . *byang chub lam gyi sgron ma'i dka' 'grel* (*Bodhimārgapradīpapañjikā*). Toh 3948, Degé Tengyur vol. 213 (mdo 'grel, khi), folios 241.a–293.a.
- . *mngon par rtogs pa rnam par 'byed pa zhes bya ba* (*Abhisamayavibhaṅganāma*). Toh 1490, Degé Tengyur vol. 22 (rgyud, zha), folios 186.a–202.b.

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- Haribhadra. *shes rab kyi pha rol tu phyin pa brgyad stong pa'i bshad pa mngon par rtogs pa'i rgyan gyi snang ba* (*Aṣṭasāhasrikāprajñāpāramitāvākyānābhisamayālaṃkāraloka*). Toh 3791, Degé Tengyur vol. 85 (sher phyin, cha), folios 1.a–341.a.
- Kāmadhenu. *ngan song thams cad yongs su sbyong ba gzi brjid kyi rgyal po zhes bya ba cho ga zhib mo'i rgyal po chen po'i rgya cher 'grel pa* (*Sarvadurgatipariśodhana-tejorājanāmamahākalparāṭīkā*). Toh 2625, Degé Tengyur vol. 666 (rgyud, cu), folios 231.a–341.a.
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- . *pho brang stod thang lhan dkar gyi chos 'gyur ro cog gi dkar chag*. Toh 4364, Degé Tengyur vol. 308 (sna tshogs, jo), folios 294.b–310.a.
- Pramuditākaravarman. *gsang ba 'dus pa rgyud kyi rgyal po'i bshad pa zla ba'i 'od zer* (*Guhyasamājatantrarāṭīkācandraprabhā*). Toh 1852, Degé Tengyur vol. 41 (rgyud, thi), folios 120.a–313.a.
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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 Ābhāsvara

'od gsal

འོད་གསལ།

ābhāsvara

“Clear Light.” The highest of the three paradises that correspond to the second dhyāna in the form realm.

g.2 ācārya

slob dpon

སློབ་དཔོན།

ācārya

A spiritual teacher, meaning one who knows the conduct or practice (*ācāra*) to be performed. It can also be a title for a scholar, though that is not the context in this sūtra.

g.3 Akaniṣṭha

’og min

འོག་མིན།

akaniṣṭha

Definition from the 84000 Glossary of Terms:

The eighth and highest level of the Realm of Form (*rūpadhātu*), the last of the five pure abodes (*śuddhāvāsa*); it is only accessible as the result of specific states of *dhyāna*. According to some texts this is where non-returners (*anāgāmin*) dwell in their last lives. In other texts it is the realm of the enjoyment body (*saṃbhogakāya*) and is a buddhafiield associated with the Buddha Vairocana; it is accessible only to bodhisattvas on the tenth level.

g.4 Akṣobhya

mi ’khrugs pa

མི་འཁྲུགས་པ།

akṣobhya^{AS}

Definition from the 84000 Glossary of Terms:

Lit. “Not Disturbed” or “Immovable One.” The buddha in the eastern realm of Abhirati. A well-known buddha in Mahāyāna, regarded in the higher tantras as the head of one of the five buddha families, the vajra family in the east.

g.5 Amitābha

’od dpag med

འོད་དཔག་མེད།

amitābha^{AS}

Definition from the 84000 Glossary of Terms:

The buddha of the western buddhaheld of Sukhāvātī, where fortunate beings are reborn to make further progress toward spiritual maturity. Amitābha made his great vows to create such a realm when he was a bodhisattva called Dharmākara. In the Pure Land Buddhist tradition, popular in East Asia, aspiring to be reborn in his buddha realm is the main emphasis; in other Mahāyāna traditions, too, it is a widespread practice. For a detailed description of the realm, see *The Display of the Pure Land of Sukhāvātī*, Toh 115. In some tantras that make reference to the five families he is the tathāgata associated with the lotus family.

Amitābha, “Infinite Light,” is also known in many Indian Buddhist works as Amitāyus, “Infinite Life.” In both East Asian and Tibetan Buddhist traditions he is often conflated with another buddha named “Infinite Life,” Aparimitāyus, or “Infinite Life and Wisdom,” Aparimitāyurjñāna, the shorter version of whose name has also been back-translated from Tibetan into Sanskrit as Amitāyus but who presides over a realm in the zenith. For details on the relation between these buddhas and their names, see *The Aparimitāyurjñāna Sūtra* (1) Toh 674, i.9.

g.6 amṛta

bdud rtsi

བདུད་རྩི།

amṛta

The nectar of immortality possessed by the devas, it is used as a metaphor for the teaching that brings liberation.

g.7 Anabhraka

sprin med

སྤྲིན་མེད།

anabhraka

“Cloudless.” In the Sarvāstivāda tradition, the lowest of the three paradises that correspond to the fourth dhyāna in the form realm. Translated in other texts as *sprin dang bral ba*.

g.8 Anāthapiṇḍada

mgon med pa la zas sbyin pa · mgon med zas sbyin

མགོན་མེད་པ་ལ་ཟས་སྤྲིན་པ། · མགོན་མེད་ཟས་སྤྲིན།

anāthapiṇḍada

Definition from the 84000 Glossary of Terms:

A wealthy merchant in the town of Śrāvastī, famous for his generosity to the poor, who became a patron of the Buddha Śākyamuni. He bought Prince Jeta's Grove (Skt. *Jetavana*), to be the Buddha's first monastery, a place where the monks could stay during the monsoon.

g.9 Apramāṇābha

tshad med 'od

ཚད་མེད་འོད།

apramāṇābha

“Immeasurable Light.” The second highest of the three paradises that correspond to the second dhyāna in the form realm. Translated in other texts as *tshad med snang ba*.

g.10 Apramāṇaśubha

tshad med dge

ཚད་མེད་དགེ།

apramāṇaśubha

“Immeasurable Goodness.” The second highest of the three paradises that correspond to the third dhyāna in the form realm.

g.11 arhat

dgra bcom pa

དགུ་བཙེམ་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.12 Asaṃjñasattva

sems can 'du shes med pa

སེམས་ཅན་འདུ་ཤེས་མེད་པ།

asaṃjñasattva

“Beings without Perception.” A heavenly realm listed in this text between the twelfth heaven of the form realm, Bṛhatphala, and the five Pure Abodes of the form realm, known collectively as Śuddhāvāsa.

g.13 Atapa

mi gdung ba

མི་གདུང་བ།

atapa

This is the fourth highest of the five Śuddhāvāsa paradises, the highest paradises in the form realm. In this sūtra it is the second highest. Here translated as meaning “Not Pained.” In other texts translated as *ma dros pa* (“Not Warm”).

g.14 Avṛha

mi che ba

མི་ཚེ་བ།

avṛha

In the Sarvāstivāda tradition, this is the lowest of the five Śuddhāvāsa paradises, the highest paradises in the form realm, and is said to be the most common rebirth for the “non-returners” of the Śrāvakayāna. In this sūtra it is the third highest.

g.15 bhagavat

bcom ldan 'das

བཅོམ་ལྷན་འདས།

bhagavat

Definition from the 84000 Glossary of Terms:

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

g.16 bhikṣu

dge slong

དགེ་སློང་།

bhikṣu

Definition from the 84000 Glossary of Terms:

The term *bhikṣu*, often translated as “monk,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term literally means “beggar” or “mendicant,” referring to the fact that Buddhist monks and nuns—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity.

In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a monk follows 253 rules as part of his moral discipline. A nun (*bhikṣuṇī*; *dge slong ma*) follows 364 rules. A novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*) follows thirty-six rules of moral discipline (although in other vinaya traditions novices typically follow only ten).

g.17 **Brahmā**

tshangs pa

ཚངས་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.18 **Brahmakāyika**

tshangs ris

ཚངས་རིས།

brahmakāyika

“Brahmā’s Multitude.” The lowest of the three paradises that form the paradises of the first dhyāna in the form realm.

g.19 **Brahmapariṣadya**

tshangs 'khor

ཚངས་འཁོར།

brahmapariṣadya ^{AD}

“Brahmā’s Entourage.” In this sūtra the highest of the three paradises that correspond to the first dhyāna in the form realm.

g.20 Brahmapurohita

tshangs pa’i mdun na ’don

ཚངས་པའི་མདུན་ན་འདོན།

brahmapurohita

“Brahmā’s Principals.” Often the second highest of the three paradises that correspond to the first dhyāna in the form realm. Here it is the third highest with the addition of another Brahmā paradise.

g.21 brahmin

bram ze

བླ་མ་ཟེ།

brāhmaṇa

Definition from the 84000 Glossary of Terms:

A member of the highest of the four castes in Indian society, which is closely associated with religious vocations.

g.22 Bṛhatphala

’bras bu che

འབྲས་བུ་ཆེ།

bṛhatphala

In the Sarvāstivāda tradition, the highest of the three paradises that correspond to the fourth dhyāna in the form realm.

g.23 cakravartin

khor los sgyur ba

ཁོར་ལོས་སྐུར་བ།

cakravartin

Definition from the 84000 Glossary of Terms:

An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*varṭana*) 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.24 Cāturmahā-rāja-kāyika

rgyal chen bzhi'i ris

རྒྱལ་ཚེན་བཞིའི་རིས།

cāturmahārājakāyika

Definition from the 84000 Glossary of Terms:

One of the heavens of Buddhist cosmology, lowest among the six heavens of the desire realm (*kāmadhātu*, 'dod kham). Dwelling place of the Four Great Kings (*caturmahārāja*, *rgyal chen bzhi*), traditionally located on a terrace of Sumeru, just below the Heaven of the Thirty-Three. Each cardinal direction is ruled by one of the Four Great Kings and inhabited by a different class of nonhuman beings as their subjects: in the east, Dhṛtarāṣṭra rules the gandharvas; in the south, Virūḍhaka rules the kumbhāṇḍas; in the west, Virūpākṣa rules the nāgas; and in the north, Vaiśravaṇa rules the yakṣas.

g.25 confidence

mi 'jigs pa

མི་འཇིགས་པ།

vaiśāradya

See the “four confidences.”

g.26 Dānaśīla

dA na shI la

དྲན་ཤྱི་ལ།

dānaśīla

An Indian paṇḍita who was resident in Tibet during the late eighth and early ninth centuries.

g.27 defilements

zag pa

ཟག་པ།

āsrava

Definition from the 84000 Glossary of Terms:

Literally, “to flow” or “to ooze.” Mental defilements or contaminations that “flow out” toward the objects of cyclic existence, binding us to them.

Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayinganti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra*, *srid pa’i rtse mo*) is the highest point within saṃsāra, while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana*, *skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

g.28 deva

lha

ལྷ།

deva

Definition from the 84000 Glossary of Terms:

In the most general sense the devas—the term is cognate with the English *divine*—are 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 the Buddha 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.29 Dharmadhvaja
chos kyi rgyal mtshan
ཚེས་ཀྱི་རྒྱལ་མཚན།
dharmadhvaja ^{AD}
A buddha.

g.30 dhyāna
bsam gtan
བསམ་གཏན།
dhyāna
Definition from the 84000 Glossary of Terms:
Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.31 eon
bskal pa
བསྐལ་པ།
kalpa
Definition from the 84000 Glossary of Terms:
A cosmic period of time, sometimes equivalent to the time when a world system appears, exists, and disappears. According to the traditional Abhidharma understanding of cyclical time, a great eon (*mahākalpa*) is divided into eighty lesser eons. In the course of one great eon, the universe takes form and later disappears. During the first twenty of the lesser eons, the universe is in the process of creation and expansion; during the next twenty it remains; during the third twenty, it is in the process of destruction; and during the last quarter of the cycle, it remains in a state of empty stasis. A fortunate, or good, eon (*bhadrakalpa*) refers to any eon in which more than one buddha appears.

g.32 Exalted Light Rays
'od zer mtho

འོད་ཟེར་མཐོ།

—

A buddha.

g.33 four confidences

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturvaiśāradya ^{AD}

This refers to the four confidences or fearlessnesses (as translated into Tibetan) of a buddha: full confidence that (1) they are fully awakened; (2) they have removed all defilements; (3) they have taught about the obstacles to liberation; and (4) they have shown the path to liberation.

g.34 four discernments

so so yang dag par rig pa bzhi

སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི།

catuḥpratisaṃvid

The discernments of meaning, phenomena, language, and eloquence.

g.35 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 ruled by 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.36 Gaṅgadevī

gang gA'i lha mo

གང་གཱའི་ལྷ་མོ།

gaṅgadevī

A female disciple of the Tathāgata Great Mass of Light who became a cakravartin king eighty-four thousand times and eventually the Tathāgata Ratnārci.

g.37 higher cognitions

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

The higher cognitions are listed as either five or six. The first five are divine sight, divine hearing, knowing how to manifest miracles, remembering previous lives, and knowing what is in the minds of others. A sixth, knowing that all defects have been eliminated, is often added. The first five are attained through concentration (Skt. *dhyāna*), and are sometimes described as worldly, as they can be attained to some extent by non-Buddhist yogis, while the sixth is supramundane and attained only by realization.

g.38 Jetavana, Anāthapiṇḍada's Park

rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra ba

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ་མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ།

jetavanam anāthapiṇḍadasyārāmaḥ^{AO}

Definition from the 84000 Glossary of Terms:

One of the first Buddhist monasteries, located in a park outside Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. This park was originally owned by Prince Jeta, hence the name Jetavana, meaning Jeta's grove. The wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, sought to buy it from him, but the prince, not wishing to sell, said he would only do so if Anāthapiṇḍada covered the entire property with gold coins. Anāthapiṇḍada agreed, and managed to cover all of the park except the entrance, hence the name Anāthapiṇḍadasyārāma, meaning Anāthapiṇḍada's park. The place is usually referred to in the sūtras as "Jetavana, Anāthapiṇḍada's park," and according to the *Samghabhedavastu* the Buddha used Prince Jeta's name in first place because that was Prince Jeta's own unspoken wish while Anāthapiṇḍada was offering the park. Inspired by the occasion and the Buddha's use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buddha specifically instructed those who recite the sūtras to use Prince Jeta's name in first place to commemorate the mutual effort of both benefactors.

Anāthapiṇḍada built residences for the monks, to house them during the monsoon season, thus creating the first Buddhist monastery. It was one of the Buddha's main residences, where he spent around nineteen rainy season

retreats, and it was therefore the setting for many of the Buddha's discourses and events. According to the travel accounts of Chinese monks, it was still in use as a Buddhist monastery in the early fifth century CE, but by the sixth century it had been reduced to ruins.

In this text:

See also "Anāthapiṇḍada."

g.39 Jinamitra

dzi na mi tra

ཇོ་ན་མི་ཏྲ།

jinamitra

Definition from the 84000 Glossary of Terms:

Jinamitra was invited to Tibet during the reign of King Trisong Detsen (*khri srong lde btsan*, r. 742–98 CE) and was involved with the translation of nearly two hundred texts, continuing into the reign of King Ralpachen (*ral pa can*, r. 815–38 CE). He was one of the small group of paṇḍitas responsible for the *Mahāvoyutpatti* Sanskrit–Tibetan dictionary.

g.40 Kauśika

kau shi ka

ཀོ་ཤི་ཀ།

kauśika

Definition from the 84000 Glossary of Terms:

"One who belongs to the Kuśika lineage." An epithet of the god Śakra, also known as Indra, the king of the gods in the Trāyastriṃśa heaven. In the Ṛgveda, Indra is addressed by the epithet Kauśika, with the implication that he is associated with the descendants of the Kuśika lineage (*gotra*) as their aiding deity. In later epic and Purāṇic texts, we find the story that Indra took birth as Gādhi Kauśika, the son of Kuśika and one of the Vedic poet-seers, after the Puru king Kuśika had performed austerities for one thousand years to obtain a son equal to Indra who could not be killed by others. In the Pāli *Kusajātaka* (Jāt V 141–45), the Buddha, in one of his former bodhisattva lives as a Trāyastriṃśa god, takes birth as the future king Kusa upon the request of Indra, who wishes to help the childless king of the Mallas, Okkaka, and his chief queen Sīlavatī. This story is also referred to by Nāgasena in the *Milindapañha*.

g.41 King of Illumination

snang ba'i rgyal po

སྣང་བའི་རྒྱལ་པོ།

—

A buddha.

g.42 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.43 Mahābrahmā

tshangs chen

ཚངས་ཆེན།

mahābrahmā

“Great Brahmā.” The highest of the three (or, in this sūtra, four) paradises that correspond to the first dhyāna in the form realm.

g.44 Mahāraśmiskandha

’od zer gyi phung po chen po

འོད་ཟེར་གྱི་ཕུང་པོ་ཆེན་པོ།

mahāraśmiskandha

A buddha in the distant past.

g.45 mahāsattva

sems dpa’ chen po

སེམས་དཔའ་ཆེན་པོ།

mahāsattva

Definition from the 84000 Glossary of Terms:

The term can be understood to mean “great courageous one” or “great hero,” or (from the Sanskrit) simply “great being,” and is almost always found as an epithet of “bodhisattva.” The qualification “great” in this term, according to the majority of canonical definitions, focuses on the generic greatness common to all bodhisattvas, i.e., the greatness implicit in the bodhisattva vow itself in terms of outlook, aspiration, number of beings to be benefited, potential or eventual accomplishments, and so forth. In this sense the *mahā-* (“great”) is close in its connotations to the *mahā-* in “Mahāyāna.”

While individual bodhisattvas described as *mahāsattva* may in many cases also be “great” in terms of their level of realization, this is largely coincidental, and in the canonical texts the epithet is not restricted to bodhisattvas at any particular point in their career. Indeed, in a few cases even bodhisattvas whose path has taken a wrong direction are still described as *bodhisattva mahāsattva*.

Later commentarial writings do nevertheless define the term—variably—in terms of bodhisattvas having attained a particular level (*bhūmi*) or realization. The most common qualifying criteria mentioned are attaining the path of seeing, attaining irreversibility (according to its various definitions), or attaining the seventh bhūmi.

g.46 Mahāyāna

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna

Definition from the 84000 Glossary of Terms:

When the Buddhist teachings are classified according to their power to lead beings to an awakened state, a distinction is made between the teachings of the Lesser Vehicle (Hīnayāna), which emphasizes the individual’s own freedom from cyclic existence as the primary motivation and goal, and those of the Great Vehicle (Mahāyāna), which emphasizes altruism and has the liberation of all sentient beings as the principal objective. As the term “Great Vehicle” implies, the path followed by bodhisattvas is analogous to a large carriage that can transport a vast number of people to liberation, as compared to a smaller vehicle for the individual practitioner.

g.47 Net of Light

’od dra ba can

འོད་ངྲ་བ་ཅན།

—

A buddha.

g.48 Nirmāṇarati

’phrul dga’

འཕྲུལ་དགའ།

nirmāṇarati

“Delight in Emanations.” The second highest paradise in the desire realm.

g.49 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

Definition from the 84000 Glossary of Terms:

The third of the four attainments of śrāvakas, this term refers to a person who will no longer take rebirth in the desire realm (*kāmadhātu*), but either be reborn in the Pure Abodes (*śuddhāvāsa*) or reach the state of an arhat in their current lifetime. (*Provisional 84000 definition. New definition forthcoming.*)

g.50 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

Definition from the 84000 Glossary of Terms:

One who has achieved the second of the four levels of attainment on the śrāvaka path and who will attain liberation after only one more birth. (*Provisional 84000 definition. New definition forthcoming.*)

g.51 Paranirmitavaśavartin

gzhan 'phrul dbang byed

གཞན་འཕྲུལ་དབང་བྱེད།

paranirmitavaśavartin

“Power Over the Emanations of Others.” The highest paradise in the desire realm.

g.52 Parīttābha

'od chung

འོད་ཚུང་།

parīttābha

“Lesser Light.” The lowest of the three paradises that correspond to the second dhyāna in the form realm. The lowest paradise that is never destroyed at the end of a kalpa, but continues through all kalpas. In other texts, translated as *snang ba chung ngu*.

g.53 Parīttāsubha

dge chung

དགེ་ཚུང་།

parittaśubha

“Lesser Goodness.” The lowest of the three paradises that correspond to the third dhyāna in the form realm.

g.54 perfection

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

This term is used to refer to the main trainings of a bodhisattva. Because these trainings, when brought to perfection, lead one to transcend saṃsāra and reach the full awakening of a buddha, they receive the Sanskrit name *pāramitā*, meaning “perfection” or “gone to the farther shore.” They are usually listed as six: generosity, correct conduct (or discipline), patience, diligence, meditation (or concentration), and wisdom; four additional perfections are often added to this, totalling ten perfections: skillful methods, prayer, strength, and knowledge.

g.55 powers

dbang po

དབང་པོ།

indriya

Faith, mindfulness, diligence, samādhi, and wisdom.

g.56 Prabhājvala

'od 'bar

འོད་འབར།

prabhājvala ^{AD}

A buddha.

g.57 Pratyekabuddhayāna

rang sangs rgyas kyi theg pa

རང་སངས་རྒྱས་ཀྱི་ཐེག་པ།

pratyekabuddhayāna

The vehicle comprising the teaching of the pratyekabuddhas.

g.58 Puṇyaprabha

bsod nams 'od

བསོད་ནམས་འོད།

pun̄yaprabha^{AD}

A buddha. In Toh 555, his name is given as “Radiance of Excellent Qualities” (*yon tan legs pa'i 'od*).

g.59 Puṇyaprasava

bsod nams skyes

བསོད་ནམས་སྐྱེས།

pun̄yaprasava

“Generating Merit.” In the Sarvāstivāda tradition, the second highest of the three paradises that correspond to the fourth dhyāna in the form realm.

Translated in other texts as *bsod nams 'phel ba*, “Increasing Merit.”

g.60 Ratnaketu

rin chen tog

རིན་ཆེན་རྟོག

ratnaketu

A buddha.

g.61 Ratnārci

rin chen 'od 'phro

རིན་ཆེན་འོད་འཕྲོ།

ratnārci^{AD}

A buddha.

g.62 Sahā

mi mjed

མི་མཇེད།

sahā

Indian Buddhist name for either the four-continent world in which the Buddha Śākyamuni appeared, or a universe of a thousand million such worlds. The name Sahā possibly derives from the Sanskrit \sqrt{sah} , “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.63 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.64 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

Though often specifically reserved for the monastic community, this term can be applied to any of the four Buddhist communities—monks, nuns, laymen, and laywomen—as well as to identify the different groups of practitioners, like the community of bodhisattvas or the community of śrāvakas. It is also the third of the Three Jewels (*triratna*) of Buddhism: the Buddha, the Teaching, and the Community.

g.65 Śāriputra

shA ri'i bu

ཤཱ་རི་བུ།

śāriputra

g.66 Śatakiraṇa

'od zer brgya pa

འོད་ཟེར་བརྒྱ་པ།

śatakiraṇa ^{AD}

A buddha.

g.67 seven precious materials

rin po che sna bdun

རིན་པོ་ཆེ་སྣ་བདུན།

saptaratna

In this sūtra, the seven precious materials are specified to be gold, silver, pearls, beryl, crystal, white coral, and red pearls. When the same term is associated with the seven heavenly bodies, and therefore the seven days of the week, they are seven jewels: ruby for the sun, moonstone or pearl for the moon, coral for Mars, emerald for Mercury, yellow sapphire for Jupiter, diamond for Venus, and blue sapphire for Saturn. According to the Abhidharma, in association with a cakravartin, the seven jewels can refer to his magical wheel, elephant, horse, wish-fulfilling jewel, queen, minister, and leading householder. In the Tibetan mandala offering practice, the householder is replaced by a general.

g.68 Siṃha

seng ge

སེང་གེ།

siṃha ^{AD}

A buddha. In Toh 555, his name is given as “Lion's Radiance” (*seng ge'i 'od*).

g.69 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.70 Śrāvakayāna

nyan thos kyi theg pa

ཉན་ཐོས་ཀྱི་ཐེག་པ།

śrāvākayāna

The vehicle comprising the teaching of the śrāvakas.

g.71 Śrāvastī

mnyan yod

མཉམ་ཡོད།

śrāvastī

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.72 state

skye mched

སྐྱེ་མཆེད།

āyatana

This term has various meanings according to context. Here in this sūtra it is used to refer to the four meditative states associated with the formless realm: (1) infinite space, (2) infinite consciousness, (3) nothingness, and (4) neither perception nor nonperception. In the context of epistemology, it is one way of describing experience and the world in terms of twelve sense sources, which can be divided into inner and outer sense sources, namely: (1–2) eye and form, (3–4) ear and sound, (5–6) nose and odor, (7–8) tongue and taste, (9–10) body and touch, (11–12) mind and mental phenomena. In the context of the twelve links of dependent origination, only six sense sources are mentioned, and they are the inner sense sources (identical to the six faculties) of eye, ear, nose, tongue, body, and mind.

g.73 state of infinite consciousness

rnam shes mtha' yas skye mched

རྣམ་ཤེས་མཐའ་ཡས་སྐྱེ་མཆེད།

vijñānānantyāyatana

The third highest of the four formless realms. See also “state.”

g.74 state of infinite space

nam mkha' mtha' yas skye mched

ནམ་མཁའ་མཐའ་ཡས་སྐྱེ་མཆེད།

ākāśānantyāyatana

The lowest of the four formless realms. See also “state.”

g.75 state of neither perception nor nonperception

'du shes med 'du shes med min skye mched

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྐྱེ་མཆེད།

naivasaṃjñānāsaṃjñāyatana

The highest of the four formless realms. See also “state.”

g.76 state of nothingness

ci yang med pa'i skye mched

ཅི་ཡང་མེད་པའི་སྐྱེ་མཆེད།

ākīṃcanyāyatana

The second highest of the four formless realms. See also “state.”

g.77 stream entrant

rgyun du zhugs pa

རྒྱུན་དུ་ཚུགས་པ།

srotāpanna · srotaāpanna

The first of four stages of spiritual accomplishment on the śrāvaka path: stream entrant, once-returner, non-returner, and arhat.

g.78 strengths

stobs

སྦྲོབས།

bala

The five strengths are a stronger form of the five powers: faith, mindfulness, diligence, samādhi, and wisdom.

g.79 Śubhakṛtsna

dge rgyas

དགེ་རྒྱས།

śubhakṛtsna

“Vast Goodness.” The highest of the three paradises that correspond to the third dhyāna in the form realm.

g.80 Sudarśana

shin tu mthong ba

ཤིན་ཏུ་མཐོང་བ།

sudarśana

In the Sarvāstivāda tradition, this is the second highest of the Śuddhāvāsa paradises, the highest paradises in the form realm. In this sūtra it is the fourth highest.

g.81 Sudrśa

gya nom snang ba

གྲོ་ལོ་སྒྲུང་བ།

sudrśa

“Perfect Light.” In the Sarvāstivāda tradition, this is the third highest of the five Śuddhāvāsa paradises, the highest paradises in the form realm. In this sūtra it is the lowest of those five.

g.82 sugata

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

Definition from the 84000 Glossary of Terms:

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

g.83 Sumeru

ri rab

རི་རབ།

sumeru

Definition from the 84000 Glossary of Terms:

According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godāniya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.84 ten strengths

stobs bcu

སྟོབས་བརྒྱ།

daśabala

The ten strengths are (1) the knowledge of what is possible; (2) the knowledge of the ripening of karma; (3) the knowledge of the variety of aspirations; (4) the knowledge of the variety of natures; (5) the knowledge of the different levels of capabilities; (6) the knowledge of the destinations of all paths; (7) the knowledge of various states of meditation; (8) the knowledge of remembering previous lives; (9) the knowledge of deaths and rebirths; and (10) the knowledge of the cessation of outflows.

g.85 three knowledges

rig pa gsum

རིག་པ་གསུམ།

traividya

Knowledge through divine sight (*lha'i mig gi shes pa*), knowledge through remembering past lives (*sngon gyi gnas rjes su dran pa'i rig pa*), and the knowledge that defilements have ceased (*zag pa zad pa'i rig pa*).

g.86 Trāyastriṃśa

sum cu rtsa gsum pa

སུམ་རུ་ཚ་གསུམ་པ།

trāyastriṃśa

The paradise of Śakra, also known as Indra, on the summit of Sumeru. The name means “Thirty-Three,” from the thirty-three principal deities that dwell there. The fifth highest of the six paradises in the desire realm.

g.87 trichiliocosm

stong gsum · stong gsum gyi stong chen po'i 'jig rten gyi khams

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

trisāhasramahāsāhasralokadhātu

g.88 Tuṣita

dga' ldan

དགའ་ལྗན།

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.89 unique qualities of a buddha

sangs rgyas kyi chos ma 'dres pa

སངས་རྒྱས་ཀྱི་ཚོས་མ་འདྲེས་པ།

āveṇikabuddhadharma

There are eighteen such qualities unique to a buddha, which consist of the ten strengths, four fearlessnesses, three mindfulnesses, and great compassion.

g.90 upādhyāya

mkhan po

མཁན་པོ།

upādhyāya

In India, a person’s particular preceptor within the monastic tradition, guiding that person for the taking of full vows and the maintenance of conduct and practice. The Tibetan translation *mkhan po* has also come to

mean “a learned scholar,” the equivalent of a *paṇḍita*, but that is not the intended meaning in the sūtras.

g.91 Varāṅga

yan lag mchog

ཡན་ལག་མཚོག

varāṅga^{AD}

A buddha.

g.92 Varaprabha

'od mchog

འོད་མཚོག

varaprabha^{AS}

A buddha.

g.93 Venerable

tshe dang ldan pa

ཚོ་དང་ལྷན་པ།

āyusmat

Definition from the 84000 Glossary of Terms:

A respectful form of address between monks, and also between lay companions of equal standing. It literally means “one who has a [long] life.”

g.94 Vibhūṣita

shin du brgyan

ཤིན་དུ་བརྒྱན།

vibhūṣita^{AD}

A buddha.

g.95 Virtue of Light

'od dge

འོད་དགེ།

—

A buddha. In Toh 555, his name is given as “Sublime Light” (*dam pa'i 'od*).

g.96 Vulture Peak

bya rgod kyi phung po

གྲྀ་མེ་ལྷོ་ལྷོ་ལྷོ་ལྷོ་

grḍhrakūṭa

Definition from the 84000 Glossary of Terms:

The Grḍhrakūṭa, 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.97 Yāma

'thab bral

འཇམ་བྲལ།

yāma

The third highest of the six paradises in the desire realm. Its name means “Free of Conflict.”

g.98 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

—

Definition from the 84000 Glossary of Terms:

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé’s great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.

g.99 yojana

dpag tshad

དཔག་ཚད།

yojana

The longest unit of distance in classical India. The lack of a uniform standard for the smaller units means that there is no precise equivalent, especially as its theoretical length tended to increase over time. Therefore, it can indicate a

distance of between four and ten miles.